



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

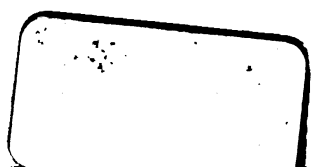
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

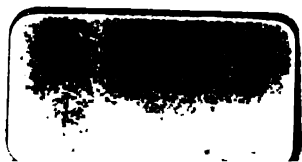
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

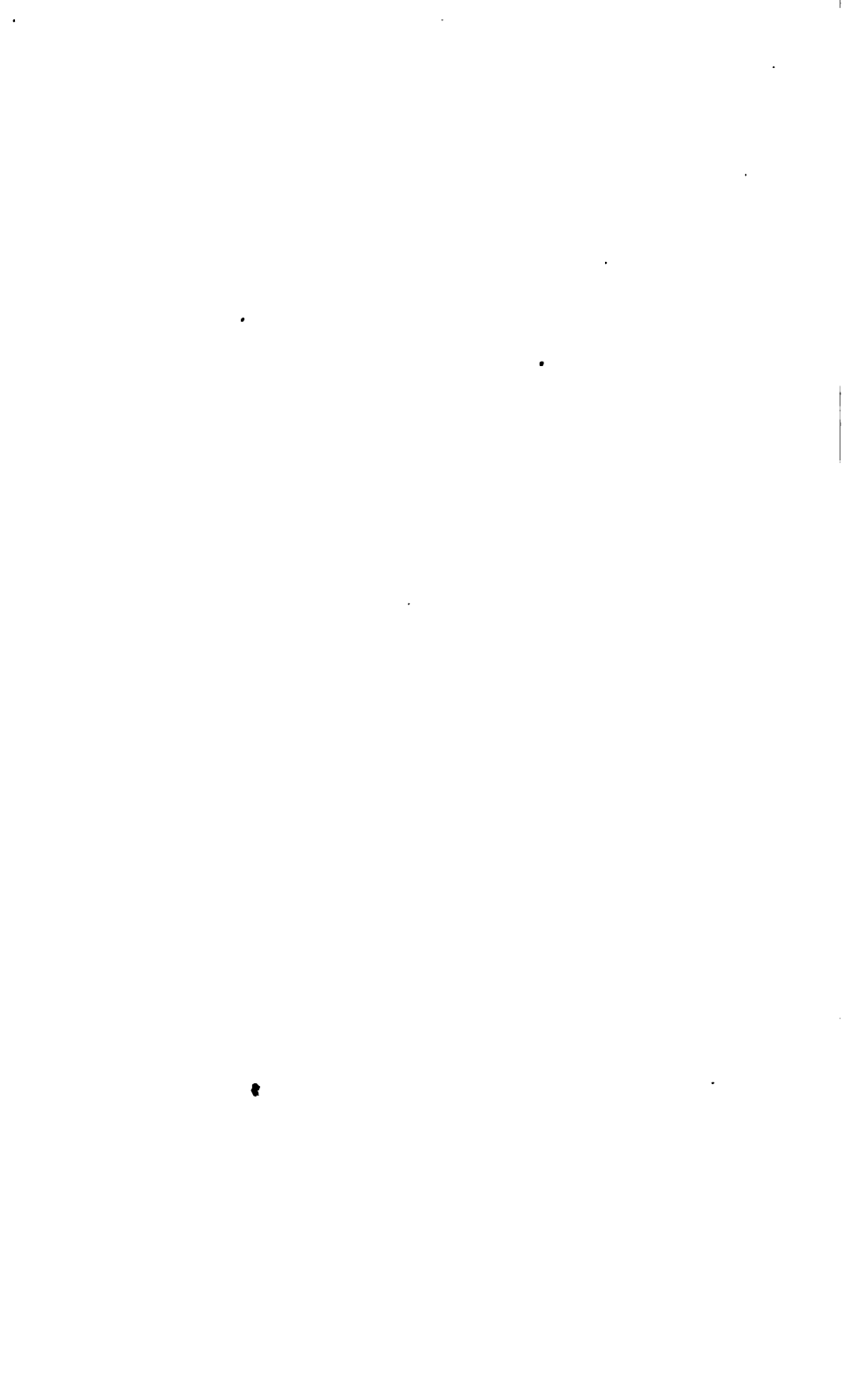
About Google Book Search

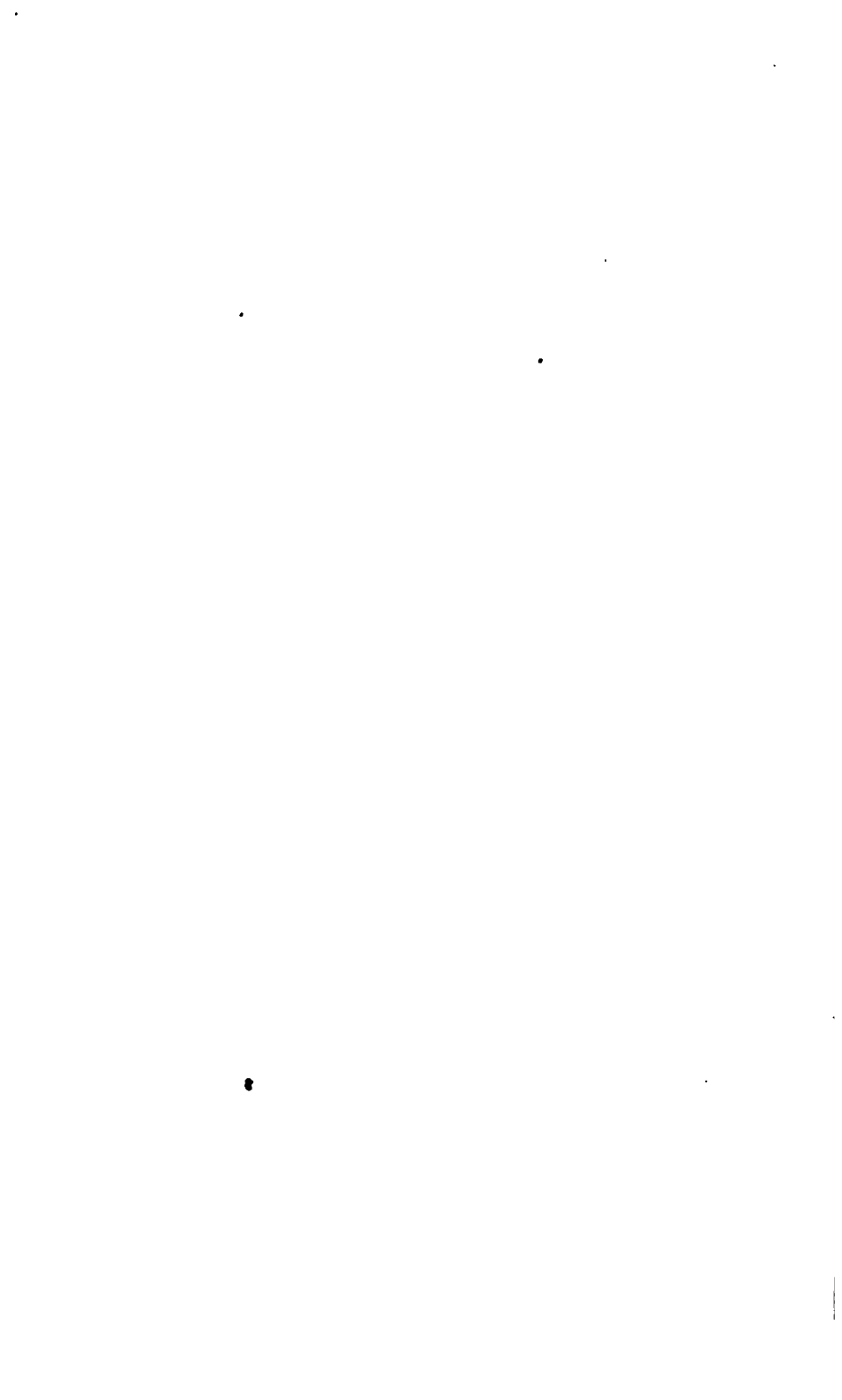
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>















THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. XV.—1865-66.



ACTS XVII. 11.

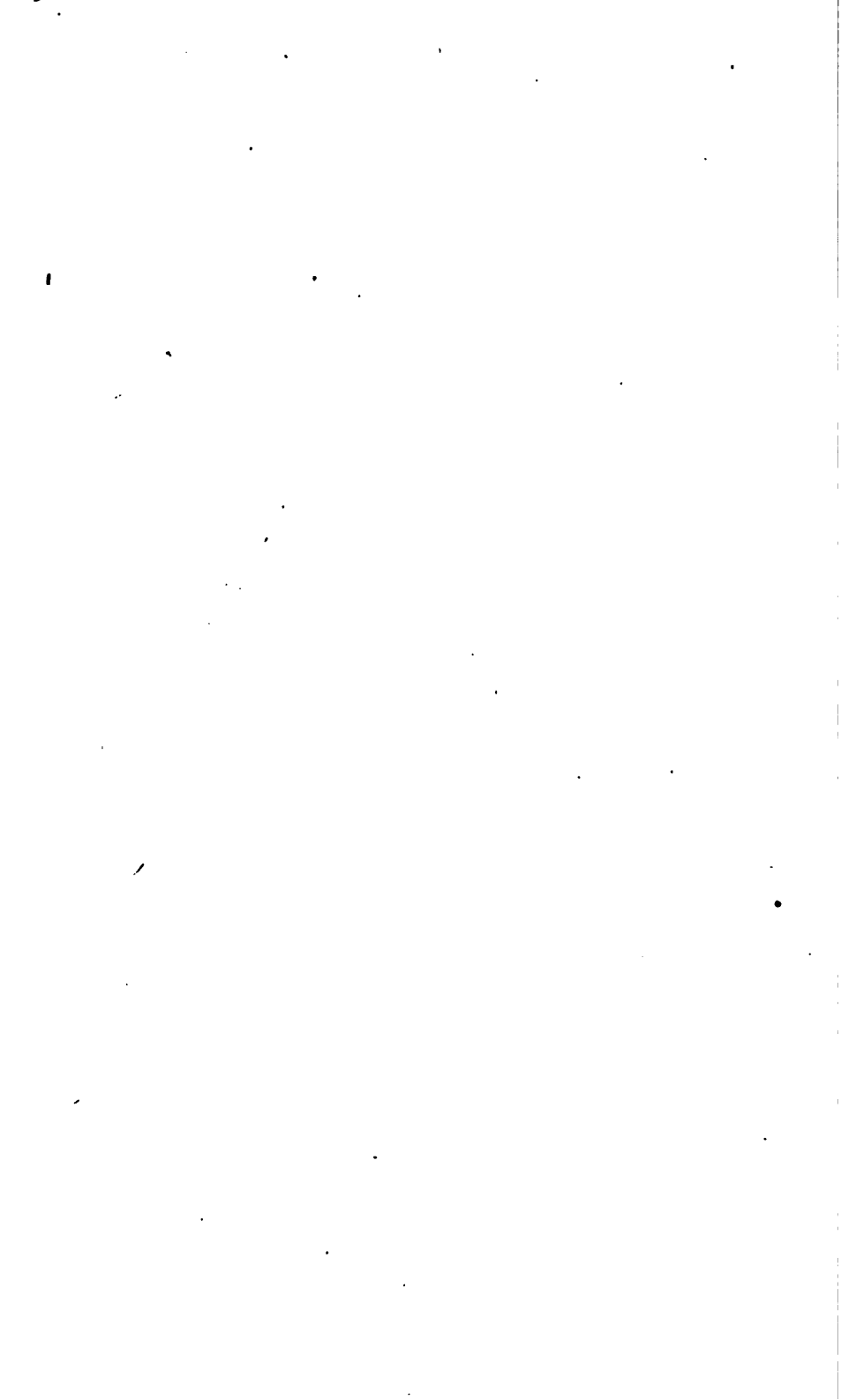


· EDINBURGH: JAMES NICHOL.
LONDON: SEELEY & CO., AND NISBET & CO.
DUBLIN: G. HERBERT.

MDCCCLXVI.

Per 1303. 51

81



INDEX.

	PAGE		PAGE
Abduction Case, An American, . . .	10	England, Progress of Popery in, . . .	27
Address, Mr Gladstone's, at Edin- burgh, . . .	157	Establishment, Growth of the Popish, Escape from a Convent, Reported, Expectations, Popish, . . .	44 308 193
Alliance, Protestant, Extracts from Monthly Letters, . . .	66	Fact, A Pregnant, . . .	10
America, South, Growing Liberality of, Assumed Titles, Popish, . . .	105 151	Fenians, The, . . .	37
Bath, Protestant Prizes at, . . .	111	Fenian Chief, Escape of the, . . .	181
Bath, Protestant Alliance, . . .	251	Fitzgerald Case, The, . . .	238
Bible Society of Scotland, The, and the Duke of Argyll, . . .	216	Following Christ, . . .	125
Bible, The World in the Light of the, Bible, Rome and the, . . .	55 56	Fox, Rev. G. T., on our Present Pro- spects, . . .	147
Bible, Popish hatred of the, . . .	266	Giffillan's Sermons, . . .	96
Birmingham, Protestant Association, Britain, Popish increase in, . . .	84 55	Gospel Ship, The, . . .	319
British Mothers, A Few Words to, Brother Ignatius Going to His Own Place, . . .	248 273	Great Britain, Progress of Popery in, Great Britain and Ireland, Catechism for, . . .	211 275
Bull-Fighting and Popery, . . .	43	Greenock Young Men's Protestant Association, . . .	163
Burton, Jesuit Fathers in, . . .	224	Guile, Popish, Revisited, . . .	173
Cattle Plague, The, . . .	219	Gunpowder Plot, The, . . .	173
Cattle Plague, Two Views of the, . . .	288	Hawick, Competition for Prizes at, . . .	265
Charles II., . . .	252	Henry III., . . .	132
Chancellor of the Exchequer, The, on Convents and Papal Aggression, . . .	43 302	How to Act as a Steward for God, . . .	303
Christ, The, of God, . . .	98	Hymnology, Puseyite, . . .	5
Christ and His Pretended Vicar, . . .	19	ILLUSTRATIONS:—	
Chili, Popish Principles and Tactics in, Church of England, Danger of, Church of Rome, Moral Theology of, Colonial Governor, A, Supporting Popery, . . .	165 189 82	A Cardinal Breaking up a Protes- tant Congregation, . . .	182
Confession, Effects of, . . .	85	Arrest of Tyndale, The, . . .	43
Confession, Priestly; Are they Pri- vileged? . . .	109	Charles II. Dying as a Romanist, . . .	14
Convent, A New, in York, . . .		Cruelties of the Convent, . . .	320
Correspondence, A Controversial, be- tween C. H. Collette, Esq., London, (Protestant,) and Dr Geraghty, Dublin, (Roman Catholic,) . . .	11	Map of Popish Establishments in Britain, . . .	69
Convent, Cruelties of the, . . .	320	Popish Principles and Tactics in Chili, Popish Hatred of the Bible, . . .	93 266
Convent Scenes, . . .	280	Romish Intolerance to the Dead, The Accession of Queen Elizabeth, The Boy Mortara, . . .	154 210 126
"Country, Perilous Times for our," . . .	326	The Unchangeable Character of Rome, . . .	294
Creed, The Ancient, of the Reformed Churches, and the Modern Creed of Rome, . . .	88	Ignatius, the Nest in which He was Hatched, . . .	76
Cross of Christ of None Effect, Making the, . . .	53	"I Will Fear no Evil," . . .	12
Cruelties, Popish, . . .	243	Impudence, Priestly, and the Servant Girl, . . .	155
Danger and Duty, . . .	290	Inconsistencies, . . .	105
Debt and Protestantism—A Warning, Decay, The Footsteps of, . . .	196 188	Indian Priests, Wicked, . . .	44
Derbyport, Romish Practices at, Devonshire, Protestantism in, . . .	218 253	Infatuation, Progress of, . . .	246
Did St Peter Ever Leave the East? Disloyalty, Popish, . . .	331 61	Intolerance, A Trophy of Popish, Intolerance, A New Proof of Romish, Invasion, Progress of Popish, . . .	125 150 383
Divine Law, Perpetuity of the, Doctrine, New and Dangerous, from the Bench, . . .	221 113	Ireland, The Popish Peasantry of, . . .	56
Dundee Reformation Society, . . .	224	Irishman, A Bible Reading, . . .	130
Duty, . . .	107	Italian Finance and Popery, . . .	183
Educational Policy, Paul Cullen's, . . .	253	Italy, Marriage of a Nun in, . . .	275
Education, Irish, and the Claims of the Priesthood, . . .	213	Italy, Suppression of Monasteries in, Italy, Brigandage and Romanism in, Italy, The Awakening of, . . .	134 220 230
Edward Irving, The Life of, . . .	194	Jesuits, The, and the German War, . . .	304
Elcho, Lord, and the Protestant Electoral Union, . . .	29	"Jesus, Only," . . .	41
Election, The Late General, . . .	57	Jesus, The Glories of, or The Glories of Mary, . . .	45
Electoral Union, The Protestant, England, . . .	128 305	John Huss, The Martyrdom of, . . .	135
England, Protestant Movements in, England, Dissenting Infatuation in, England, Protestant Apathy in, . . .	52 76 81	Joseph Revealing Himself to His Brethren, . . .	39
		John Welsh, The Life of, . . .	230
		John Knox, Thomas Carlyle on, Judgments, God's,—The Cattle Plague, Ladhope Lectures, . . .	237 114
		Ladies' Protestant Protection Society, Library Companies and Viliated Literature, . . .	95 99
		London, Puseyism in—The Lord Mayor, London, Puseyism in—The Lord Mayor, . . .	111 80

	PAGE		PAGE
Lord's Law and Day, The,	280	Protestants, Persecution of, in Ireland,	110
Lotteries, Popish,	15, 53, 98	Protestantism in Peril,	44
Lotteries, Illegality of Public,	16	Protestantism in Wiltshire,	315
Lotteries,	129, 330	Protestant Institute of Scotland at Aberdeen,	9
Lotteries, Past and Present, Legal and Illegal,	197, 227	Protestant Young Men's Associations,	23
Magistrates, The Sheffield, and Popery,	293	Protestant Perversion, Result of,	23
Map, Our,	135, 238	Puritans, The,	15
Martyrs, Fox's Book of,	97, 252	Purse, Conversion of the,	146
Mexico,	195	Puseyism, The Popery of,	169
Middle Ages, Pope-making in the,	47	Puseyism, Progress of,	100
Monachism, Monks and Monasteries,	91, 119, 159, 174	Reformation, The,	223
Morality, Popery Destructive to,	96	Religion, Philosophy of,	97
Money: its Use and Abuse,	224	Religious Movement, Important, in Mexico,	40
Music and Popery,	193	Resurrection, The,	97
New Maynooth, A Threatened,	127	Romanism and the Japanese,	292
New Popish Movement,	350	Romanism, Peculiarities and Dangers of,	321
Newcastle, Popery at,	163	Romanising, The Bishop of London and,	106
Nova Scotia, Popery in	193	Rome and Mexico,—Another Letter from the Pope,	22
Oath Bill, Roman Catholic,	22	Rome, How it should be dealt with,	59
Oath Bill, Popish,	53	Rome and Civil Liberty,	279
Oath Bill, The,	245	Rome and Ecclesiastical Affairs in England,	283, 309
Oaths' Amendment Bill, Parliamentary,	265	Rome, Earnestness of — A London Scene,	329
Oliver Cromwell, The Death of,	139	Rome, Unchangeable Character of,	294
Overthrow of Rome, The Approaching,	181	Rome, The Jubilee at,	319
Palmerston, Lord, and the Jesuits,	318	Rome's Influence on England, Past and Present,	6, 33, 72, 101, 143, 184, 204, 239, 267
Papacy, Mr Diarmid on the,	325	Romish Arguments,	324
Patrick Murphy,	131	Romish Movement, New,	146
Persecuting Character of Romanism,	235	Romish "Priesthood," The	300
Sir Archibald Alison on,	20	Sabbath, The,	96
Persecution, Romish,	222	Sabbath, Dr Norman M'Leod on the,	171
"Perversion of England," Dr Manning on the,	237	Sabbath Breaker, Popery a Great,	173
Policy, Popish and Protestant,	274	Sabbath, The—Signs of the Times,	236
Pope, The, and the Jamaica Business,	6	Sabbath-day, The Holy,	245
Pope, The, and the Monasteries,	24	Sabbath and the Decalogue, Literature upon,	252
Pope, The, and the Emperor,	136	Schools, Protestantism in,	250
Pope, The, and the Papacy,	275	Scottish Reformation Society,	26, 107, 245
Popery Ever the Same,	18	Scottish Reformation Society, The Claims of the,	307
Popery, Tractarian,	26	Scotland, New Popish Movement in,	155
Popery, Fruits of, in Italy,	27	Sermon, Preached in St Nicholas' Church, Durham,	331
Popery, Female Agency of,	54	Simplicity and Golden Sincerity, or the Two Prophets,	46
Popery, Evils of, and Public Infatuation,	63	Smithfield,	224
Popery, Lord Macaulay's Testimonial against,	150	Statue Weeping by Steam, A,	320
Popery and Statuary,	177	Superstition, Romish,	138
Popery and Puseyism, The Marquis of Westmeath on,	179	Syria, Palestine, and Egypt,	112
Popish Schools, Publicly Endowed,	2, 49, 225, 258, 281, 312	Tasmania, Popery and Protestantism in,	216
Popish Tactics in Parliament,	247	"The Time of my Departure is at Hand,"	69
Prayer, The Duty of,	28	Tottenham Tracts,	278
Prediction, Lord Eildon's, in 1829, on the Third Reading of the Roman Catholic Relief Bill,	136	Treason, Romish,	141
Present Duty and Danger,	219	Tried and True,	95
Prizes for the West of Scotland,	212	Union, Extreme,	17
Prizes for Essays on the term "Catholic,"	94	Union, Proposed, of the Greek, English, and Roman Churches,	108
Prizes for Linlithgow and Stirling-shires,	138	Veil, The, Lifted,	96
Prizes for Hawick,	139	Wedge, First Point of the, in Scotland,	133
Prizes for Dundee,	181	What Should be Done?	186
Progress, Romish,	214	Wolverhampton, Protestantism at,	130
Programmes for the Session, Popish and Protestant,	250	Women of Letters, French,	223
Promotion, Popish,	19	Words, Plain,	95
Propagandism, Popish, in New South Wales,	272	Wordsworth, Archdeacon, on England's Guilt and Danger,	317
Protestant Aim and Effort, Imperfection of,	133, 296		
Protestant Institute of Scotland,	108, 157, 251, 274		
Protestant Library of the,	250		
Protestants, Meeting of,			

THE BULWARK

OR

REFORMATION JOURNAL.

OUR FIFTEENTH VOLUME.

WITH this number commences the fifteenth volume of our work. There are indications, we are thankful to say, that the tone of public opinion is rather beginning to improve on the subject of Romanism, and we earnestly trust and pray that after long waiting we may soon see now a decided turn of the tide. The sneer of ignorant incredulity which sat so complacently on many faces has of late begun somewhat to give way. Men are beginning to see that Rome is really a powerful antagonist, and that the spirit which ruled the world in the middle ages is grasping vigorously, and to some extent successfully again, at all its ancient mischievous power. Still, although this is creating a subdued tone and an uneasy feeling in certain quarters, and disposing some men, previously deaf, to listen to the voice of reason and the powerful logic of facts, we can scarcely say that much of a definite kind has yet been accomplished, either by communities or churches, in the way of stemming the rising tide, whilst on the other hand Rome is working with unabated energy and perseverance in the prosecution of her grand object—the re-conquest of the world.

That the time of Rome's overthrow is approaching we cannot doubt; but immense evil may be done in the meantime. Great Britain seems to be resuming her place as one of the ten prophetic kingdoms, and if this union is completed we may rest assured not only that, in the final overthrow of Babylon, our country having shared in her sins will be made partaker of her plagues: but that our punishment will be great and signal, in proportion to our exalted privileges and professions. "Under the whole heaven hath not been done as hath been done upon Jerusalem."

We have an admirable opportunity at present in connexion with the approaching General Election, to protest individually against the infatuated policy of all our recent Governments, and thus at least to save ourselves. Every Christian man should boldly stand in the breach, and on no account vote for a man who will not pledge himself to oppose the Maynooth endowment, and to withhold and withdraw all public grants from Rome.

As to our own publication we have much reason to bless God for the measure of success with which He has been graciously pleased to crown
VOL. XV. NO. CLXIX.—JULY 1865.

our past imperfect efforts. We have readers of our journal not only in all parts of the United Kingdom, but in all parts of the world, including even the Eternal City. No doubt some in this ignorant and sickly age are apt to think that our statements in regard to Popery are occasionally too plain and explicit, or, if you will, strong ; but in regard to this we have two observations to make. In the first place, none of our statements are beyond the truth or have ever been contradicted. We have a singularly acute and vigilant enemy to deal with, and if we in any case overstated facts, our statements would no doubt at once have been called in question. But for fourteen years not one statement that we have made has ever been challenged. A simple fact of this kind is surely better than a thousand vague and general impressions on the part of those who are often very imperfectly acquainted with the Romish system. But secondly, have we ever spoken more plainly in regard to Rome than the Bible does? Have we often been able even to approach in our language to the terrible strength of the language of Scripture when speaking of the mystic Babylon? This, again, is a much better test of truth and propriety in handling such a controversy, than vague and random assertions made by critics, whose ideas of propriety are not regulated by the test of infallible truth. We are not moved by such criticisms. "Let God be true, and every man a liar."

We resume our work, then, as one of the highest importance with much thankfulness to God for the past, with a solemn sense of high responsibility, and with an earnest prayer that He, with whom is the residue of the Spirit, would be graciously pleased to arouse a slumbering Church to a sense of her duty and danger, and to break the fetters of the slaves of the man of sin.

POPISH TACTICS IN PARLIAMENT.

(From our London Correspondent.)

THE past month has been very fruitful in the Parliamentary movements of the Roman Catholic body, and has at the same time thrown considerable light on the dealings of political parties, with regard to them. It was expected at the beginning of the session, that the Romanists, having got the thin end of the wedge into the English Exchequer, by means of the Prison Ministers Bill, would have followed up that advantage by pressing this year for a bill demanding the admission of their priests into workhouses. But a calm survey of the temper and attitude of the people, stirred and irritated, though not yet thoroughly roused by the Prisons Bill, convinced them that no good was to be done by pressing further in that direction at the present moment. English ground was therefore abandoned altogether, and a new position was taken up, which, though theoretically it applies to all parts of the country, appears yet as a practical measure relating only to Ireland. They determined to agitate for the repeal, or at any rate the alteration of the oath, which, by the Emancipation Act of 1829, every Roman Catholic

member is required to take on entering the House. That oath binds the juror to abjure the doctrine that heretic princes may be murdered by their subjects to maintain the settlement of property in Ireland, as fixed at the Revolution, and not to use their position as members of Parliament to the detriment of the Established Church. When this oath was first imposed, the Roman Catholics, including among them such men as O'Connell and Shiel, received it as a boon. But we have come upon a more fastidious generation, who object to the several parts of the oath on different grounds. They say that it is humiliating to a gentleman and a Christian, to ask him to suppose that he requires to be restrained by an oath from regicide or from subversion of property; and with regard to the maintenance of the Church, they say it is a snare for their consciences, as no two men can agree what is for the good and what is for the harm of the Church; and further, that while other denominations form societies for the downfall of the Establishment, they do not see why they should be restrained from doing so too. A bill for the alteration of this oath was accordingly introduced by Mr Monsell, the member for Limerick, who was himself not many years ago a Protestant; and that proposition has produced a considerable flutter in the breasts of both the great parties. The present Ministers lent the hon. member for Limerick a half-and-half sort of support; they supported the measure so far as their votes were concerned, but they positively refused to take it under their own charge, as they were exceedingly unwilling to undertake to propose any alterations in the bill. The Conservatives were not without reason dissatisfied with this mode of treating the question. They said that the oath as it now stood was preferred by the Government of that day, as a solemn compact between the opposing parties, by which the safe passing of the Roman Catholic bill was secured. It is now said that that oath is unsuited to the times, but surely the objection does not come with a good grace from those whom it is intended to restrain. Probably no prisoner was ever heartily satisfied with the vigilance of his jailer. If any alteration were to be made, the proposal ought to come from the same authority which made the original oath—that is to say, from the Government of the country. Then there came another suggestion from their own side of the House. Why not, it was said, have some oath formed in terms so general, and so strictly confined to secular and religious matters, that all denominations might take it without distinction of sect or creed? But to the voice of their supporters, as well as of their opponents, the members of the Government were alike deaf. They did not want, on the eve of a general election, to offend more people than they could help; and as they would hardly meddle with the oath at all without giving offence to the Protestants on the one side, and to the Romanists on the other, they showed the greatest possible reluctance to do more for the bill than to give it their support.

The conduct of the Conservative leaders was not much better. It is due to the rank and file of the party, indeed, to say that they acted honestly and above-board. There were a few of them—not very many—who, actuated with a desire to conciliate the Roman Catholic party, and to carry out that policy of combination with them for political purposes, were in favour of an alteration of the oath, and they openly spoke and voted accordingly. The great bulk of the Conservatives, on the other hand, led on by Mr Whiteside, offered to the bill a most determined

opposition. The position of the leaders was that of so many trimmers. It is no secret to say that Mr Disraeli and his friends were at first in favour of conceding the alteration, in the hope of thereby conciliating the men with whom they hope to enter into alliance; but the news from their Protestant adherents in Ireland disconcerted their early movements. It turned out that this was a point on which the Irish Protestants would hear of no compromise, and Colonel Taylor, the whipper-in, had the mortification to report to his chief that the very rumour of such a project had jeopardised his seat for the county of Dublin. In the meantime a day had been fixed, at Mr Disraeli's own suggestion, for a full discussion of the subject, when he promised to attend and express his views. Before that day came, the bad news from Ireland arrived. What was to be done? Fortunately for Mr Disraeli, he was served—for, I believe, the first time in his life—with an attack of gout. Never did disease come more opportunely to a statesman. It prevented him from attending in his place, and the meagre compromise he had to suggest was thrown over to Sir John Pakington, who proposed to remove the words in the oath about a regicide and the disturbance of property settlements, if the Roman Catholics would agree to continue to swear that they would not harm the Protestant Establishment. This proposal was rejected, and the bill was sent into committee. On the 12th instant the committee sat, and then Mr Disraeli was in his place, and at great length explained his views. They are very remarkable, and deserve to be attentively studied by all Protestants. He was opposed to all change in the oath, though he had no objection to such a change as Sir John Pakington threw out, and which, by the way, Sir Hugh Cairns proposed in committee. But he warned Roman Catholics that they had better let well alone, for the consequences of their success would be dangerous to themselves. They would call up a storm of opposition against them on the part of the Protestants of England, which would place them in a worse position than they occupy now. But he was especially anxious to warn them against entering into political alliances with Liberals. Thirty years ago, they joined with the Liberal party on the basis of destroying the Protestant Church in Ireland. What had been the consequence? They would hardly deny that the Church they then sought to destroy was at the least as strong and efficient, with as strong a hold on the affections of the people as ever. And what was the effect on their own Church? Their alliance with the Liberals had left the Liberals in power, and the effect of keeping the Liberals in power had been very nearly to destroy the temporal power of the Pope, and even deeply to injure his spiritual power. This was a consequence which Mr Disraeli did not hesitate to say he regretted, as he believed it was injurious to the welfare of Europe, and he intimated pretty plainly that if the Romanists had given their support to the Conservative party, this would not have happened. In short, the whole tone and scope of his speech was a pleading that the Roman Catholics should abandon their support of the Liberals and come and join the Conservatives, upon the basis that the Protestant Establishment in England and in Ireland was not to be attacked, and that on the other hand, the Roman Catholics were to be gratified with the concession of all their demands. It remains to be seen whether such an alliance would be approved of by either party. I believe the bulk of the Conservatives would not—the Roman Catholics, perhaps, on further

consideration, might. But whether or not, it is a proposal fraught with grave issues for the future, and as such, will no doubt be regarded by the people of England.

The attacks made upon Mr Whalley in his attempt to extract the particulars respecting the strange and mysterious connexion between the Rev. Mr Wagner and Constance Kent, illustrate the way in which free speech is attempted to be borne down in that assembly which has ever been considered its chosen home. There may be differences of opinion as to the discretion and tact shown by the member for Peterborough in the mode he adopts of handling the questions he brings forward, but it is utterly indecent that the questions which are agitating the whole country, should be put down and laughed out of the House in the way in which they are being done. It is right to say that the active agents are confined to a few young men, mainly on the Conservative side of the House, and who have themselves adopted the preferable Puseyite creed; and it is true that the Roman Catholic members rather enjoy the scene than take part in it; but it is discreditable to the great majority in the House that they do not, for their own credit and for the dignity which still attaches to the name of the House of Commons, insist that common order shall be preserved, and that every member shall have a fair hearing.

PUSEYITE HYMNOLOGY.

"Give me the making of songs to a people, and I will let any one who pleases make their laws."—FLETCHER.

A VERY large number of our churches are now used as singing schools for Popery. The teaching of Romish errors by catechisms, treatises, creeds, canons, decrees, sermons, is a very tame sort of process, and it would take centuries before the people would, by such dry, old-fashioned means, be thoroughly prepared to receive the mass of Romish rubbish, which centuries of superstition and idolatry have caused to be heaped together.

Satan, with his usual craft, has devised an expeditious and successful plan to bring about the wished-for result. Through the medium of one of our senses, hearing, a pathway is made for Popery, in its most insidious and most poisonous form; and thus doctrines the most unscriptural, and ideas the most absurd, are engrafted on the services of our Protestant Church, in such a manner as to obtain for them the enthusiastic support of the votaries of the goddess Fashion. For is not all this rage for music, for chanting and intoning, for the singing of stupid and corrupt old Latin doggerel, somewhat after the Romish model, simply the evidence of that worldly-mindedness and pleasure-seeking which in secular matters finds itself gratified in theatres, music saloons, and opera houses?

Oh, it is a sad thing when in our churches, instead of the praises of the Creator, Redeemer, and Sanctifier being sung, versicles are chanted in honour of "saints" so-called, and confessors, in praise of the wood and nails of the cross, and even incantations to Satan himself!

We would ask all our readers to examine their Hymnals, for deep-laid and widely extended is the plot to substitute in public worship, for hymns and psalms and spiritual songs, the lucubrations of Popish monks, the incantations of Popish exorcists, and the blasphemies of Popish idolators.

Is this language too strong for any of our friends? Well, we would say to them, examine your Hymnals. See if there be any *suspicious* compositions amongst them, containing doctrines not to be found in the Bible or the formularies of the Church. In thousands of our Protestant churches, Hymnals are now used that are saturated with Popish falsehoods and profanities, which it is a fashion and a rage to get sung, or rather screamed out, by boys and men trained to take their parts in this God-dishonouring service.

We hope that these words of warning will sink into some hearts, and, for the cause of the Lord's truth, that a stand will be made against this device of the great enemy of souls.—*The Constitution*.

THE POPE AND THE MONASTERIES.

THE *Corriere delle Marche* states that the Roman Government, in order to meet the payment of the interest on its loan, has sold the property of the Hospital Santo Spirito, one of the most important in Rome, and possessing a great part of the land between that city and Civita Vecchia. The price received was 500,000 Roman crowns (£100,000.) The *Corriere* observes that after such a measure, the Holy See can no longer remonstrate against the seizure of the property of the convents, the owners of which are to receive a pension proportioned to their monastic rank.

ROME'S INFLUENCE ON ENGLAND—PAST AND PRESENT.

AN HISTORICAL SKETCH.—CHAPTER I.

OF all the great moral questions that engage the attention of the present day, perhaps none involves more of the well-being of the great human family, than a right perception, and a correct estimate of the value and importance of freedom. True liberty is the glory of the land we are privileged to live in. A glance at the political, religious, or social position of any other nation upon the face of the world, will convince us of the justice of this remark. England does not own a slave; all *may* be free. This freedom we can only regard as a talent intrusted to us; and as our privileges are great, so are our responsibilities. "For unto whomsoever much is given, of him shall be much required." Let us then guard this blessing with vigilance. Of late years this duty has become a more imperative one, for the Protestants of this generation obtain the blessings which religious freedom entails, with so much ease, so little exertion, that they are apt to forget at what a price these blessings were purchased. The light of an open Bible, the pure gospel supplied to us each day, were preserved to our land by the blood-shedding of our forefathers. England has in centuries gone by (and God grant for ever!) felt the disadvantage of false teaching and idolatrous worship, and the scourge of persecution as a result of opposition to either. Rome has held sway in this favoured country, but oh, what was her condition then? Those who remind us of these truths are apt to be classed among the uncharitable, and the unchristian, as referring to past grievances, instead of letting "bygones be bygones." We hear many Protestants in their liberality exclaim, "I do not see why people should preach or speak

against the Roman Catholics ; they have a right to live here as well as we ;" and so far we quite agree with them. It should be far from the intention of any Protestant to calumniate the name of any Roman Catholic, living or dead. It is against the system that Christians should protest, and not against those who blindly propagate it. View Romish teaching in what light we may, it still stands out as a system, God-dishonouring, soul-destroying, as a system calculated to enslave the man and degrade the nation. In the following remarks the writer is not to enter into the biography of the monarchs of England, but rather to trace in the reigns of each the footprints of Romish aggression in our land. History is the voice of past ages, speaking in our own days, and from that source we may gain authentic accounts of the past position of our country, in all its interests. To this fountain of knowledge, then, let us turn for our information, respecting the workings and development of the Papacy. It were well to trace this from the earliest days of Christianity in Britain, and mark how Romanism entered our land, how she advanced, how she established herself, and what was the condition of England when the emissaries of Rome were her ruling power. From this view let us judge whether her system is one which should be fostered now, or whether, as Christians and patriots, our duty is not apparent, to lift the standard of a loud protest, and "cry aloud, sparing not." Many efforts are, it is true, being made to arrest the progress of error in our day, but these seem but few, when compared with the necessity. But we must not despair, for the Lord's own Spirit is working, and is omnipotent, bringing many from darkness into His marvellous light. Oh that that same Spirit may descend upon all, and stir them up to a sense of the duty they owe to themselves and to others, that all may be willing to unite with one heart and spirit in facilitating every movement made in the cause of pure Protestant truth, the only means given us of hastening the downfall of Antichrist!

Within the few last years, the Protestants of this favoured country have been awakened to a sense of the danger to which it is imminently exposed. The Papal aggression of 1851 was a bold manifestation of the results of the work which Rome had been carrying on for many years. The first opposition to which this aggression gave rise, seemed to suggest the impossibility of England ever forgetting the true nature and character of Popery. And yet, alas, this has been the case. The emergency of 1851 demanded something infinitely more effective than the mere protests then made. It was but a spasmodic movement which effected nothing, and only gave the enemy more opportunity to enjoy the benefits of his strategy. The people of England soon forgot what was their condition when under the yoke of Rome; and while they thus relapsed into slumber, the enemy gained strength, and followed up an attack as decided as it has proved successful. The articles of the Church of England speak of the Pope as having "no jurisdiction in this realm." Our Sovereigns take a solemn oath to defend our land against the authority or invasion of any foreign prince, prelate, or potentate; and yet in Rome our country is mapped out by the Pope, and formed into districts to be presided over by ecclesiastics of his choosing. To this end a spiritual fleet is manned and comes into England, like the Armada of old, bearing with it the means of subverting our religion and liberty. We find twelve new bishoprics, and one archbishopric, each filled by a priest

trained beneath the shadow of St Peter's. The next step is to begin a complete Romanising system, by increasing the number of Romish teachers, both male and female, to a great extent and in an incredibly short space of time. It cannot have escaped the observation of the student of history, that this assumption on the part of Rome is no new phase of her character. If we trace her from the days of Augustine, we shall find that one great object has characterised the dealings of Rome in every place, viz., that of gaining universal power, and having in subjection the kings and princes of the earth. The history of every land which has become subject to Romish power, bears testimony to the justice of this assertion. From this source, too, we shall find that Popery, like a river, has had its ebb and flow. At one time Romanism has risen, at another time fallen, at one time stood boldly forward, and at another has drawn round her a mantle of concealment, thus to throw her victims off their guard. A lion hidden is a lion still; and although he does not roar, his nature is not changed, nor the danger less. Turn to historic testimony, and consider what has been the real influence of Romanism in our country. It is a common error even among Protestants in our day, to suppose that Christianity was first introduced into England by the monk Augustine; hence arises often the question from our Romish brethren, "Where was your Church before Luther?" History must answer this question. It is true that even modern historians frequently date the religion in our land from the time when Gregory the bishop of Rome thought of Britain as a field of missionary labour. But, for an authentic account of what transpired so many centuries ago, we must turn to the testimony of history. It is well known that for some years before Augustine came to Britain, the Saxon rulers had in a great measure extinguished the light of the gospel; but that is no ground for believing ourselves indebted to Rome for the first planting of Christianity in our land. Among the ancient historians, perhaps none bears a higher name for accuracy and truth than Bede, and although many of his statements are surrounded by superstitious accounts of the way in which events took place, (not regarded as fictitious in his day,) his testimony is universally accepted as unquestionable. From him we learn that the Christian religion flourished here as early as the year 286, and that the Christians of England suffered persecution in the reign of Dioclesian. Thus early was the "seed of the Church" in the blood of its martyrs, sown here. True Christianity has always been the same in all ages, and to show that that which was professed in this age, savoured naught of Rome, we quote the words of St Alban, the first who ever suffered death for the sake of Christ in Britain. When brought before his judges, his words were these: "If you desire to hear the truth of my religion, be it known unto you, I am now a Christian, and I worship and adore the *true* and living God." This persecution continued until the year 313, when Constantine was created Emperor of Britain, he himself a Christian. In his reign the Council of Nice was held, at which council were several British bishops present, who affixed their names to what we still call the "Nicene Creed." Thus was the religion of Christ ours, before the coming of Augustine. There are many opinions as to who was the honoured instrument of introducing the "glad tidings" to our shores, but as these are divided, it is preferable to adopt the conclusion of Fuller (a Church historian) on the subject, who says, "The light of the gospel shone here, but we know not

who kindled it." The Saxon line begun in England about 449, and in 595 Augustine came. Foote is very minute in many things concerning this, and tells us, that on his road here, Augustine conceived a sudden fear in his heart, and that he and all with him returned to Rome. This fear is supposed to have arisen from a knowledge that the Christians of Britain were even then under persecution; but upon the persuasive arguments of Gregory, Augustine and his company again set sail for England. A dark day that! one which this land has long since had good cause to rue! He landed at the Isle of Thanet on the east side of Kent, when he sent messengers to Ethelbert, then king, who through the influence of his wife Bertha, received Augustine, and afterwards gave him a place at Christ's Church in Canterbury. From this time, he and his followers gained strength and spread over many parts of the country, although his doctrines were still steadily repudiated by the Scottish and British bishops. Augustine working to dissolve these differences, and desirous of bringing these bishops to think as he did, and to use the rites and practices of Rome, called together a synod, which was attended by seven English bishops, and several learned men from the famous Abbey of Bangor. These men beforehand agreed, that if they found Augustine to be truly a servant of God, they would receive him as their archbishop, and adopt his doctrines. They very properly regarded humility as a test whether he was a true Christian or not. When the day arrived, Augustine received them with that pride and assumption which are ever the characteristics of Rome, and the bishops departed without coming to any terms with him, resolved to maintain their original independence. Augustine finding this was their determination, only said, that "if they would not take peace with their brethren, they should receive war with their enemies, and if they disdained to preach with him the way of life to the English nation, they should suffer the revenge of death." Oh, how sad an alternative, for one professing to teach the way of life, a way to be found in no other but the Prince of Peace! We cannot but notice even thus early the spirit of cruelty and malice, subsequently so fully developed in Rome's dealings with England. Death must be threatened as the result of refusal to receive her doctrines. As D'Aubigne says, "Argument failed, now for the Sword." This, then, is the key by which Romish error entered into our land. Time wore on, Rome grew strong. After Augustine's death, the council of Whitby in Yorkshire was held, at which the services of a man named Wilfred, having been made Abbot of Ripon, were volunteered and accepted by the Romish Church. At the council, Wilfred disputed with St Coleman, then archbishop of York, respecting many rites of the Church, particularly of observing Easter. A long discussion took place, in which Wilfred proved victorious, for, says an able writer of the present day, "That which could not be accomplished by open and fair means, must be done by other expedients." St Coleman finding that many abuses would now creep into the Church, resigned his bishopric, rather than submit to such innovations.

PROTESTANT INSTITUTE OF SCOTLAND AT ABERDEEN.

In addition to the interesting and successful course of lectures on Popery, delivered by Dr Walter M'Gilvray, in the Music Hall buildings

during the winter, the rev. doctor had also a class of nearly seventy students, chiefly from the University or Divinity Halls, with whom he met every alternate week. A competition for prizes offered by the Protestant Institute of Scotland to the writers of the best papers on the subjects of the course (as indicated by questions handed to each of the competitors) took place about a fortnight ago. Eighteen of the students attended, and gave in papers. These were then submitted to the examiners—the names of the writers, with the corresponding number adopted in the papers, being reserved in sealed envelopes. Last Monday evening a meeting was held in the Music Hall buildings, for the declaration of the examiners' decision, and the distribution of the prizes—Mr Neil Smith, jun., in the chair.

The successful competitors were declared to be :—

No. 13 (£5 prize)—Mr John Rainnie, 5 Holburn Street, student, Free Church College. No. 2 (£3 prize)—Mr John Dingwall, 311 George Street, graduate, Aberdeen University. No. 12 (£2 prize)—Mr James Masson, of Aberdeen University—third year.

Among several other papers of approved value, the following were placed on the order of merit :—

No. 4—James Spence, 9 Rosemount Terrace, student, University—fourth year. No. 3—John Burnett, 239 George Street, student, University. No. 1—William Bruce, 20 Rosemount Place, student, University—second year.

A copy of Dr Wylie's work on "The Papacy" was handed to a Free Church elder, who had attended the course and class. Copies of the same book are to be given to the students standing second in the order of merit. The examiners expressed themselves highly gratified by having submitted to them so many able papers on these important subjects.

A PREGNANT FACT.

EVERY Protestant in the United Kingdom cannot be too often reminded of the astounding fact, that this country is contributing the sum of *one thousand pounds per day* towards the support of gross idolatry and blasphemy as taught and practised by the Church of Rome.

AN AMERICAN ABDUCTION CASE.

A St Louis correspondent of the *New York Tribune* says :—One of the most interesting cases of abduction ever brought to light in this country, and in some respects resembling the famous Mortara case, which occurred some years ago in Italy, has caused an unusual excitement among Protestants in this city. It appears that Mrs Hargrove, a Union refugee, after incredible sufferings, arrived in this city, about six months ago, with five children, four girls and a boy, the eldest only twelve years of age, having travelled on foot all the way from Arkansas River to Rolla, in this State. On arrival here, she proceeded to the Refugee House, but her health was impaired, and her eyesight nearly destroyed ; she could not see anything distinctly. The Western Sanitary Commission sent her to the Sister's Hospital, and received her consent that the children should be entrusted to the care of the Rev. Dr Elliot as their legal guardian. They were

then taken to the Mission School, Eight Street, and after remaining there three weeks, were one day forcibly abducted in open daylight by three men, who seized and placed them in an ambulance and then drove off. They were heard of soon after in a Catholic institution, and a writ of *habeas corpus* procured from the Circuit Court for their recovery. The children were produced, and a hearing took place, which resulted in an order for the restoration to Dr Elliot's custody. While the latter was waiting in the clerk's office for a transcript of the order, the children were spirited away and could not be found. A fortnight after the boy returned to the Mission School building voluntarily, and stated that he and his sisters had been concealed in the Convent of the Sacred Heart, and forced to be baptized into the Catholic faith against their will. The matter was laid before the military authorities, and a guard sent to the convent, who after some trouble, recovered three of the girls. The eldest could not be found. Again the rescued girls were sent to the Mission School. In less than a week they were abducted—this time at nine o'clock at night—by being decoyed into the kitchen by an Irish servant-maid, and then into the alley, where a carriage was in waiting which conveyed them, as has been since proven, to another Catholic institution. They have since been removed to the country, and are still missing. The servant girl, being confronted by military authority, stated that a Catholic father employed her, and the Catholic father confesses that he paid the carriage hire, though he denies any criminal intent. General Dodge has called the attention of Archbishop Kendrick to the matter, where it rests for the present. These facts are known to many Protestant congregations, and have created an intense excitement in religious circles. The case before the Circuit Court was appealed to the Supreme Court, after the abduction from the court-room, where it is yet pending; but the military authorities have resolved to ransack the country for the children, inasmuch as the whole family were placed in charge of the Western Sanitary Commission by military order. It should be stated that the mother died after the first abduction, and it is claimed at the hospital that she was converted to Catholicism, and died a good Catholic.

A CONTROVERSIAL CORRESPONDENCE BETWEEN C. H. COLLETTE, ESQ., OF LONDON, (PROTESTANT,) AND DR GERAGHTY, OF DUBLIN, (ROMAN CATHOLIC).*

THIS most interesting correspondence originated from a challenge given by Dr Geraghty, and the result is a volume replete with theological and historical research on each side of the question.

Of the Roman Catholic advocate, it may be said that he is no novice. It will be found that he has brought to bear on the controversy a surprising amount of apparent erudition, and has displayed the utmost zeal in collecting together all the available arguments and quotations in

* London: W. Macintosh, 24 Paternoster Row. Single copies forwarded on receipt of postage-stamps for 3s. 6d.; or seven copies forwarded on receipt of p. st. office order for £1, if addressed to Robert White, publisher, Worksop; or Mr C. H. Collette, 57 Lincoln's Inn Fields, London.

support of his position. But as the controversy proceeds, it soon becomes apparent that Dr Geraghty has miscalculated the powers and resources of his adversary. Mr Collette has, with patient perseverance, allowed no single argument or quotation of any value or importance to pass unanswered. The reader will thus have presented to him the arguments on both sides, calmly and dispassionately discussed, with a careful and critical investigation of the authorities relied on.

The result of this controversy has fully established not only the worthlessness of the pretensions of the Church of Rome, but has also exposed the shifty expedients resorted to, and erroneous quotations relied on to prop up a false position.

A very valuable biographical index, showing also the dates when the numerous authors quoted flourished, with particulars of the several councils referred to, is added to the volume, which will be found of essential service to those unacquainted with ecclesiastical history. The value of the citations can be thus readily appreciated.

To any one who reads with intelligence such a correspondence as this, it must appear how thoroughly childish is the notion that the Protestant Church can maintain her ground without controversy with Rome, and how very few men indeed in the present day are skilled in such controversy. Rome is thoroughly alive to this. Whilst, on the other hand, the only prospect of safety for the future must consist in a thorough training of our educated men, and especially of our future ministers, in this greatest controversy in which the Church of Christ was ever engaged.

Whilst we say all this, and most cordially admire the great learning and ability of Mr Collette, whose proper place would be that of Protestant professor in one of the English universities, we are convinced that Rome gains an undue and unfair advantage by being allowed to put Protestantism on her defence. It is well to foil her as Mr Collette has effectually done even on this ground, but it is only fair to take the ground of the Reformers, and to place Rome on her defence, not merely because she in 1564 added to the Creed, but because she is the foretold and foredoomed apostasy of Scriptura. This was the real ground of the Reformation, and hence that vast moral and social revolution had been accomplished before the creed of Pope Pius IV. was made, and of course on other grounds. We are glad to see the champions of the Reformed Churches more and more assuming this old battle-ground again, and we are convinced that it is only by this means that the conscience of Christendom will be again aroused, and the new assault of Rome effectually repelled.

"I WILL FEAR NO EVIL."

THE shadows that haunt the land of Death
Fell lately around my head,
And made me pause in my busy life
To number myself with the dead.

And though they pass'd away again,
And earth still claims me a while,
I know I have been at the valley's gate,
And look'd down the dark defile.

I used to shudder to think of death,
But calm is my spirit now;
For One is victor o'er Death for me,
And has won a crown for my brow.

The valley look'd stern, and rough, and wild,
But the Shepherd's staff is strong;
And even in such an awful place
I may sing the Conqueror's song.

He guides the sheep, but He bears the lambs
In His arms upon His breast;
The weaker I feel the more I claim
To be carried to my rest.

An awesome sense of the truths I learn'd
As I stood in that solemn place,
Remains on my soul till my change shall come,
And I go to behold His face—

Whose glory shines like a sevenfold day
On the other side of the hills—
Whose form eclipses the light of heaven,
And the valley with shadows fills.

I gazed till the darkness grew almost fair,
And throb'd with the hope of day,
As if it knew that the morn would break,
And the shadows would flee away.

My spirit has gather'd healing balm,
And my eye sees clearer far,
Since it grew familiar with Death's dim night,
And look'd for the Morning Star.

I love the light of the earthly joys
Which gladden life's daily road;
But the deep, deep quiet of heart I know,
Has its home in my God's abode.

And often my thoughts, from earth's noisy ways,
Fly home to the golden street,
And nestle a while with exceeding peace
At Immanuel's pierc'd feet.

I think how good it will be one day
To enter His dwelling-place,
To hear His welcoming voice, and see
His loved and long'd-for face.

The hope of being with Him for aye,
Gives a glory full of light
To the dullest day of this weary life,
And to Death's intensest night.

He, He is our Hope, and He our Peace,
Our Strength, and our Light, our Life;
And we shall triumph complete in Him,
When we finish the last dread strife.

M. M.



CHARLES II. DYING AS A ROMANIST.

THE following extract from Macaulay's "History of England" proves the true influence which was secretly at work during the whole mischievous reign and profligate personal career of Charles II. This came out still more clearly in the next reign, James throwing off the mask and openly declaring himself a Papist, which, by the blessing of God, led to the glorious Revolution of 1688.

"The Duke then, in the King's name, commanded all who were present to quit the room, except Lewis Duras, Earl of Feversham, and John Granville, Earl of Bath. Both these Lords professed the Protestant religion, but James conceived that he could count on their fidelity. Feversham, a Frenchman of noble birth, and nephew of the great Turenne, held high rank in the English army, and was chamberlain to the Queen. Bath was groom of the Stole.

"The Duke's orders were obeyed, and even the physicians withdrew. The back door was then opened, and Father Huddleston entered. A cloak had been thrown over his sacred vestments, and his shaven crown was concealed by a flowing wig. 'Sir,' said the Duke, 'this good man once saved your life. He now comes to save your soul.' Charles faintly answered, 'He is welcome.' Huddleston went through his part better than had been expected. He knelt by the bed, listened to the confession, pronounced the absolution, and administered extreme unction. He asked if the King wished to receive the Lord's Supper. 'Surely,' said Charles, 'if I am not unworthy.' The host was brought in, Charles feebly strove to rise and kneel before it. The priest bade him lie still, and assured him that God would accept the humiliation of the soul, and

would not require the humiliation of the body. The King found so much difficulty in swallowing the bread, that it was necessary to open the door and to procure a glass of water. This rite ended, the monk held up a crucifix before the penitent, charged him to fix his last thoughts on the sufferings of the Redeemer, and withdrew. The whole ceremony had occupied about three-quarters of an hour; and during that time, the courtiers who filled the outer room had communicated their suspicions to each other by whispers and significant glances. The door was at length thrown open, and the crowd again filled the chamber of death."—Vol. I. Pp. 435, 436. (Thirteenth edition.) London: Longman, Brown, & Co.

THE PURITANS.

LORD MACAULAY says:—"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on His intolerable brightness, and to commune with Him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed."

POPISH LOTTERIES.

At length the illegality of Popish lotteries has been declared by the Attorney-General, and yet it is sad to observe the levity with which such a man as Mr Gladstone speaks of an open and systematic violation of the law. This, of course, proceeds from political motives, but is not fitted to create respect for law and order. The following conversation took place in the House of Commons on the 8th of June:—

LOTTERY TICKETS.

Mr VERNER asked the Chancellor of the Exchequer, if he was aware that lottery tickets of an illegal character had been extensively circulated amongst the public offices for general distribution.

The CHANCELLOR of the EXCHEQUER said that he had himself received an envelope containing tickets, which appeared to relate to some raffle. He believed that other officials had received similar tickets, but he was not aware whether they were illegal or not. In most cases he believed they were consigned to the waste paper basket, and he had not thought it necessary to make any further inquiries.

Mr VERNER asked the Chief Secretary for Ireland if his attention had been drawn to the distribution of lottery tickets to and by the Irish constabulary, and if their employment for this purpose had the sanction of their superior officers and the Government; and if, after the recent opinion of the Attorney-General, he was prepared to censure and prohibit the practice.

SIR ROBERT PEEL replied that the employment of the constabulary in this occu-

pation had not received the sanction of the Government. He was aware that tickets of this character had been sent to the Irish constabulary, but not that they had been distributed by them. After the opinion of the Attorney-General, the constabulary would be liable to censure if they did so.

ILLEGALITY OF PUBLIC LOTTERIES.

ON Thursday, June 1, Mr Newdegate put a question to the Attorney-General in the House of Commons, in regard to the legality of lotteries as carried on so extensively at present and with such perfect impunity by the Romanists. The answer was so far distinct, and so far evasive. No lawyer could deny that such lotteries were thoroughly illegal; but several hints in the way of palliation were thrown out. The objects for which the lotteries are held were delusively said to be "charitable," and it was hinted that the illegal proceedings in question might perhaps be covered by the "Art Union Act," a supposition without the slightest foundation, although if this use is to be made of the "Art Union Act" the sooner it is abolished the better. One part of the question besides is totally evaded, viz., whether the Government are prepared to prosecute the offenders. The conduct of Government in thus openly conniving at the violation of their own laws is deeply humiliating, and highly reprehensible. The following is the report of the conversation to which we have referred:—

MR NEWDEGATE asked the Attorney-General whether the attention of the Government had been directed to the circulation of lottery tickets by different societies in Ireland, great numbers of which had been sent by post to different persons in England; whether the issuing, circulating, disposing, and purchasing of such lottery tickets was not illegal, and did not render the parties liable to heavy penalties; and whether, if the practice were continued, the Government would be prepared to prosecute the offenders.

THE ATTORNEY-GENERAL said his attention had been directed to the fact that certain charitable associations in Ireland had lately endeavoured to raise money by the circulation of tickets, which appeared to him to come within the meaning of the law relating to lotteries, unless they were authorised under the "Art Union Act," which to some extent they might or might not be; but unless they were, it appeared to him that the practice was illegal, and that those who engaged in it were liable to serious penalties. He need not say, that in order to justify a prosecution a charge must be made against particular individuals, and that charge must be proved by evidence.

Meantime the Romanists, emboldened by impunity, are prosecuting their demoralising but gainful traffic with increasing energy, whilst we are glad to see, on the other hand, that the Protestant spirit of resistance is being gradually aroused. In the *Dundee Courier and Argus* the following advertisement lately appeared:—

LITTLE SISTERS OF THE POOR.

A GRAND DISTRIBUTION OF PRIZES, in aid of the Institution, will be held in the Hall of the Young Men's Society, Dundee, on Friday, the 8th September (instead of 29th June, as announced on the Tickets.)

The Prizes embrace a MAGNIFICENT CAMEO, SET IN GOLD, gift of his Holiness Pope Pius IX.; PAIR OF SEVERE VASES, the gift of the Emperor and Empress of France; SPLENDID SILVER TEA SERVICE; A MAGNIFICENT EIGHT-DAY CLOCK; GOLD WATCHES; GOLD RINGS; and other Rare and Valuable Ornaments, the Special Gifts of Distinguished Persons.

WITH FIVE HUNDRED ADDITIONAL PRIZES, varying in value from One Shilling to Twelve Pounds, including:—Silver Coffee Pot, Kettles, Gold Rings, Necklaces,

Statues, Pictures and Prints, Boxes of Knives, Silver Tea Services, Spirit Case in Ebony, Embroidered Screens in Velvet, Indian Fan, Flower Vases, a Case of Champagne, a Chest of Tea, a Highland Dress for a Boy, &c., &c.

Tickets (6d each) may be had on application to the Office-Bearers of the Catholic Churches in Dundee, at a number of Shops in town, and from other parties.

The vendor of a Book of Tickets shall have a right to retain one of the Twenty as a gratis ticket.

The Dundee branch of the Scottish Reformation Society, a most active and valuable Association, immediately addressed the following circular to all the Protestant ministers in Dundee and the neighbourhood, which we hope will be productive of good results :—

28 CASTLE STREET, DUNDEE, June 7, 1865.

REV. SIR,—We humbly deem it our duty to call your attention to the fact, that lotteries, which are at once unscriptural, illegal, and demoralising, are becoming very common in this land, and that tickets for lotteries in aid of Popish objects are sold in large numbers in this place; not only by Papists but by Protestants, and are bought not only by members of the Church of Rome, but by members of Presbyterian and other Protestant churches.

These tickets are usually put up in books of twenty, with a free ticket attached of higher value, by way of compensation to the person who sells them. To such an extent is this system now carried on, that in some instances over a million of tickets are issued for one object.

Lately an extensive drawing took place at Lanark under the patronage of Lord Brougham, and others are going on at the present moment encouraged by professed Protestants. The evil is aggravated besides, by the fact that these lotteries are generally got up in the sacred names of religion and charity.

Believing that you will agree with us as to the sinful nature and tendency of lotteries, we would respectfully, but earnestly, request you to call the attention of your people to the subject, in order that they may abstain from countenancing them in any manner of way. (Prov. xiii. 33.)

We beg to enclose for your perusal, copy of a paper published by our parent society on this subject, and praying for your hearty co-operation in our efforts.—We are, rev. sir, your obedient servants; for the Society,

J. JACK, *President*.

R. J. NIVEN, *Corresponding Secretary*.

The Free Presbytery of Dundee have resolved to draw the attention of their people to the subject, and to warn them against the illegal traffic of lotteries, and the begging system which has been established in that town by the so-called "Sisters of the Poor."

EXTREME UNCTION.

UNCTION is administered to none but such as are affected with some mortal disease, or in a decrepit age. It is refused to so-called impenitent persons. The parts to be anointed are the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed in the palms of the hands, but priests on the back of them, because the palms of their hands have been already consecrated by ordination. In the times of miraculous healing, the sick person was to be anointed with oil in the name of the Lord. It is thought that this anointing with oil was only done by such as had the power of working miracles, and that when miracles ceased this rite was laid aside. The anointing mentioned (James v. 14) was applied to those whose recovery was expected, whereas in the Roman Church extreme unction is used before the dying man is put into his coffin. An extraordinary sign of an

extraordinary cure has become an ordinary sign of ordinary death by Rome's order.

Dr Wiseman before his end underwent extreme unction, administered as the dying man's *viaticum*. This ceremony is a strange perversion of the apostolical practice of anointing the sick with a view to their recovery. It bears this name as the sacrament of the dying, because it is the last anointing, oil having been previously employed in baptism and in confirmation. Mark informs us, that when their Master sent forth the twelve by two and two, *they anointed with oil many that were sick, and healed them* (vi. 13.) James directs that the elders of the Church should pray over the sick, *anointing him with oil in the name of the Lord: adding, the prayer of faith shall save the sick, and the Lord shall raise him up*. The efficacy was ascribed not to the anointing, but to the gift of healing. And we find a form of prayer in Pope Gregory's Sacramentary, which shows that the object then sought by this anointing was the recovery of health, as is still the case in the Greek Church. In the twelfth century, failure was so frequent, that the notion was introduced that it was meant for the benefit of the soul, and only of the body if bodily health would not prove prejudicial to the former. A change in its administration now took place, for they anointed no longer the diseased organs, but the five senses. Prayer had been always offered for the soul of the sick as preparatory to bodily cure, but now anointing became the principal part. The schoolmen brought it into a sacramental form, and it was decreed by the Council of Florence, and confirmed under *anathema* at Trent. The Church, instead of pastors, was to have oilmen, and the "oil fever" was spread over the country. Rome's Ecclesiastical Petroleum Company did not only beguile people of their money, but laid flattering unction to their souls. Alas! Papists deny Christ as a King in setting up the Pope: as a Priest as setting up the mass: as a Prophet in their human traditions as opposed to the Holy Scriptures: and the Holy Spirit is denied: oiliness is respected—holiness is disregarded!

TRACTARIAN POPERY.

THE following description of certain proceedings at Norwich, by two ministers of the Church of England, given in the *Daily Telegraph*, must be read with disgust and indignation by all true Protestants. It is neither more nor less than a close imitation of the grossest form of idolatry in the Church of Rome:—

A veiled crucifix was then removed by Mr Onseley from the top of the altar, the crape which covered it was partially removed, and Mr Onseley holding it aloft said, "Behold the wood of the cross!" Brother Ignatius and the congregation responded, "Come, let us adore!" The crape was then further removed, the crucifix again held aloft, and the words, "Behold the wood of the cross" repeated, with the same response. Then the crape was entirely removed, and the figure of the Saviour was exposed, Mr Onseley saying, "Behold the wood of the holy cross, on which hung the salvation of the world." The response having been sung, the crucifix was lowered to the ground, and Brother Ignatius, creeping towards it, reverentially kissed it. Mr Onseley followed his example. Brother Ignatius then said that, "In the name of the Father, Son, and Holy Ghost," he desired to say a few words to the congregation, whom he addressed "as men and women, sons and daughters of our fallen race." He accordingly ascended a kind of pulpit, and, in a tone of impassioned entreaty besought all present to show their love for Jesus by coming to adore His

holy cross. They kissed, he said, the pictures of relatives and distant friends; why not kiss the emblem of their faith—the cross of the Lord? He then prescribed that, during the “creeping,” a hymn should be sung; that the faithful, in drawing near the altar, should make three prostrations; and, finally, that they should kiss the hands and feet of the figure on the crucifix.

DANGER OF THE CHURCH OF ENGLAND.

THE Church of England is in extreme danger. She is like a citadel besieged by a crafty and powerful foe, and defended by troops, many of whom are traitors at heart, and so audacious as to display their treason. The Romanist from without saps and mines, and, withal, thunders at our gates, and the Romanist within makes a powerful movement, and creates a diversion in favour of the Romanist without. If treason be not crushed within the camp by a bold, immediate, and decided effort on the part of the loyal defenders, the citadel must fall.”—*Dr Blakeney*.

POPISH PROPAGANDISM IN NEW SOUTH WALES.

THE following statement, published in the *Empire*, a Sydney paper, on the 1st of November, by a minister named Ridley, affords a curious illustration of the unscrupulous nature of Popish propagandism in the new world :—

On the 30th September last an aboriginal, [i.e., a native,] named Charley Gerard, was sentenced to death at the Central Criminal Court. On the following morning, at an early hour, I received a message from the principal jailer, requesting me to come and visit the prisoner. With this request I at once complied, and on arriving at the jail, Mr Read informed me that the prisoner belonged to no religion, and as he knew that I had taken an interest in the aborigines of Australia, he had sent for me to give instruction to the prisoner, as he did not like to see a man under sentence of death left without any spiritual instruction. I found the unhappy criminal ignorant of the name of “God;” and, of course, as to all thought of heaven and hell, of sin, and redemption from sin, his mind was a blank. I left him with a painful sense of the great difficulty of conveying any real knowledge of the way of salvation to his mind; but, having a hope that by means of daily conversation and prayer some ray of the light of saving truth might dawn upon him before his death, I determined that not a day should pass without visiting and instructing him. The next morning, Sunday, 2d October, having to preach in Redfern, I left home sooner than I otherwise should have done, in order to have a short time to spend with the prisoner. On calling at the jail I was informed that I could not see Charley Gerard, as he had become a *Roman Catholic*! On hearing this statement, I said that if the prisoner had, of his own accord, and with an understanding of the words he used, declared himself an adherent of the Church of Rome, I would not, of course, attempt to interfere with his liberty of choice; but as I did not think any one could believe that this poor heathen had sufficient knowledge to make any choice in the matter, I maintained that it was not right to exclude me from visiting him. I was told, however, that the rules of the jail were precise—that a prisoner was allowed to be visited by a minister of the religion to which he declared his adherences and by no other. The rule I do not dispute at all. But I hold that it cannot apply to the case of a person who, if he declared his adherence to any one form of religion, could not know what he was saying—and a man who knew not the name of “God” in the morning could not be prepared before evening to decide the question which has been controverted for three hundred years between the Church of Rome and the Protestants. The next day, therefore, I appealed to the Sheriff. That gentleman, on the ground that he had but recently entered the office, said he would take time to consider my request. On the Tuesday, when I called upon him,

the Sheriff said he could not allow me to visit the prisoner. Upon this I replied, "I have appealed from the Governor of the jail to the Sheriff; and now I shall appeal from the Sheriff to the Colonial Secretary." I went immediately to the Honourable W. Forster's office, and on my briefly stating the facts, that gentleman gave me an order to the principal jailer to allow me to see the prisoner if he wished me to visit him. Mr Read, on receiving this order, went with me to the prisoner, and asked him if he wished me to visit him. The prisoner gladly assented to my visiting him; and no doubt a poor man in his circumstances, without any knowledge either of the distinctions or the very elements of religion, would be glad to see any person who shewed an interest in him. I have visited him almost every day from that time; for although the jail authorities informed me that the Rev. Father Dwyer repeatedly complained of my being allowed to see him, Charley, by means of an interpreter, a black fellow from the same district, who spoke English remarkably well, again told Mr Read that he wished me to continue my visits.

If I had assured the poor prisoner that I could secure his salvation, and had day by day urged him to say that he did not wish Father Dwyer to visit him, I might have succeeded in getting myself constituted his sole ordained instructor. Of course, as a Protestant Christian minister, I would do no such thing. I simply endeavoured to teach him that Jesus Christ came to seek and to save the lost. But the Rev. Father Dwyer, or some other person, must have instilled into the mind of the aboriginal the thought, or rather the words, that he was a Catholic, and did not wish any minister of religion but a Catholic priest to come and see him. And on Friday afternoon last Charley proved that he had committed this lesson to memory, by distinctly informing the principal jailer that he wished to see the Catholic priest, and not the gentleman with the *white hat*.

Of course the priest triumphed, and "the blind were left to lead the blind."

ROMISH PERSECUTION.

"ANOTHER punishment of heretics who abjure, is the confiscation of all their effects; and this confiscation is made with such rigour that the Inquisition orders the exchequer to seize on not only the effects of the person condemned, but also of others administered by them, although it evidently appears that they belong to others. The Inquisition at Seville gives a remarkable instance of this kind:—

"Nicholas Burton, an Englishman, a person remarkable for his piety, was apprehended by the Inquisition of Seville, and afterwards burned for his immovable perseverance in the confession of his faith and detestation of their impiety. When he was first seized, all his effects and merchandise, upon account of which he came to Spain, were, according to the custom of the Inquisition, sequestered. Amongst these were many other merchandise which were consigned to him as factor, according to the custom of merchants, by another English merchant residing in London. This merchant, upon hearing that his factor was imprisoned and his effects seized on, sent one John Frontom as his attorney into Spain with proper instruments to recover his goods. His attorney accordingly went to Seville; and having laid before the holy tribunal the instruments and all other necessary writings, demanded that the goods should be delivered to him. The lords answered that the affair must be managed in writing, and that he must choose himself an advocate, (undoubtedly to prolong the suit;) and out of their great goodness appointed him one to draw up for him his petitions and all other instruments which were to be offered to the holy tribunal, for every one of which they exorbitantly took from him eight reals, although he received

no more advantage from them than if they had never been drawn at all. Fronton waited for three or four whole months twice every day—viz., in the morning and after dinner—at the gates of the inquisitors' palace, praying and beseeching on his bended knees the lords inquisitors that his affair might be expedited, and especially the Lord Bishop Farraco, who was then chief inquisitor at Seville, that he, in virtue of his supreme authority, would command his effects to be restored to him; but the prey was too large and rich to be easily recovered. After he had spent four whole months in fruitless prayers and entreaties, he was answered that there was need of some other writings from England, more ample than those he had brought before, in order to the recovery of his effects. Upon this the Englishman immediately returns to London, and procures the instruments of further credit which they demanded; comes back with them to Seville, and lays them before the holy tribunal. The lords put off his answer, pretending they were hindered by more important affairs. They repeated this answer to him every day, and so put him off for four whole months longer. When his money was almost spent, he still continued earnestly to press the despatch of his affair; but they referred him to the bishop. The bishop, when consulted, said he was but one, and that the expediting the matter belonged also to the other inquisitors; and by thus shifting the fault from one to another there was no appearance of an end of the suit. But at length, being overcome by his importunity, they fixed on a certain day to despatch him. And the despatch was this,—the licentiate Gascus, one of the inquisitors, a man well skilled in the frauds of the Inquisition, commands him to come to him after dinner. The Englishman was pleased with this message, and went to him about evening, believing that they began to think in good earnest of restoring him his effects and carrying him to Mr Burton, the prisoner, in order to make up the account, having heard the inquisitors often say, though he did not know their real meaning, that it was necessary that he and the prisoner should confer together. When he came, they commanded the jail-keeper to clap him up in such a particular prison, which they named to him. The poor Englishman believed at first that he was to be brought to Burton to settle the account, but soon found himself a prisoner in a dark dungeon, contrary to his expectations, and that he had quite mistaken the matter. After three or four days, they brought him to an audience, and when the Englishman demanded that the Inquisitors should restore his effects to him, they well knowing that it would agree perfectly with their usual arts, without any other preface, command him to recite his Ave Maria. He simply repeated it after this manner—'Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is Jesus the fruit of thy womb. Amen.' All was taken down in writing, and without mentioning a word about the restoring of his effects, (for there was no need of it,) they commanded him back to his jail, and commenced an action against him for a heretic, because he had not repeated the Ave Maria according to the manner of the Church of Rome, and had left off in a suspected place. He ought to have added, 'Holy Mary, mother of God, pray for us sinners,' by omitting which conclusion he plainly discovered that he did not approve the intercession of saints. And thus at last, upon this unrighteous pretence, he was detained a prisoner many days. After this he was brought forth in procession, wearing a habit, all his principal goods, for which he had been

suings, being confiscated, and he himself condemned to a year's imprisonment."—*Chandler's History of Persecution.*

RESULT OF PROTESTANT PERVERSION.

It is stated that Miss Gladstone, sister to the Chancellor of the Exchequer, has subscribed £1000 towards the Wiseman testimonial, that she will give a similar sum for ten years to come, and that she has further promised to give £1000 a year towards the augmentation of the income of the new Roman Catholic Archbishop of Westminster.

ROMAN CATHOLIC OATH BILL.

WE have already directed the attention of our readers to this insidious and very objectionable measure, and we are glad to find that it has somewhat aroused and concentrated the Protestant spirit of the country, and called forth a more vigorous resistance than any recent measure of Romish aggression. Mr Newdegate made an admirable speech against it, which we are glad to see has since been published in a separate form. Members of the Senate on the Electoral Roll of the University of Cambridge, amongst other Protestants in different parts of the kingdom, have opposed it, and the question has been stoutly fought in Parliament. This is so far well, and whether successful or unsuccessful, indicates that the Protestant spirit of the country is not dead, but only sleeps. Were it only thoroughly roused we might say that by the blessing of God the danger would be nearly past. The Bill has passed the House of Commons, but we trust it will be vigorously and successfully opposed in the House of Lords.

ROME AND MEXICO.—ANOTHER LETTER FROM THE POPE.

THE recent history of Mexico affords a striking illustration of the results of Romish teaching, and of the policy of the Popish Church. That unhappy country, sunk in moral and physical degradation in consequence of the influence of Popery, at length made a feeble attempt to abate this enormous evil. Under the guidance of General Juarez, some sweeping reforms were attempted and partly executed, and especially some dealing with the ill-gotten and ill-applied wealth of the conventual and monastic establishments, by which the country was eaten up. The Popish hierarchy, however, instantly made a seditious appeal to France and the emperor—whose policy partly consists in working for the priest, abroad, that they may work for him at home—instantly sent an army to put down the reformers of Mexico, and to set up again, in all its hateful ascendancy, the dark rule of the Vatican. A Popish bigot, a pure stranger, was thus forcibly set over eight millions of human beings, under the name of emperor. The last thing the newly-made emperor did in Europe was to pay his profound respects to the Pope. He was then forced into his new throne by the bayonets of France, cordially welcomed by the priests, whilst the oppressed people were not only compelled to submit, but forced to pay the expenses of all these proceedings. Credo—

lous Protestants are in the meantime taught to regard this cruel drama as a simple means of *pacifying* a distracted country, whereas it is simply a means of administering to Mexico a new dose of the very mischief out of which all her past distractions have proceeded.

The last act in the drama requires now to be told. The Pope writes a letter to his new servant on the Mexican throne, inspired with all the worst intolerance of the middle ages, and furnishing a curious practical illustration of his late encyclical epistle. We shall give one or two extracts from this letter, that our readers may judge of its quality for themselves. The *Paris Union* published it as dated at the Vatican, Oct. 18, 1864. After alluding to the anarchy which had prevailed in Mexico for some years, the Pope says :—

Your majesty must have easily understood how happy we were to see, thanks to the establishment of the new empire, the dawn of pacific and prosperous days for the Church of Mexico. Our joy increased when we saw a prince of a Catholic family called to the throne, and who had given so many proofs of religious zeal and piety. The Mexican nation also hailed with indescribable pleasure your majesty's accession to the throne, called to it by the unanimous desire of a people who, up to that time, had been constrained to groan beneath the yoke of an anarchical Government, and to lament over the ruins and disasters of the Catholic religion—her chief pride at all times, and the foundation of her prosperity. Under those happy auspices we looked from day to day for the first acts of the new empire, persuaded that the Church, which had been outraged with so much impiety by the revolution, would receive prompt and just reparation, whether in revoking the laws which had reduced it to such a state of oppression and servitude, or in promulgating others adapted to the suppression of the disastrous effects of an impious administration. Hitherto thwarted in our hopes—caused, perhaps, by the difficulties which attend the re-organisation of a society long overturned—we cannot help addressing your majesty, and appealing to the uprightness of your intentions.

The Pope then enumerates the various measures which the Church in Mexico ought to expect from the new order of things :—

Your majesty is well aware that, in order effectively to repair the evils occasioned by the revolution, and to bring back as soon as possible happy days for the Church, the Catholic religion must above all things continue to be the glory and the mainstay of the Mexican nation, *to the exclusion of every other dissenting worship*; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be re-established or re-organised, conformably with the instructions and the powers which we have given; that the patrimony of the Church and the rights which attach to it may be maintained and protected; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority; and that, in short, the chains may be broken which, up to the present time, have held down the Church in a state of dependence and subject to the arbitrary rule of the civil Government. If the religious edifice should be re-established on such bases—and we will not doubt that such will be the case—your majesty will satisfy one of the greatest requirements and one of the most lively aspirations of a people so religious as that of Mexico; your majesty will calm our anxieties and those of the illustrious Episcopacy of that country; you will open the way to the education of a learned and zealous clergy, as well as to the moral reform of your subjects; and besides, you will give a striking example to the other Governments in the republics of America, in which similar very lamentable vicissitudes have tried the Church; and, lastly, you will no doubt labour effectually to consolidate your own throne, to the glory and prosperity of your imperial family.

It is instructive to trace the sameness of the Romish system in all ages. What has been done for Mexico by Rome at present, is precisely what was attempted to be done for Britain by means of the Spanish Armada of old. Nor has the danger ceased. The same thing may yet

be attempted with success, if God in righteousness permit, by means of France, America, the Finian brothers, or any other power over which Popery can exert influence, so soon as Popery is sufficiently strong within the country, and a fair opportunity presents itself.

THE POPE AND THE EMPEROR.

ULTRAMONTANISM and Gallicanism have met face to face in the French Senate. The duel to France has been exciting: to the world it is instructive. To understand the position of the combatants aright, it is necessary to go somewhat back in French history. It has been the traditional policy of French rulers to restrict the Papal power by the French clergy; and, on the other hand, to limit the power of the clergy by the Papacy. French kings, on the whole, have worked this State machine, with its double-action and compensating balance, with reasonable success. Under Louis XIV., tradition was formulated into a law, which consisted of a declaration to the effect that, as in times past, so in times to come, the secular power should be free and independent; that Gallican usages should be preserved inviolate; that councils should be superior to the Pope; and that, even in questions of faith, the decision of the Pope is not incapable of amendment, so long as it is without the assent of the Church. It is plain at a glance that there was verge and room enough for a conflict between the Papacy and the *quasi* independence of France. The first Napoleon, who was as skilful in preserving the grounds of a quarrel in his own hands, to be used as occasion required, as any one, studiously proclaimed the law of Louis XIV. "It was in France itself," writes M. Von Ranke, "that Napoleon most effectually asserted the claims of the civil power in opposition to those of the Church. He regarded the declaration of 1682 as a fundamental law of the realm, and caused it to be expounded in the schools. He would permit no vows, and would suffer no monks. The ordinances of his civil code with relation to marriage were altogether at variance with the Roman Catholic principle of the sacramental significance of that rite; the organic articles, which from the very first he appended to the Concordat, were constructed in a spirit essentially adverse to Rome." The Emperor courted and condemned the Pope by turns; and his Holiness praised and blamed the Emperor as he found it convenient. The Emperor, being the stronger, had the best of the conflict. The incidents of the second Empire are too recent to require recapitulation;—on the one side, is the Franco-Italian treaty; on the other, the Papal Encyclical.

These points formed the basis of M. Rouland's recent speech in the French Senate, and, in connexion with existing facts, they constitute, from a French point of view, a most powerful assault on the present policy of the Papacy. M. Rouland has had the Syllabus of errors appended to the Encyclical for three years in his possession; rather conclusive evidence that it indicated a deliberate and maturely settled political policy. M. Rouland stated in detail the history of the Encyclical, and it certainly illustrates the craft with which modern Rome, in her years of decrepitude, endeavours to ensnare statesmen and oppose civilisation. The French bishops, asked to the canonisation of the Japanese martyrs, an apparently pious and holy pilgrimage, were really invited

thither to sanction the Encyclical letter. M. Rouland is obliged to admit the influence of the Ultramontane party. No more striking instance could be given of power than the substitution of the Roman for the old French Liturgy. This is a change so complete and direct, and so inseparable from public worship, as to prove beyond controversy that the French clergy are under the direct control of the Pope, or rather the Jesuits, for they are masters of the situation. The independence of the Gallican Church is more than threatened—it is subdued—and that is an event of the highest importance to Europe. The resisting power of the French clergy was, within certain limits, a security for the freedom of France, which neither time nor revolution has hitherto broken down. The Roman Catholic layman within France was often as much opposed to priestcraft as the English churchman, and his bishop frequently as antagonistic to Rome as some among the English prelates. How the change has been accomplished, we must leave M. Rouland to unfold :—

He would make to the Senate what might, perhaps, be to them a revelation ; but he spoke from his own certain knowledge, and with abundant proofs of all kinds in his hands. There was organised around the French bishops an invisible cordon of surveillance, the object and effect of which was to enforce passive obedience in the episcopacy, and completely to absorb their power in the occult direction of the congregations. How could a bishop be free and respected in his diocese when his own clergy, as in the case of the liturgy of Besançon, takes upon itself to reprove its superior, and dictate to him what course he should take? Could a bishop be free and respected when he was subjected to this inquisitorial control, and when, in cases of resistance, he was informed against and denounced to the leaders of the party, to the Pope's Nuncio, and even to Rome itself? And such denunciations were but too readily listened to at Rome. And when a bishop who has got into the black list makes any necessary application to Rome, attention to his request is systematically delayed, his patience is tired out, and all the while his clergy, taught to despise him, are in communication with the congregations, and treats with them in the cases of conscience and the interests of the diocese. And this poor bishop is obliged to bow his head and to yield to influences which prevent his acting up to the dictates of his conscience.

The only answer to M. Rouland's revelations was a corroboration, in what, by Cardinal de Bonnechose, was intended for a denial :—"The clergy is just like a regiment ; when the order to march is given, it marches." The question being, From whom does the order to march proceed? M. Rouland says, the Jesuits ; and the abolition of the national liturgy is decisive as to who are in authority. No reply was made to the case of the Capuchins, who shut their door in the face of the Archbishop of Paris, and complained to Rome of his Grace's attempted intrusion. In France, as in England, the religious orders are the outposts of the Papacy ; they become localised, organised, acquire property and influence ; performing the double duty of defending the Papacy and checking every attempt at independence within and beyond the pale of their Church. The triumph of this *Imperium in Imperio* within France is made evident by the obedience of the clergy to the Pope, and their disobedience towards the Emperor.

Ultramontanism in politics must, like Imperialism, be tested by its results. For the first time since 1682 the former is triumphant within and over the Gallican Church. The tactics of the Ultramontane party have always been to subvert or to destroy. It represents the spirit of Machiavelli, without his patriotism ; the morality of Mariana, without its defence. Its means are as diverse and changing as the passions, the

sympathies, the intelligence, superstitions, and desires of peoples and rulers; its object, supremacy. To-day it is weak within Italy, but has made a conquest of the Gallican Church, and through that Church menaces the Emperor. He commands the army; the Pope, the priest. It is the cowl against the helmet, the Jesuit in saloon and cottage against the intellect and moral courage of the more enlightened among French citizens. The first great public act of the drama has been played out in the French Senate, M. Rouland representing the Emperor; and it is due to the late Minister of Public Instruction to say that he has played his part with consummate ability. He has been dexterously and ably opposed; his facts have remained unchallenged; but sophistry and interpretation have been aptly used to neutralise their effects; and Cardinal Bonnechose threw out a hint on the desirableness of conciliation when he assured the Senate of the honest and loyal support of the Church to neutralise the seeds of evil which menace future generations. It is earnestly to be desired that the French Emperor may have the courage and the wisdom to preserve the interests of the present generation, that being the best security for the future. The breach between the Empire and the Church cannot be bridged over except by the prostration of the Empire—a price too great for the Pope's blessing, and which could not be made but by the sacrifice of the national independence of France—a far greater loss to European civilisation than the Papal subserviency of the French clergy. The Church having forgotten its traditions, it is doubly incumbent on the State to preserve its individuality.—*St James's Chronicle*.

SCOTTISH REFORMATION SOCIETY.

THE Society has been continuing its opposition to the Roman Catholic Oath Bill; and has also petitioned against a bill entitled the "Municipal Corporation (Ireland) Act Amendment," by which it is sought to eliminate from the oath at present prescribed to be taken by those assuming civil offices in Ireland all reference to the Protestant succession to the throne, the oath of supremacy and abjuration, as provided by the Act 1829. The Rev. Alexander Jamieson has completed the visitation of Glasgow and Renfrew, and is now actively engaged in the towns in the west of Scotland. The Rev. J. M. Porteous has delivered lectures and sermons, and otherwise promoted the work of the Society in the following places:—Lockerbie, Newington, Haddington, Dunbar, Houndwood, Greenlaw, Galashiels, Musselburgh, Loanhead, Dalkeith, Aberlady, North Berwick, Dirlerton, Dunse, Berwick-on-Tweed, Portobello, Roslin, and Lasswade, and is now in the north of Scotland. Mr D. Smith has gone over Edinburgh, and is now engaged visiting the towns in the midland districts of Scotland. Mr Baker is now visiting the supporters of the Society in London. Contributions are earnestly solicited. They may be sent to the Treasurer, or to the Secretary, Rev. George R. Badenoch, 17 George IV. Bridge, Edinburgh.

FRUITS OF POPERY IN ITALY.

A CRYING nuisance in Florence are the so-called *facchini*, idle knaves who prowl about the streets and railway stations, at the doors of hotels and reading-rooms, ready alike to carry a letter, fetch a cab, or pick a

pocket, but whose chief source of gain is the most unblushing extortion from new-comers to the capital. They hang on to your carriage or run beside it, seize your baggage, carry it into the hotel, and make exorbitant demands for this trifling service, with a pertinacity which the hotel-keepers are not ashamed to countenance, or, at least, to tolerate, so that the traveller usually ends in paying, for peace, five times as much as the *facchini* could earn by a hard day's work, supposing them to be capable of honest industry. The innkeepers, who ought to hold themselves bound to protect their guests from robbery—for such it simply is—will not stir in the matter, being in abject fear of these Florentine lazzaroni, who, if they took part against them, would do all in their power to damage their establishments. "What can I do?" piteously exclaimed the master of one of the best hotels, in reply to the remonstrances of an indignant traveller; "if I interfere, they will tell the next party that desires to be driven here that there have just been cases of small-pox in the house, or something else, sure to frighten them away." The nuisance is one that will have to be checked; the police ought to interfere, and the landlords should make common cause and a determined stand against the harpies whose practices injure their trade by disgusting travellers. The police, however, seems as yet but slack in Florence. There has been established a counterfeit of the London policemen, but although the attempt is manifest, the imitation is unsuccessful, consisting chiefly in the coat being dark and plain, and the hat bound with black leather. The Florentine guardians of the peace carry long canes with huge plated tops, as if they were going to get up behind a carriage, and are chiefly observable in twos and threes, in those parts of the city where most is to be seen, and where they can get through their easy duties with the least amount of *ennui*. It is certain there is no great need of policemen in Florence, at least for the purpose of maintaining order, for the population is remarkably peaceable and well conducted. But the enactment and rigid enforcement of certain police regulations calculated to promote the cleanliness of the town, to protect the public from nuisances and impositions, and especially to do away with the *facchini*, are absolutely necessary before Florence can be considered a thoroughly well-ordered capital. That all such desirable measures will before long have been taken is not to be doubted by any who have observed the genuine desire that animates all the local authorities to render their ancient and beautiful Tuscan city in all respects the worthy capital of a united Italy.—*Times* Correspondent.

FEMALE AGENCY OF POPERY.

In the course of his visitation lately, a minister in Glasgow found an accomplished lady visiting amongst his people,—a thoroughly-trained agent of the Church of Rome. He immediately spoke to her of the evils of Popery, and of the disastrous consequences of such a course both to herself and those she sought to seduce. This led to a series of interviews, in which the lady defended Popery with great sophistry. Happily, in this case, the truth of God prevailed, and that lady has been rescued from the man of sin. But the incident shows the direction in which Rome is earnestly working, and the necessity for every Protestant minister watching over his flock.

LORD ELDON'S PREDICTIONS IN 1829, ON THE THIRD READING OF THE ROMAN CATHOLIC RELIEF BILL.

THE following predictions of this venerable nobleman were at the time sneered at as the senile expressions of a bigoted octogenarian. What a lesson has he left to those who now hold the rudder of the State :—

I know that, sooner or later, this bill will overturn the aristocracy and the monarchy. What I have stated is my notion of the danger to the Establishment. Have they not Roman Catholic archbishops for every Protestant archbishop; Roman Catholic deans for every Protestant dean? Did not the Roman Catholic ecclesiastics dispute against Henry VIII. in defence of the power of the Pope? and in Mary's time were not the laws affecting the Roman Catholics repealed, not by the authority of Parliament, but through the influence of the Pope's legate? And even though you suppress these Roman Catholics who utter seditious, treasonable, abominable and detestable speeches, others will arise who will utter speeches more treasonable, more abominable, and more detestable. No sincere Roman Catholic could or did look for less than a Roman Catholic king and a Roman Catholic parliament. Their lordships might flatter themselves that the dangers he had anticipated were visionary, and God forbid that he should say that those who voted for the third reading of the bill will not have done so conscientiously, believing that no danger existed or can be apprehended from it. But in so voting, they had not that knowledge of the danger in which they were placing the great, the paramount interests of this Protestant state; they had not that knowledge of its true interests and situation which they ought to have. Those with whom we are dealing are too wary to apprise you by any indiscreet conduct, of the danger to which you are exposed. When those dangers shall have arrived, I shall have been consigned to the urn, the sepulchre, and mortality; but that they will arrive, I have no more doubt than that I yet continue to exist. You hear the words of a man who will soon be called to his great account. God forbid, therefore, that I should raise my warning voice, did I not deem this measure a breach of every notion that I have of a civil contract—a breach of every article of the Constitution, and contrary to the spirit of those oaths which I have taken to my king, and to that Constitution. Pardon, my lords, a man far advanced in years, who is willing to give up his existence to avert the dangers with which all he loves, all he reveres, are threatened. I solemnly declare, that I had rather not be living to-morrow morning, than on awaking, find that I had consented to this measure. Believing it, as I do, after all the consideration which I have given it, to be an abrogation of all those laws which I deem to be necessary to the safety of the Church—a violation of those laws which I hold to be as necessary to the preservation of the throne as of the Church, and as indispensable to the existence of the Lords and Commons of this realm, as to that of the king and of our holy religion—feeling all this, I repeat, that I would rather cease to exist, than upon waking to-morrow morning, find that I had consented to a measure fraught with evils so imminent and so deadly, and of which, had I not solemnly expressed this my humble but firm conviction, I should have been acting the part of a traitor to my country, my sovereign, and my God.

PROTESTANT YOUNG MEN'S ASSOCIATIONS.

IN Edinburgh and Leith, Young Men's Protestant Associations, having for their object the promotion of the interests of Protestant truth amongst young men and the community, have recently been organised out of the classes conducted last winter by the Rev. Mr. Porteous. We are glad to find that a merchant in Leith has offered the members of these associations, a prize of two guineas for the best essay on "Scotland of the sixteenth century, as compared with the Scotland of the nineteenth."

LORD ELCHO AND THE PROTESTANT ELECTORAL UNION.

THE following correspondence deserves careful study. It illustrates several of the features of character which have become prominent in some of our professedly Protestant members of Parliament, who are in hot haste to promote the progress of Romanism, and yet are most intolerant of liberty of thought and action in others. Lord Elcho receives a civil letter from a highly respectable body of men united together to protect the throne and constitution against the revolutionary tendencies and proceedings of our statesmen,—a letter which Lord Elcho somehow finds it inconvenient to receive. He at once professes to be insulted by such an application, writes a foolish and inconclusive answer, and, without waiting a moment for a reply, sends the two letters to the public prints. Any one who will now read the calm, patriotic, and conclusive reply to Lord Elcho's choleric and inconsiderate epistle, must have a somewhat poor opinion of the sense and discretion of the noble lord who at present happens to represent East Lothian in Parliament.

The Popish proclivities of several of the Scotch county members are becoming notorious, and the origin of such a peculiarity in a country so thoroughly Protestant as Scotland is worthy of serious study. Popery is making progress there chiefly amongst the two extremes of society,—the aristocracy on the one hand, and the masses on the other. In the former case, the progress is chiefly by means of the perversion of individuals; in the latter, it arises from superseding the Protestant labourers in certain districts to make way for the Popish Irish. This latter process, the evils of which will appear by and by, has been extending of late years; but the former, coupled with Puseyite tendencies, has been the chief cause of the disposition to promote Romanism amongst the county members of the north. Our English readers should know in connexion with this, that the county franchise of Scotland is very peculiar, and appears to have been arranged for the purpose of leaving the influence of the Scotch aristocracy without any check or control in most counties. At the same time the county members of Scotland, as compared with the burgh members, have a clear majority in Parliament, which of course increases the evil. The following paper lately published for another purpose will illustrate this peculiarity, and is deserving of careful study, especially by English Protestants, as connected with the best interests of Protestantism in the United Kingdom :—

1. The Forty-Shilling Franchise, which exists in every county in England, has no existence in Scotland. In ancient times, it equally existed in both countries, but it was taken away from the people of Scotland in connexion with the persecution of the Stuarts, and was not restored, as it ought to have been, by the Reform Bill, although the fens of Scotland, being permanent rights, are freeholds in the English sense.

2. The effect of this state of matters in Scotland is to deprive the people of those peculiar inducements to acquire small properties of their own, which have been found to operate so beneficially in certain districts in England. It also confines the county franchise, in every case, to the Ten-Pound Owners, (often a very small class,) and to the Fifty-Pound Tenants, who, as a general rule, are under the influence of the landlords. The landlords of Scotland may therefore be said, as a general rule, to nominate all the County Members, without any appreciable popular influence to counteract or modify theirs. The Reform Bill, as a means for eliciting the popular opinion in the counties of Scotland, is, therefore, to a large extent, a dead letter.

3. The evil becomes all the greater inasmuch as, contrary to the arrangement in

England, the counties of Scotland elect a majority of the whole representatives. The Members for Scotland amount to 53, and of these 23 only are elected by the burghs, and 30 by the counties. The county and burgh members of England and Wales amount to 496, and of these only 162 are elected by the counties, and 334, or more than double, by the burghs. The average number of electors in English burghs is 1745, whilst in the Scotch it is 2288. In Scotch counties, the average number of electors is only 1636, against 3409, the average of electors in the counties of England. The popular influence of Scotland, as expressed by the burgh representation, is, therefore, entirely neutralised by the close system of election which still prevails in the counties.

4. The exclusion of Scotland from the Forty-Shilling Franchise right is equally unjust and mischievous. The people of Scotland are quite as intelligent and well educated, to say the least of it, as the people of England; and ought, therefore, to have at least as low a franchise. The people of Scotland pay their fair share of all the burdens imposed on the United Kingdom; and, therefore, are fully entitled to all the franchise enjoyed by the people of England.

It is remarkable that whilst the Protestant Scotch have thus been so carefully excluded from the franchise, the Popish Irish have been as unfairly admitted. The county franchise of Ireland has, by a separate Act, been lowered to £12 for tenants, instead of £50, and the burgh franchise to £8 instead of £10, thus giving the Irish Romanists or rather priests a great and unfair political advantage. The matter stands thus:—the Popish Irish have the widest franchise; the English people have the next in extent; and the Scotch, the most Protestant of the three, have by much the most restricted suffrage, whilst it is now held to be an offence if the Scotch even ask what their members are going to do.

Now take in connexion with this the case of Lord Elcho. He speaks of his constituents, and the representation, of the people, and their rights, as if he were really sent by the popular voice of East Lothian to Parliament; whereas it is notorious that that county is as close as the closest burgh that ever existed in Britain, the nomination of the members resting exclusively with the Earl of Wemyss, Lord Elcho's father, and a few of the large proprietors. Properly speaking, he represents them alone there. The people of Haddingtonshire fully and fairly represented, Lord Elcho would either speak and act very differently in regard to Protestantism, or he would very speedily get notice to quit. As it is, he knows that he might vote for the support of Hindooism or Mohammedism with perfect impunity, and equally in that case as at present misrepresent the opinions of the body of the people of Scotland. This matter is becoming very serious, and cannot long remain in its present state.

We do not mean to insinuate that Lord Elcho has any personal love for Popery. He probably acts in the matter solely as a politician who feels himself entirely relieved from inconvenient restraint. But it is singular that our aristocracy should be so infatuated as to promote a system such as Popery, whose progress must strike at the basis of the Constitution, and at the tenure by which they hold their own estates. It is especially strange that they should imagine it to be safe to give the public money for the support of Rome without the risk of raising at the same time the question, "If this system is entitled to be supported from the public funds, why should the Romanists not get back the church lands now in possession of the nobility? Why, in truth, should they not get these lands first before they get a sixpence from the general revenues of the country?" It is, above all, marvellous that Lord Elcho, who has favourably distinguished himself by his zeal in behalf of the Volunteer

movement, but who knows that the Government dare not allow the Irish Romanists to join in that movement, because of their notorious disloyalty, should not only think it right and decent to encourage the same treasonable element in Great Britain, but should profess to feel indignant when, in this free country, his opinions are asked.

We are glad to see that Protestant electoral unions are springing up in every direction, and we trust that they will only increase their efforts in proportion to the unreasonable opposition with which they are assailed. Lord Elcho and the other Scotch members who at present shelter themselves behind a fictitious representation will find that the Protestant spirit of the country is not so easily disposed of as they imagine. Luther said, "The Church of Christ is an anvil which has worn out many a hammer," and the same thing may be said of the Protestantism of Scotland. The spirit that did not quail before kings is not dead, and will not quail before the member for Haddington.

The following correspondence is referred to in the above article :—

PROTESTANT ELECTORAL UNION OF SCOTLAND,
17 GEORGE IV. BRIDGE, EDINBURGH,
June 17.

DEAR SIR,—We are instructed by the Protestant Electoral Union of Scotland to request the favour of your reply to the following questions, as a candidate for the representation in Parliament of Haddingtonshire, viz. :—

1. Will you support a motion for the withdrawal of the Maynooth Grant, and of all other parliamentary grants for the support of Romanism?

2. Will you support or oppose any proposal in Parliament for the endowment of the Roman Catholic priesthood in Ireland out of the Consolidated Fund or otherwise?—We are, dear Sir, yours truly,

J. H. SKINNER, President.
W. G. CASSELS, Hon. Sec.

The Right Hon. Lord Elcho, M.P."

ST JAMES'S PLACE, LONDON, June 19.

GENTLEMEN,—I have to acknowledge the receipt of a lithographed circular letter, dated "Protestant Electoral Union of Scotland," commencing with "Dear Sir," and signed "J. H. Skinner, president; W. G. Cassels, Hon. Secretary."

By this circular I am requested to reply to the following questions :—

1. Will you support a motion for the withdrawal of the Maynooth Grant, and of all other grants for the support of Romanism?

2. Will you support or oppose any proposal in Parliament for the endowment of the Roman Catholic priesthood in Ireland out of the Consolidated Fund or otherwise?

In reply I have to state that, personally, I have not the honour of your acquaintance; that publicly, I have no knowledge of the existence of the "Protestant Electoral Union of Scotland;" and that, politically, I do not recognise the jurisdiction of any such self-constituted body.

I deny the right of this or of any other self-constituted political association to attempt to usurp the function of the constituencies, and thus to interfere between a representative and his constituents, or between candidates and electors. It is a direct interference with the freedom of election, and an unconstitutional attempt to lower the representative of a constituency to the level of a delegate of a sectarian political association.

I have now for eighteen years had the honour of representing the county of Haddington in Parliament. I have invariably declined as regards my constituents to limit my freedom and discretion in the exercise of my Parliamentary duties by any pledge. To that course I intend to adhere. Hitherto I have enjoyed the confidence of my constituents. That confidence I hope to retain, and I do not believe it will

be forfeited or diminished by my denying on their part, as well as on my own, your right to interfere between them and me.—I remain, your obedient servant,
ELCHO.

OFFICE OF THE PROTESTANT ELECTORAL UNION OF SCOTLAND,
17 GEORGE IV. BRIDGE, EDINBURGH,
June 28, 1865.

To the RIGHT HON. LORD ELCHO,
23 St James Place, London.

MY LORD,—I have had to-day the honour of laying before the Acting Committee of the Protestant Electoral Union of Scotland your Lordship's communication of the 19th, in reply to a circular which I was instructed to address to every candidate for a Scotch constituency, asking whether he would support a motion for the withdrawal of the grant to the College of Maynooth, and all other grants of money for the support of Romanism; and whether he would support or oppose any proposal in Parliament for the endowment of the Roman Catholic priesthood in Ireland out of the Consolidated Fund or otherwise.

I regret that, through the omission of one of our clerks in not making the necessary alteration on the lithographed circular, an informality was committed in addressing your Lordship.

The Protestant Electoral Union of Scotland is composed of men possessing electoral rights in all parts of Scotland. Its object is to maintain, by all legitimate means, the Protestantism of the Crown and Constitution; and, for this purpose, to aid in obtaining Members of Parliament who "shall oppose all legislative measures which tend to raise up the Papal hierarchy again as a legally endowed and established body within this realm, and to defray the cost of Papal Propagandism out of the public purse." Your Lordship is therefore incorrect in alleging that the Protestant Electoral Union is a "sectarian political association." A *sectarian* association, your Lordship holds, because a *Protestant* association. Has your Lordship considered what this reasoning implies? It implies that the Constitution is sectarian, because *Protestant*; that the nation is sectarian, because *Protestant*; that the Reformation and the Revolution, which gave us this Protestant Constitution, were sectarian acts, and ought to be reversed. It implies, further, that in your Lordship's opinion the religion of our country and the Constitution of our country, as settled at the Revolution of 1688, are sectarian, and ought to receive no national countenance, defence, or supremacy; and all this your Lordship affirms, despite your Lordship's oath on entering Parliament, to maintain and defend the religion and Constitution of the realm, as established at the Reformation and Revolution, against the "idolrous" faith and the tyrannical pretensions of Rome. We leave your Lordship to say whether this be not a policy of revolution.

Your Lordship asserts that the step which the Protestant Electoral Union has taken is "a direct interference with the freedom of election"—"an attempt to usurp the function of the constituencies, and thus to interfere between candidates and electors;" and your Lordship denies our right to take such a step. Your Lordship's denial is no answer to a plea in behalf of that right. Our plea is this:—That this matter does not lie solely between your Lordship and the constituency of the county of Haddington. If your Lordship, as a candidate, sought merely to represent local opinions, and to legislate on matters solely relating to the county of Haddington, in a House of Representatives for that constituency alone, your Lordship's statement might have some relevancy. But your Lordship, by becoming a candidate for the county of Haddington, thereby seeks to obtain a seat in the Commons' House of Parliament for the United Kingdom. As a member, therefore, of that House, your Lordship, if elected, must take the responsibility of legislating on matters which affect the entire realm. The giving of money for the support of Romanism, not out of your Lordship's private purse, but out of the National Treasury, is one of those general acts which has a vital bearing upon the interests of the whole country, and of every individual. It affects also the principles on which the Throne is established. Moreover, your Lordship and others, by votes and otherwise, have already assisted in increasing the endowments of Rome to the extent of £1000 a day, or in other words, a sum equal to what is given for the support of the

Established Church of Scotland, including the value of manse and glebes, and thus in involving this nation in the guilt of endowing Romish idolatry and all its evils.

Have we not seen associations formed for the extension of the franchise, for the abolition of the corn-law, for the promotion of free trade?—all objects of great importance, but not of greater importance than the preservation of the fundamental principles and Protestant character of the Constitution. And have we not seen these associations using means to enlighten constitutions, and to test candidates as regards their special object? Why should the Protestant Electoral Union be debarred the use of means, in furtherance of its object, which have been deemed perfectly legitimate and fair in the case of these other associations? Seeing that too many of our Statesmen seem disposed to endow Romanism, it is high time that Protestant Electors should band themselves together to use all lawful means to reverse the above suicidal policy, in order to conserve those privileges which our forefathers obtained, but which your Lordship and others are attempting to undermine. It is only by righteousness that a nation is exalted.—I have the honour to be, my Lord, your Lordship's obedient and humble servant,

W. G. CASSELS, Hon. Sec.

ROME'S INFLUENCE ON ENGLAND—PRESENT AND PAST.

CHAP. II.—THOMAS À BECKET AND WICKLIFFE.

Continued from p. 9.

Soon after this, Wilfred went on a pilgrimage to Rome, as his biographer tells us, "to learn the more perfect way." This visit laid the destroying axe to the root of the independence of our early Christian Church. This Wilfred laboured on for years in his work of perversion; and his biographer further informs us that he "materially aided in the blessed work of riveting more tightly the happy chains which held England to St Peter's chair." The chains! the very word implies bondage, well used in this instance, for all Rome ever held was by chains, and those, alas! too "tightly riveted." We hear of the "cords" or the "bands" of love, but never the chains. Thus the incipient seeds of evil were sown. Thus Rome darkened our fair land with her pestilential shadows. The history of succeeding ages must tell the sad tale of the results of the labours of apostasy of this man, Wilfred of York. Years rolled on, and he and his generation passed away, leaving their offices to others. Rome found other agents, and held her position steadily on throughout the change of scenes through which the kingdom passed. The Saxon line fell, and the Norman succeeded. The Norman died out, and Stephen usurped the crown,—his accession being ratified by the Pope in Rome. Throughout all these years, Romanism was the ruling power in Britain; the monarch as well as his subjects, were alike the subjects of the pontiff. Wars and rumours of wars continued to distract the country, from a variety of causes. The quarrel between Stephen and Matilda, the rightful heiress of the kingdom, produced long and violent dissension; the bishops and clergy invariably taking part in supporting the unworthy usurper. Time at last decided. Stephen slept with his fathers, and Henry II. succeeded him in the sovereignty. His wise administration effected much good. He was the most powerful prince of the age, and his reign was looked upon as productive of much benefit. But when a river is poisoned at the head, all the streams flowing from it must partake of the evil influence; and England found it her doom to wear the galling yoke which Rome imposes upon all her victims.

Thomas à Becket was the person through whom Rome resolved to play the spoiler. During the former reign, he had been a warm supporter of young Henry's claim, for which the king rewarded him with the office of High-Chancellor of England. This spiritual aspirant had long been the companion of the king in all his games and debaucheries, and Henry, believing he would still be subservient to his wishes in humbling the power of the clergy, raised Becket to the dignity of Archbishop of Canterbury, an office only second to that of the monarch. It was now, Becket thought, time to retrieve his former levities, by putting on sack-cloth and ashes, and enduring the severest mortifications. It reminds us of the description given by our Saviour of the hypocrites, who seem to fast before men, but whose service is unacceptable to that God who requireth "truth in the inward parts." Henry now found he had raised for himself a formidable enemy; for Becket's assumed sanctity soon gained upon the majority of the people; and he was called the Defender of the privileges of the clergy, which it was the king's great desire to abridge. The Archbishop had soon an opportunity of practising his pretended reformation; and in his proceedings and mode of action, how strikingly is portrayed that assumption and intolerance so manifest in all the dealings of Rome! A man in holy orders became acquainted with the daughter of a gentleman in Worcester, and finding her father a great barrier between himself and his wicked intentions, he did not hesitate to murder the unfortunate object of his dislike. The popular indignation was excited, and the atrocity of the crime induced the king to insist that the assassin should be tried by a civil magistrate. Becket made many excuses, and opposed the king, urging the privileges of the clergy. In order to determine the matter, the king summoned a general council, which unitedly decreed that a clergyman accused of any such crime should be tried by a civil court. To this, all the bishops present, sixteen in number, affixed their names; Becket reluctantly adding his. But this was but a nominal concurrence; and the haughty dignitary at once applied to the Pope for help, who immediately ignored any such law, and abrogated it. Thus was the anointed sovereign of the land overruled and set at nought. This produced a contest between the king and Becket, who of course took part with the Pope. Shortly after this Becket, arrayed in his sacerdotal vestments, appeared in the king's presence unbidden, and sought permission to leave the kingdom. Henry refused his request, but Becket shortly went, and his pretended sanctity gained him a ready reception on the Continent, both among the people and by the Governments. When in Rome, the priest from England, together with the Pope, were not slow in their proceedings; and his holiness immediately excommunicated the king's ministers by name. After many struggles, mutual interests made a reconciliation necessary, and Becket returned. Nothing could exceed the grandeur of the entry which he made into England. He passed through Kent arrayed in the splendour of a sovereign, and in this way continued till he reached his own see. And now mark what took place. Resolved to relinquish no part of his power, he first suspended the Archbishop of York, and excommunicated the Bishops of London and Salisbury. During this time the king was in Normandy, and when he heard of these proceedings, his anger knew no bounds. He was heard to say that "Becket was the plague of his life." Some of his favourite courtiers hearing this expression, resolved to rid

their master of such an enemy, and soon after proceeded to Becket's house with full intentions of assassinating him. When they arrived, he fled to the altar of St Benedictine, and was killed. He died, and left behind him too many records of his crimes to need comment here. Rome adds his name to her calendar of saints, and worships at his tomb as a martyr, forgetting that it is not the suffering but the cause which makes the martyr. Henry, after his return, did penance at his shrine, by enduring the humbling mortification of being scourged on bended knees, by a chapter of monks—willing executors of such degrading submission.

In the year 1199, the throne was occupied by John. History honours his name but little. He left to posterity very few deeds by which to remember him, but some upon which we would prefer to be silent. Yet, in God's good providence, his reign was destined to furnish succeeding ages with that great charter of liberty which it is England's glory to possess. In the very opening of his reign we find the workings of Rome. For some time the clergy had acted as a community entirely independent of the Crown, and elected for different offices in the Church those upon whom they might agree, and whom the Pope should choose to accept. The election of archbishops and bishops had long been a disputed point between the Suffragan bishops and the Augustin monks, who at this time were contesting as to which of their candidates should fill the now vacant office of Archbishop of Canterbury. To decide this, John ventured to interfere, and forthwith sent two knights, men after his own heart, to expel the Augustin monks from their convent, and take possession of their treasures. This was an outrage the Pope considered it his right to resent; and to fill the vacant office, chose to elect the proffered candidate of neither party, but to show his power over both, nominated a man of his own choice. He sent Stephen Langton to fill the archbishopric, whom John refused to accept. In this he went a step too far; and this the Pope soon took measures for showing him. Making use of one of the most terrible instruments in his hands, Rome laid England under an interdict. Upon the people, whose minds knew no power but superstition, this was calculated to operate most painfully, and to strike the senses in the strongest degree. Divine service was at once stopped; the sacraments refused to both living and dying; and the dead were denied Christian burial. Thus the tenderest feelings of the people were wounded by seeing the dead bodies of those they loved thrown into the ditches and highways. All this for the satisfaction and tyranny of one man who wore the triple crown.

"Gloves our resentment into guilt?

What guilt can equal violation to the dead?"

But John soon saw this was not all; and what was his consternation when he learned that the Pope had actually given his kingdom to Philip, king of France, who was already preparing to take the crown of England! John, perplexed and embarrassed, was as a man going he knew not whither. All Europe now regarded these affairs with anxiety, as involving an important rise or fall in the power of the Church. But neither John of England, nor Philip of France, were equal in politics to the Pope, for he had only used the one to intimidate the other, and thus exhibited his authority over both. He sent his legate to John, who informed him that there was but one way of escape,—that of putting himself under the

protection of "his Holiness, who was a merciful father, and still willing to receive a repentant son." John, perplexed by the emergency, assented to the legate's proposal, and swore to perform whatsoever the Pope required; thus attaching his name to cowardice, unequalled in the character of any man before him, and rendering himself the object of general detestation in the eyes of his subjects. He promised to perform whatsoever the Pope should require; and what was that? Mark now the grinding nature of the system. His Holiness required that the king should kneel at the feet of his appointed legate, and in the presence of his subjects take the following oath:—"I, John, by the grace of God King of England, and Lord of Ireland, in order to expiate my sins, of my own free will, and by advice of my barons, do give to the Church of Rome, to Pope Innocent and his successors, the kingdom of England, and all the other prerogatives of my crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God, to the Church of Rome, and to the Pope my master, and to his successors legitimately elected. I promise to pay him a thousand marks yearly, to wit, seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland." After this oath was taken, he received his crown, and reinstated Langton in the primacy. Such is the nature of Popery. While John thus laid his neck beneath the feet of Rome, he was taught that by so doing he "expiated his sins." On the 19th of the following June, 1215, the signature of the king was placed to the Magna Charta, that strongest bond of freedom of which Britain can boast. Time rolled on, and John and his deeds slumbered in every memory save that of history. He was succeeded by his son Henry, who enjoyed a reign of fifty-six years, the longest on record excepting that of George III. This monarch seems to have been freed in a measure from the yoke his father had worn. In this reign, Thomas Aquinas, a canonised saint of Rome, flourished as a monk and theologian. Henry's immediate successors were Edward I. and Edward II. In the reign of the latter, it pleased God to grant His people a dawning of light. From the banks of the Tees arose a mightier man than even the Corsican conqueror of 1769,—a man who was destined to kindle a torch in the gross darkness in which his day was enveloped, and to herald the coming of a greater light, the Reformation. John Wickliffe was born in the year 1324; but not till the year 1360 was he called to exhibit his talents. He is called the "morning star of the Reformation;" for his very first labours were to disperse the cloud of superstition which Rome had gathered around the pure Word of God. Oxford College, of which Wickliffe was a member at one time, numbered about 30,000 students within its walls. But this mighty number had been reduced to 6000 by the misconduct of the monks, whose general misdemeanours and licentious habits required the strictest laws of the university to be put in force. They held a strange notion of Christ's work upon earth, and of this they became remarkably fond. They thought that Christ was a beggar, that His disciples were beggars, and that they, as followers, must necessarily be beggars also. This idea was admirably adapted to their tastes and inclinations. It was no cross for them to take up, as their lives were those of perfect indolence. It was against such doctrines as these that Wickliffe protested, and he soon issued a treatise entitled, "Against Able Beggary." This work gained him a great name among the men of sense and freedom of the day. He

was soon after promoted to the mastership of Baliol College ; but the appointment of Langham to that dignity led to the ejection of Wickliffe in 1367 ; yet such was the esteem in which he was held that his scholars refused to transfer their allegiance, and were only subdued to obedience by a bull from Rome.

In Wickliffe's character the light shone not only in an ecclesiastical sphere. He was a noble specimen of a true patriot, and a faithful subject of his king. His was a patriotism founded upon the Word of God, which says, "Honour the king." Pope Urban now called the king of England, Edward III., to task, for non-payment of the tribute-money promised by his ignominious predecessor John. For this offence he threatened to cite Edward before him in Rome. The king and his parliament disclaimed the demand ; but the Pope employed a monk as subtle as himself to write a treatise on the justice of his claim. To answer this, Wickliffe arose, and with might and main defended the right of his sovereign, and with arguments at once powerful and concise, completely silenced his antagonist. This brought him under the immediate notice of the Government. In 1372 he was promoted to the rank of Professor of Divinity at Oxford, which placed him in a position affording ample opportunity for disseminating the truths of the gospel to his fellow-men, and of pouring forth a stream of heavenly light upon those who sat in the shadow of darkness. Though such a situation was highly advantageous for the purposes of his work, it was eminently critical. Aware of the tone of the public mind on the subject of religion, he united a cautious prudence with sincerity and zeal ; and having once gained a firm ground, he raised high the lamp of life, the Bible, and preached Christ and Him crucified. He contrasted in bold faithfulness the plain truths of the gospel, with the corruptions of the Roman Church, the lives of her clergy, the usurpation of her popes. These he presented with such a force of truth and argument as could not fail sending the fullest conviction into every unprejudiced mind. The result of such teaching was, that he became as "a city set on an hill." He gained followers and supporters from the most distinguished walks of life ; and on him the eyes of the whole of Europe were set, either in esteem or hatred. In 1374 he was sent by the Government on an embassy to the Pope, concerning the liberties of the Church of England ; and soon after this he was sent with several barons to the court of the Duke of Milan. These offices added a lustre to his preaching and teaching, perhaps otherwise unattainable, for they gave him a more correct insight into the projects and policy of the papal movements than he otherwise could have gained. Nor did he forget to use the valuable opportunities thus gained, for from that time he levelled his whole armoury directly at the enormities of Popery. He lifted his voice against the many abuses of the papal system in all its features, with such vehemence, that all Europe lent a listening ear, and the echo reached the Pope himself, who, like Felix of old, trembled. It was not long before opposition began to rise, and no less than nineteen charges of heresy were preferred against him, drawn from his lectures and writings. In the latter, some of his expressions of opinion were remarkable for correctness and courage. To quote but a few. He says, "That when a prince or temporal lord was convinced that the Church made an ill use of its endowments, he was bound under pain of damnation to take them away." "That the gospel was sufficient to direct a

Christian in the conduct of his life." "That the Pope or any other prelate ought not to have prisons to punish offenders against the discipline of the Church, but that every one ought to be left at his liberty." The rest were equally pointed and bold. The Pope heard all this, and began to frame a way to overthrow his great antagonist. He issued a mandate to the Bishops of London and Canterbury, to imprison Wickliffe until further orders from Rome. But among those who had espoused the doctrines of the reformer, was John of Ghaunt, Duke of Lancaster, into whose hands the administration of affairs had passed, owing to the advanced age of the king; and he resolved to shield Wickliffe from the persecution intended. Wickliffe was cited to appear before the bishops at St Paul's. He now saw the day approaching when he should have to testify of Him whom he served. On the day appointed he appeared, calm and unflinching, for the God of Jacob was with him. He was supported by the Duke of Lancaster, and Lord Percy, the marshal of England. The enemies of the truth shrank at seeing Wickliffe thus attended, and the Metropolitan bishops losing all temper, engaged in such a violent altercation with the Duke of Lancaster, that the trial never came on. Thus God delivered His servant from the snare laid for him. Soon after, Wickliffe was summoned anew before the bishops at Lambeth. Again he appeared, and again his enemies were defeated, owing to the entrance of Sir Lewis Clifford, who warmly defended his friend the reformer. Once more the trial was interrupted, and the court withdrew in confusion. It was about this time the Pope died, when two infallibles arose and tried to find room in one chair. The combat was engaged in with the most indecent violence, each condemning the other as an impostor; while in England Wickliffe improved the event by proving both to be such. At this juncture he was attacked with a severe illness, which, doubtless, God mercifully appointed as a period of rest from his labours. This, Rome hailed with ill-concealed joy, as an event which would soon rid them of their greatest foe. But this sickness was not unto death. God graciously raised him up again, to deal a more signal blow against the papal system. This was the translation of the Bible. Hitherto the Word of God had been a sealed book in England, Popish darkness thereby being preserved. Others living in this reign had already attempted the noble work. Alfred the Great completed a Saxon version of the Psalms; and the whole Scriptures are supposed to have been rendered into that language by the Venerable Bede; but Wickliffe's translation superseded those of his predecessors, and remained the only one in use until the invention of printing, when Tyndale published a version which cost him his life at the stake. This was the greatest blow the battlements of Rome had ever received; it struck to the foundation of her every dogma. Her forces were now all in motion, and her anathemas, that had caused thrones to totter and monarchs to tremble, were sounded forth in Rome against Wickliffe, till the harsh echo reached the reformer's ear. He sat unmoved and undisturbed, secure in his never-failing God; and on he went in his work of spreading the truths of the pure gospel, till the papal hierarchy ventured again to summon him before an ecclesiastical court. He appeared, and delivered an extorted confession, which his judges were compelled to acknowledge was a confirmation, rather than a recantation, of his sentiments.

His success was every day becoming greater, and every day saw the

number of his followers increasing, when Courteney, the Romish Archbishop, brought a bill into Parliament, requiring the banishment of Wickliffe and his followers from the University of Oxford. The reformer now saw the storm gathering, and with his usual prudence thought it expedient to retire to his rectory at Lutterworth, where he might undistractedly prosecute his work of faith. Doubtless, in leaving Oxford he turned a long and loving glance upon the scenes of his success,—the place where he first sought truth, and found it, and having found it, took it for his guide ; where he had feared God, and not man ; where he had sought God's glory, and not his own ; where he had attained the acme of greatness and renown. About two years after this, in December 1384, John Wickliffe, the Daniel of his age, was called to his rest.

"Soldier, rest, the war is done.
Lo ! the hosts of hell are flying ;
'Twas the Lord the battle won ;
Jesus vanquish'd them by dying.
Pass the stream ; before thee lies
All the conquer'd land of glory.
Hark ! what songs of rapture rise !
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown.
Triumph ! all thy foes are banish'd,
Death is slain, and earth has vanish'd."

Thus he died, leaving behind him a name that shall never die. He, who had lifted the standard of sterling truth, and shone as a star in the darkness of the age, passed beyond Romish malice in peace ; leaving to his enemies but his bones, the poor remains of him who bore "the crown that fadeth not away." On these Rome seemed to satisfy her revenge ; for in 1415 the Council of Constance decreed that they should be disinherited and burned, after which they could do no more. His glorious name history knows, and posterity perpetuates. In the life and work of John Wickliffe, how strikingly manifest is God's protecting mercy, and in his death, the protecting power of the Lord ! For while others preached the gospel and suffered by the sword, and others translated the Bible and endured death at the stake, Wickliffe departed in peace. God preserved him in six troubles, and in seven fulfilled to him His promise, "I will be with you always, even to the end." Unto Him be all the glory ! Amen.

JOSEPH REVEALING HIMSELF TO HIS BRETHREN.

"**THEN** Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud ; and the Egyptians and the house of Pharaoh heard," (Gen. xlv. 1, 2)
"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead !" (Rom. xi. 15.)

With weary hearts and wayworn feet,
Conscious of guilt and self-accused ;
With trembling lips the brothers greet
The brother-king they had refused.
The thousands of old Mizraim's land,
Havelowly bent before his face ;

But lowlier far this stranger band,
Bend reverent forms to seek his grace.
The memory of their cruel crime
Lays weight upon each bending head ;
Now lives again, the guilty time
They wish'd their father's darling dead.

Each heart is full of bitterness
 No stranger heart may share or know;
 Each sinks in hopeless helplessness,
 Beneath the Lord's avenging blow.
 Then Joseph's kingly voice commands
 The crowd of courtiers to depart;
 With faltering tone and outstretch'd
 hands,

He draws his brothers to his heart.
 Alone, unseen, but not unheard,
 He thus reveals himself to them,
 And uses every gentle word,—

He loves to pardon—not condemn.
 It was the mercy of our God,
 Who sent me to preserve your life;
 His hand, not yours, has held the rod;
 Let conscience cease its angry strife.
 It pleased the Lord to banish me,
 A fetter'd exile from my home;
 His hand hath wrought so mightily
 That I to Pharaoh's throne have come.

How often in my toil and pain,
 For you my longing spirit yearn'd;
 And from the palace where I reign,
 My heart to Canaan's land has turn'd!
 Lo, from the land of famine sore,
 In God's great name I bid you come;

To share an overflowing store,
 A brother's love, a happy home.
 Then Joseph wept and bless'd them all,
 Embraced them fondly one by one;
 And at his feet again they fall,

And own the wonders God hath done.
 Alone, unseen, is love reveal'd
 And sin confess'd, and pardon given;
 In sacred mystery conceal'd,
 The heart is only seen by Heaven.

Alone, unseen, but not unheard,
 The house of Pharaoh listening hears;
 The nation's heart is deeply stirr'd
 At sound of those great sobs and tears.

A day shall come when all the world
 Shall stand aside, and Christ alone,
 Beneath love's banner wide unfurl'd,
 Shall make Himself to Israel known.

His own received Him not, but said,
 We will not suffer Him to reign;
 And rested not till He lay dead,
 Nor wish'd to hear of Him again.

Then sorrows came, and all the woes
 Of God's great cup of wrath outpour'd
 Fell on the blood-stain'd, erring house,
 Whose hands had kill'd the blessed
 Lord.

They wander o'er the weary earth,
 Dark clouds deep shadows o'er them
 fling;

Hush'd are their songs of holy mirth,
 And exiles' psalms they weeping sing.
 Oh, would to God that we could find
 The Christ for whom our spirits pine;
 The one desire of heart and mind,
 Messiah, Prince of David's line!
 Was ever promise so delay'd?

We know how sure Jehovah's grace;
 Has He not oath and covenant made,
 And told the time, and fix'd the place?
 And yet our eyes with watching fail;

We look for light, but darkness dense
 Falls on our path, our spirits quail,
 We live in doubt and drear suspense.
 Thus through our years of grace, they
 seek

With earnest, tearful eyes for Him,
 Of whom their law and prophets speak
 In burning words and symbols dim.
 As years roll on, their sins increase,

Their unbelief rejects their King;
 They wander blindly far from peace,
 Although they seek it sorrowing.
 An exile from His Father's house,

The God-man born in Bethlehem
 Beheld the city and her woes,
 And wept for doom'd Jerusalem.

They saw the anguish of His soul,
 Yet would not hear Him when He cried;
 Their answer swell'd as thunders roll,—
 "Away, let Him be crucified!"

Rejected and despised of men,
 Bearing their hate, He loved them still;
 And now He yearns o'er them again,
 Though crown'd with joy ineffable.

With supplications and with tears,
 He leads them now to seek His grace;
 His time is set to calm their fears,
 By the revealing of His face.

Then shall they know Him for their God,
 For David's Lord, and David's Son,
 For Judah's Lion, Jesse's Rod,
 The Son of Man, God's mighty One.

Alone, unseen, but not unheard,
 Shall this great revelation be;
 All nations then shall seek the Lord,
 Whose throne on Zion Hill shall be.

And He shall live though suns may fade,
 Yea, He shall live though time shall
 die.

[made,
 Like Heaven's own days His reign is
 And He shall rule eternally.

All men for aye His name shall bless,
 With humble, joyous heart and voice;
 While God himself in righteousness,
 Shall o'er the blessed earth rejoice.

M. M.

IMPORTANT RELIGIOUS MOVEMENT IN MEXICO.

THE *New York Evangelist* informs us that there are at present in New York two Mexican priests "who represent a reformatory movement among the Roman

Catholics of that troubled country. The work of reformation began in 1857, and though in the earlier stages it had a political as well as a religious complexion, yet since 1859 it has had nothing to do with politics—if we except that since the invasion of the French, the party of the Reformation have been patriots, and unanimous against the usurpations of Napoleon and his agent Maximilian. The old priesthood and Roman Catholic party have tried hard to make the world believe that the Reformation is such only in pretence or in name, a combination of malcontents who desire licence rather than liberty of conscience, and seek nothing so much as the overthrow of good government. But that Christian people in this country may understand the magnitude and spirit of the movement, it need only be said that there are now one hundred curates in Mexico who belong to the reforming party. One of the priests now in this city was chosen curate of a congregation of five hundred persons in Victoria, the capital of one of the Mexican States, and held his position by the civil authority of the city against his ecclesiastical superior. Whole churches in many instances have come over to the Reformation, embracing almost the entire population in eight or ten States.

At a council held in 1861, they adopted two main ideas, on which all agree, namely, *Their independence of Rome*; and *the right of the clergy to marry*. Besides, they believe that the Bible should be placed in the hands of all who are able and desire to read it; they repudiate the worship of the Virgin Mary, and the representatives in this city, at least, seem to lay fast hold of the doctrine of "*Justification by Faith*" as the only way of salvation. These people claim to be the reforming, not the reformed, Church of Mexico; which implies perhaps that all are not yet sincere believers, and may need winnowing to separate the chaff from the wheat; but the account of the work reminds one of the exciting scenes of the Reformation which shook all Europe, and inflicted a blow on the Papacy from which it has never been able to recover. The Spanish population on this continent is 20,000,000, and in all the world 40,000,000. One of these priests is now writing a "*History of the Mexican Reformation*," which will be published in Spanish, and circulated, as also any other religious works in the same tongue may be among so many people. Who knows how great the work may be!

The past agitations in Mexico have not all sprung from the existence of different nationalities, or races or grades of people not yet homogeneous; there is a religious controversy going on. The Papal hierarchy, always ambitious of power, and grasping after the reins of government, is confronted by a resolute spiritual antagonism. The old Papal leaders, defeated at home, fled to Europe and pursued their machinations in Paris and Rome, and they are the real authors of the French invasion, the disturbers of the peace of Mexico.

JESUS ONLY.

Jesus, my all indeed Thou art;
I have no hope but Thee!
Come, then, and sanctify my heart
To all eternity.

In Thee supplied is every want,
All that I can desire;
For Thee, THEE ONLY, do I pant,
My thoughts to Thee aspire!

Give me Thine inward presence still;
Lead me by grace divine;
Take from my spirit all self-will,
And make me only Thine!

Teach me to love Thee more and more,
To trust in Thee alone;
To love as I ne'er loved before,
The Great and Holy One!

Teach me to pray as Thou didst pray—
Unceasing earnest prayer—
E'en though through trouble lies my way,
And I my cross must bear!

Teach me to yield Thee all my heart,
In Thee alone abide;
And give me strength in every part
To cast the world aside;

Teach me to praise!—Fill all my soul
With holy melody;
And let Thy love pervade the whole
I offer unto Thee!

Teach me to show Thy glory forth
In everything I do;
That all may own my Saviour's worth,
And seek my Saviour too.



THE ARREST OF TYNDALE.

TYNDALE had been living for nearly a year in the house of Thomas Poyntz, an English resident at Antwerp, when Phillips, who had lately arrived from England, as a gentleman, having a servant with him, met him at the tables of several of the merchants, with whom he was a frequent guest. Having acquired the confidence of Tyndale, he was invited more than once to the house of Poyntz, who, though he had some suspicion of him, received and showed him courtesy for Tyndale's sake. He thus acquired an intimacy with our translator's habits and haunts, which he soon treacherously used for his apprehension. Proceeding to Brussels he obtained there the necessary authority from the emperor's court, together with the emperor's attorney, and other officers; and in a few days after, having waited till Poyntz was unavoidably absent from home, he called at his house and asked for Tyndale, from whom he first borrowed forty shillings, (value about £30 of the present day,) and then invited him to dine with him. This was declined by Tyndale, who in turn invited him to dine with him at a friend's house where he was engaged; Phillips feigning acceptance of his invitation, went out with him at the hour appointed, but had two officers set in a narrow entry through which they had to pass. These on a signal from Phillips, seized Tyndale, whom they secured in person; the emperor's attorney afterwards secured his books and effects in Poyntz's house. Tyndale was soon after sent to the Castle of Vilvorde, twenty-four miles from Antwerp.—*Anderson's Annals of the English Bible*. New Ed. 1862. Pp. 232, 233.

POPERY AND BULL-FIGHTING.

In an account of a Spanish bull-fight, which appears in the *Times* of June 22, the following passage occurs :—

"Before taking my seat I walked round to see the stables, and there saw the men who were to perform and also their horses. Judge of my astonishment on seeing a small chapel lighted up with candles, where the whole of the men are confessed before they begin their perilous avocation, and where, in the event of their being mortally wounded in the course of the combat, the sacrament of extreme unction is administered."

The Church of Rome supports everything from which she can extract money or power.

THE CHRIST OF GOD.*

In these days of flimsy and unsound theology, and of feeble and pointless sermons even when forced into print, it is pleasant to fall in with an honest, vigorous, comprehensive, and affectionate exhibition of gospel truth. Such is undoubtedly to be found in the sermon before us. Mr Mackenzie, although rarely, if ever before, appearing in print, has long been known as an admirable preacher and minister of the gospel. The sermon before us is an excellent specimen of his pulpit instructions, and would furnish matter for a dozen of some ordinary every-day sermons, which, after all, are thought tolerably good. We hope it may have a large circulation, and that its respected author may be encouraged to publish more. To experienced Christians such a sermon must be very edifying, and to young preachers it furnishes a good model. Here is its conclusion :—

This is the great test question for all. It is not, Are you religious? for there is a religiosity without true religion; but, With all your religion, what think ye of Christ? what is that place and work assigned to Him in it? There is a religion not uncommon, which, like that of the king and his high priests, is formed after a Damascus fashion, and not according to the revealed model in God's Word; a religion into which Christ will be introduced, but instead of giving Him that place which was symbolised by the rightful position of God's great brazen altar, bestows that place on the newly-fashioned one, while to Him, as to His altar, there is assigned only some place apart. It is not, Do you pray? but, What testimony do these prayers afford of your estimate of Christ? It is not, Are you a diligent student of God's Word? but, What is the evidence your Biblical studies give of your value of Christ? It is not, Are you benevolent, and, in carrying out your benevolent schemes, do you practise much self-denial? but, Do these kindly efforts testify to the fact that what you do to man has its spring in your true love to Christ? It is not, What are your convictions? but, Have these been blessed to shut you up to Christ alone for peace, or are you amidst them all the more determined to carry out your resistance? It is not, What flashes of joy have you had, or what enlarged experiences you have felt? but, What think ye of Christ? Do these speak of a gracious rooting and grounding in Him? It is not, What zeal and activity you manifest in conducting the externalities of Christ's house and cause? but, What think ye of Christ? Are these activities the cover of a decaying soul, the mere phosphorescence of what is dead, or the fruits of Christ living powerfully in you? It is not, Do others esteem you highly for your varied religious and benevolent efforts? but, What think ye of Christ? The answer given to this question makes all the difference between

* The Christ of God; or, Some Considerations on the Great Question, What think ye of Christ? By Rev. Alex. Mackenzie, A.M., of Free Tolbooth Church, Edinburgh. London: T. Nelson & Sons, Paternoster Row; Edinburgh, and New York.

the name without the life, and the life with the name. Is Christ an object, after all, who has little or no value in your eyes? Then you and yours have no value in His. He writes upon all your discipleship, as a discipleship in which He has neither the place nor the work of the Christ, "Tekel; thou art weighed in the balances, and found wanting;" and there remains nothing more, but that Christ should give full and just expression to His own estimate of His worth, in the weight and terrible-ness of the everlasting misery of all those who would not that He should reign over them as a Saviour King. Amen.

WICKED INDIAN PRIESTS.*

A REPORT is before us in the form of a goodly octavo volume of a most interesting trial which lately took place in India, and which reflects a glare of illustration upon the wicked practices of some of the Indian priests. The case came up in the form of an action of damages, instituted by one of these priests against a native newspaper for an alleged libel, the newspaper affirming that the priests took advantage of their position to behave with the utmost impropriety, and that many of the secret scenes in the temple were characterised by the grossest impurity. The evidence, however, fully justified these statements, and the action of damages was dismissed. In reading the account of this trial, which is really most instructive, we have been often reminded of the peculiarities of Popery with its bachelor priests, its secret confessional, and its impenetrable convents. If the beam out of the wall could speak, or if the votaries of Rome were as morally honest and sensitive as some of the Hindoos, we should soon have as damaging an exposure as that before us, in regard to what the Word of God emphatically calls the "mother of harlots."

PROTESTANTISM IN PERIL!†

THIS is a very valuable and seasonable work, containing a great amount of important information in regard to Tractarian Popery, its plans and efforts, with some suggestions for resisting its progress. Those specially interested in this phase of the question should by all means procure this volume.

GROWTH OF THE POPISH ESTABLISHMENT.

SINCE the passing of the Prison Ministers Act of 1863, Roman Catholic priests have been appointed to attend at the following prisons:—At Liverpool Borough Jail, with a salary of £300 a year, granted by the magistrates; at Kirkdale Jail, Lancaster, with £100 a year; at Manchester City Jail, with £100 a year, which is to cover the provision of vestments and all altar appurtenances; at Preston House of Correction, with £100 a year; at Durham County Jail, with £50 a year; at North-allerton, North Riding, with £40 a year; at Wakefield, with £100 a year; Surrey House of Correction, Wandsworth, with £60 a year; Hants County Prison, Winchester, with £40 a year. At Worcester County

* History of the Sect of the Maharajas. London: Trubner & Co. 1865.

† A Commentary on the Tractarian Tendencies of the Age: a popular exposition of the law relating to the services of the Church of England; with practical suggestions for redress. By F. J. Hamel. Longmans, London. 1865.

Prison, at Warwick, at Ripon, at Maidstone, at Reading, and at the county prisons of Sussex, a Roman Catholic priest is permitted to visit such Roman Catholic prisoners as do not refuse his ministrations, but the priest receives no salary from the rates. The same may be the case at other jails, but in the great majority of English prisons no actual appointment has been made under the Act. The Act has been a dead letter in Scotland.

THE GLORIES OF JESUS, OR THE GLORIES OF MARY?*

THE extent to which the Church of Rome indulges in idolatrous blasphemy in the matter of the Virgin Mary is very little understood by ordinary Protestants. We would strongly advise all who wish information on this subject to read the little work now before us, which is both comprehensive and condensed, and evidently written by a man thoroughly acquainted with the subject.

THE CHANCELLOR OF THE EXCHEQUER ON CONVENTS AND PAPAL AGGRESSION.

THE following correspondence is instructive :—

11 DOWNING STREET, WHITEHALL, June 16, 1865.

REVEREND SIR,—I am desired by the Chancellor of the Exchequer to acknowledge the receipt of your letter of the 14th instant; and I am to acquaint you in reply that he has endeavoured by legitimate means to resist the aggressions of the Church of Rome; but he is of opinion that the injustice (as he considers it) apparently involved in some of your questions, would tend powerfully to promote and assist them. As to persons confined in convents, Mr Gladstone is advised that the law of (the) land amply enables them to vindicate their liberty. I am to state that you are at liberty to make any use you may think proper of this letter.—I am, sir, your obedient servant,

WM. B. GURDON.

The Rev. R. A. TAYLOR.

The Secretaries of the Electoral Committee to the Rev. R. A. Taylor.

1 WHITEHALL GARDENS, June 26, 1865.

REVEREND SIR,—You have forwarded to us the preceding letter, with a request that we would answer it. The letter appears to be a reply to one of yours, in which we presume that you addressed to the Chancellor of the Exchequer one or more of the questions suggested by us as embodying the present state of Protestant opinion, from which an elector might select that which interested him most, and use it as a test to try the opinions of the candidate. Mr Gladstone's answer is somewhat obscure, but through the mist his real opinions may be discerned.

His letter contains two remarks. The first is a two-handed stroke; a slap at your Protestant prejudices, and a note of complacent self-laudation. "You," he says, "provincial clergymen are staggering far off in outer darkness; I, basking in the sunshine of Downing Street, am wisely resisting the aggressions of Rome." We are sorry to disturb this flight of fancy; but, plain men and practical, we must open the chapter of facts.

Mr Gladstone's mode of "endeavouring by legitimate means to resist the aggressions of the Church of Rome" has been this:—He began his public life by avowing his resolution to resist the claims of Rome, and he chose two points on which to make his stand. The one was the endowment of a college for the Romish priests by a Protestant State. This he pronounced to be vicious in principle, and in practice a failure. He proceeded to vote for this endowment, and for every other grant

* By the Rev. Thomas Edward Evans, A.B., Prebendary of Inniskenny, diocese of Cork. London: James Nisbet & Co.

of money, privilege, or power claimed at any time by the Church of Rome. He declares these to be right, just, and irrealisable, till we imagine there is not a man able to read a newspaper who does not see that Mr Gladstone, helping, nay, anticipating Dr Manning, will not rest till he has placed the Church of Rome, in right and privilege, side by side with the Church of England.

The other point, which Mr Gladstone took as his outpost from which to meet the aggressions of Rome, was the Church of Ireland. He chose it as a part of the Church of England—one by identity of faith, by national treaty, and by plainest policy. He undertook its defence as “a glorious, though arduous duty.” The Church of Ireland was attacked this session, as it has been attacked for more than thirty years. In spite of the decision of his Cabinet, Mr Gladstone rushed out of the ranks to seize his chosen bantling, to revile it, to dash it to the ground, to trample on it, and to hand it as an offering to the Roman Cerberus, which will swallow first the Irish, and then the English, Establishment.

The second remark in Mr Gladstone's letter applies to convents. By a stroke of genius, which rises above logic and facts, he settles in a single sentence that complicated question. He assures you that, if your daughter is kidnapped into a convent and there confined, “the law of the land amply enables her to vindicate her liberty.” We are sorry to disturb, by so vulgar a thing as experience and facts, this dream of a playful fancy.

A young girl enters a convent, either under the delusion of hope, or under the force of parental constraint, or through the artifice of priestly deception. The delusion has passed. She longs to fly. High walls, locked doors, grated windows, able-bodied jailers, an espionage that never rests, a vigilance that never sleeps, forbid her escape. If by strange luck she gets beyond the walls, she is pursued, seized, and dragged back. If she appeals to the bystanders, she is declared a lunatic; her smothered screams, the cries of madness; her desperate struggles, signs of frenzy. Yet this lot, worse than the lot of lunatics, (for they enjoy the care and protection of law,) our Chancellor of the Exchequer assures you is to have the full enjoyment of English freedom.

You cannot read a newspaper for six months (vide *Daily Express*—Dublin—of May 30, June 5 and 7) without evidence of these wrongs. They excite in reflecting minds feelings of indignation and horror. No matter; a palpable wrong, but no possible remedy. For Rome is inexorable, and the remedies of English liberty are inconsistent with Romish law. Your daughter may be decoyed from your house. You know she is imprisoned in a convent. You go to the gate, and appeal to the authorities. Your appeal is vain. You apply (as what took place last winter in London) to a magistrate; the magistrate is powerless. The Church of Rome safely defies the laws of England. Your only remedy is to resort to the passions of a mob; for a mob being (like the Papacy) indifferent to the law, will extort by violence what the law can neither effect nor excuse.

Yet this state of things, opposed at once to liberty and to order, a scandal to our Government and our Legislature, Mr Gladstone, with a smile of official complacency, tells you is to him entirely satisfactory. Whether it will be satisfactory to the English people is the question to be tried. We agree with you in thinking that it may promote the trial, and serve the purposes of discussion, if, using the permission of the Chancellor of the Exchequer, we present these letters to the public.—We are, Rev. sir, your obedient servants,

RICHARD NUGENT,
JOHN HAWKSWORTH.

SIMPLICITY AND GODLY SINCERITY; OR, THE TWO PROPHETS.

WRAP thyself up in night; speak low, not loud;
Spread shining mist along a solemn page,
Be like a voice, half-heard from hollow cloud,
And thou shalt be the prophet of the age.

Conceal thy thought in words; or, better still,
Conceal thy want of thought; and thou shalt be
Poet and prophet, sage and oracle,
A thing of wonder, worship, mystery.

Coin some new mystic dialect and style,

Pile up thy broken rainbows, page on page ;
With dim dissolving views the eye beguile,
And thou shalt be the prophet of the age.

Old bards and thinkers could their wisdom tell
In words of light, which all might understand ;
They had great things to say and said them well,
To far-off ages of their listening land.

Such was old Milton, such was Bacon wise,
Such all the greatly good and nobly true ;
High thoughts were theirs, kin to the boundless skies,
But words translucent as the twilight dew.

Be ever like earth's greatest, truest, soundest,
Be like the prophets of the prophet-land ;
Be like the Master—simplest when profoundest ;
Speak that thy fellow-men may understand.

Old streams of earth, sing on in happy choir ;
Old sea, roll on your bright waves to the shore ;
Tune, ancient wind, tune your still-cunning lyre,
And sing the simple song you sung of yore !

Dear arch of heaven, pure veil of lucid blue ;
Star-loving hills, immoveable and calm,
Fresh fields of earth, and undefiled dew,
Chant, as in ages past, your glorious psalm !

I love the ringing of your child-like notes,
The music of your warm transparent song ;
And my heart throbs, as blithely o'er me floats
Your endless echo, sweet, and glad, and young.

Your old is ever new ; perpetual youth
Sits on your brow, a God-given heritage.
Even thus, in her fair ever-green, old Truth
Stands, without waste, or weariness, or age.

Unchanged in her clear speech and simple song,
Earth utters its old wisdom all around ;
Ours be, like hers, a voice distinct and strong,
Speech as unmuffled, wisdom as profound.

All mystery is defect ; and cloudy words
Are feebleness, not strength ; are loss, not gain ;
Men win no victories with spectre-swords ;
The phantom bark ploughs the broad sea in vain.

If thou hast aught to say, or small, or great,
Speak with a clear true voice. All mysteries
Are but man's poor attempts to imitate
The hidden wisdom of the Only Wise.

The day of Delphic oracles is past ;
All mimic-wisdom is a broken reed ;
The gorgeous mountain-mist rolls up at last,
Clouds quench no thirst, and flowers no hunger feed.

DE H. BOWAR.

POPE-MAKING IN THE MIDDLE AGES.

"**SOURCES** of still worse violence followed the decease of Paul I., (767.) Scarcely had Duke Toto of Negi, the head of a powerful patrician family of Rome, learned that the holy father was at the point of death, than,

arming his friends and retainers, he took forcible possession of St Peter's, and, at the moment Paul breathed his last, caused his own brother Constantine to be proclaimed bishop. The manœuvre succeeded perfectly, and Constantine, thus made successor of St Peter, mounted the papal throne. Many of the Roman nobles and a great part of the higher clergy were but ill pleased with such a nomination, and applied to the Longobard king, then at Pavia, for help to get rid of the usurper. The king received the application favourably, and furnished a considerable body of troops, which at once joined the malcontents. The allies entered Rome, and called the population to arms ; but Duke Toto was fully prepared, and offered such determined resistance that the Longobards soon took flight. Toto gave chase, but was stabbed in the back by two of his Roman foes, and expired where he fell. Then followed a period of fearful anarchy, when no man knew in whom to recognise the chief authority. This political disorder was employed by a monk of the St Vitus Monastery, who enjoyed great influence over the lower classes, to get a certain member of his own fraternity, named Philip, renowned for peculiar sanctity, suddenly made pope, and through whom he might hope to govern. This monk, therefore, sallied into the streets one day, shouting "Viva il Papa Filippo ! Saint Peter himself hath chosen him !" and thousands of the mob at once re-echoed the cry. Philip, who knew nothing of the scheme in progress, hesitated for some time to accept the offered dignity ; but the people finally carried him forcibly away on their shoulders to St Peter's, and did not leave him until he had been anointed bishop. The new pope submitted to his destiny with a good grace, bestowed the pontifical benediction on the assembled multitude, and invited all the notabilities of the city, especially the higher dignitaries of the Church, to a magnificent banquet in the evening, to, in some degree, procure the necessary recognition of his rather irregular election ; but few of the prelates or higher patricians appeared, however—an evil augury for the monk Philip. He might too well conclude he would not be left in peaceable possession of the function so unexpectedly imposed on him. As the adherents of the murdered Duke of Negi were morally incapable, after the death of their leader, to avail themselves of the victory they had obtained over the Longobards, the Roman nobles who had sent for the latter succeeded in inspiring their allies with fresh courage, and before morning even brought them back into the city. They then seized the castle of St Angelo and the monk Philip, who indeed offered no resistance, suppressing at the same time a revolt attempted too late by Constantine, the brother of the murdered Duke Toto. A new papal election was necessarily appointed, and naturally no name could issue from the urn but that of the candidate long designated by the victorious faction, Stephanus III. The new pope was not content, however, with the quiet enjoyment of this victory over his two rivals until he had wreaked his revenge for their having dared to enter the lists against him. Philip atoned for the brief glory of a twenty-four hours' pontificate by a cruel beating with rods, and lifelong imprisonment, with no food but bread and water. The monk with whom his election had originated was still more mercilessly treated. By command of Pope Stephanus the wretched man's tongue was torn out, and he was thrown, bound hand and foot, into a drain, and there left to bleed to death. Constantine was a yet greater sufferer ; after his eyes had been scooped out, he was placed on horseback, with his face to the animal's

tail, and so paraded through the streets of Rome, until a good Samaritan mercifully ended his pain by a well-directed sword-thrust;—he had already grown delirious from agony and loss of blood. Constantine's adherents were exposed to no less barbarity; all whom the victor secured were given over to frightful tortures, and finally put to death."—*The Mysteries of the Vatican; or, Crimes of the Papacy*, vol. ii. pp. 184-6. London: W. H. Allan & Co., Waterloo Place.

POPISH TACTICS IN PARLIAMENT.

(From our London Correspondent.)

LONDON, July.

THE last month of the late Parliament was not the least interesting of the session. Various questions of the highest importance to our Protestant institutions were discussed; and, though a full settlement was not arrived at in the case of any one of them—as, indeed, it was not likely to be in the present state of ferment and transition—still the very discussion of such subjects does good, and is one step forward to a satisfactory and final settlement.

The Marquis of Westmeath has deserved well of his countrymen, for the full exposure he has made in Parliament, and elsewhere, of the more than semi-Romish practices which are gradually and stealthily finding their way into the Church of England. As his assertions on this subject on a former occasion had been challenged, he resolved no longer to rely on witnesses, but to go and examine matters for himself, in some of the more Romanising churches in and around the metropolis. His report, as he made it to the House of Lords about the middle of last month, disclosed a deplorable state of things. The Reformation is quietly put on one side; and an attempt is made stealthily and noiselessly, to push us back again to the mummeries and superstitions of the middle ages. The practices which the Marquis reported, and of which he assured his hearers he was an eye-witness, leave us in doubt whether it is not a Romish Church of which he was speaking; certainly the clergyman of one incumbency—priest no doubt he would call himself—cannot be a Protestant. It was highly to the credit of the noble Marquis that he was able to narrate scenes such as he witnessed—and which were so well calculated to rouse his indignation—with so much moderation and fairness. The speech of the Bishop of London, in reply, was in some respects remarkable. When the same matters were brought before him on a former occasion, he sheltered himself under the plea that he could obtain no legal evidence of their being done in any of the churches in his diocese. Now that the Marquis of Westmeath comes forward to testify to what he had himself seen, the right rev. prelate shifted his ground, and laid the blame of his inactivity on the state of the law; and it must be admitted that the law does stand in an unsatisfactory state. There is one now in existence which would appear to have been specially retained for the purpose of creating confusion and perplexity. It is that it shall be lawful to introduce all such observances in churches as were in use in the second year of the reign of Edward VI. Of course, it is open to a Romanising priest to say, that any practice he wishes to introduce was in use at that time, and it will be for his opponents to prove a negative, which is

proverbially hard to be done. Another difficulty, the bishop observed, arose out of what at first sight might seem to be a very simple matter. Wherever there is a case of difficulty, the priest is directed to come to the bishop; and, if not satisfied with that, to go to the archbishop, whose judgment shall be final. But as it happens that it lies with the clergyman, and not with his congregation, to say what is a difficulty, this remedy is inoperative; for the more Tractarian the clergyman, the more Popish the practice, the more satisfied is he that there is no difficulty in the matter, that he can decide it himself, and that there is no need for troubling either bishop or archbishop in the matter. It is, therefore, a change in the law that is required; but, if the bishop be right, the change need not be a monstrous or complicated one. It is, therefore, with some satisfaction I hear that the matter is engaging the attention of the Government, and that a commission is likely to be issued to inquire into the whole subject of the canons or rubric, with a view to their being thoroughly purged. Only, it must not be forgotten that the upholders of these pernicious practices are numerous, active, and subtle, that they have their friends and patrons on the Episcopal bench itself, and that it behoves the friends of the Reformation to be on their guard, and to see that the change, when it is made, be thorough and complete. When the question was formerly mooted, Earl Granville, on the part of the Government, admitted that these evils did exist, though he was not then prepared with a remedy. On this last occasion he did not address the House. This was owing to an oversight on the part of the Marquis of Westmeath, in forgetting to conclude with a motion; so that what promised to be an exceedingly interesting debate, was brought to a premature close, as there was no motion before the House.

In the House of Commons, a very insidious and discreditable attempt to favour the Romanists by the President of the Poor-law Board, was exposed and defeated. It has often been said in these pages that the services of the Romish priests, in being introduced to jails, would be followed up by an attempt to get them introduced into workhouses. A select committee of the House reported in favour of such admission; but the Protestant feeling of the country was then in such an excited state that nothing was done; and it was generally believed that the last session would be allowed to be passed over without any attempt to agitate the question. But all the time it turned out that we were resting on a false security, and that Mr Villiers and his colleagues were quietly waiting their opportunity to introduce it in such a way that it might pass unobserved. And their measures were very cleverly chosen for that purpose. It happened that the bill for establishing the Poor-law Board, and which is passed from time to time for a term of years, came to an end last session; and it became necessary to renew it. As no one wishes to put an end to the present system of administering the poor-laws, it was concluded that there would be no opposition to the new bill; and as it was taken for granted that it would contain neither less nor more than what was in the old bill, nobody was surprised to find that Mr Villiers did not introduce this continuance measure, as it was called, till late in the session; and even then was in no haste to push it through. At last, having forced a second reading, it came on for discussion in committee, and just before it did so, it occurred to some members to glance through the clauses and see that no new matter was introduced. They soon found

out, to their great surprise, that there was a part not only of new but of highly important matter. All the recommendations of the select committee with respect to the introduction of Romish priests into the workhouses, the separate education of Romish children, and the separate room for the performance of the Romish worship—all this was authorised, and all was to be done at the expense of the ratepayers, without a single word having been said to apprise the members of the House of Commons what it was they were going to vote for. Of course, as soon as it was known that this unworthy trick was going to be played off against the House of Commons and the ratepayers of the country, there was a loud and general protest. Mr Villiers attempted to face the matter out, and the Roman Catholic members were loud in support of the principles of freedom of conscience to which, as it is well known, they and their co-religionists have ever been such devoted adherents ; but it was all in vain, the House simply refused to argue the question. Grave old Mr Henley, who far too often throws the weight of his great influence into these Romish concessions, declared on this occasion that the House had been taken by surprise, that under the plea of continuing an old law for another year, they were to be entrapped into altogether new and distinct legislation ; and Mr Villiers had the mortification of being compelled to take out every word and clause that was not in the first bill, and to leave his innovations for the discussion of another Parliament.

It must not be forgotten on this occasion, that the Earl of Derby did good service to the cause, in throwing himself with all his old fervour and eloquence into the opposition against Mr Monsell's bill for the abolition of Roman Catholic oaths in Parliament, and that it was mainly through his influence the bill was thrown out. This is the more remarkable, as it had been suspected for some time before that an understanding was growing up between the Roman Catholics and the party of which the noble Earl is the head, by which they were mutually to support each other. If there ever was any truth in this, Lord Derby deserves the more credit, that on an occasion of this kind he rose superior to the claims of his party, and opposed a measure which he conscientiously believed to be injurious to the welfare of the state. Certain it is that in doing so he has incurred no small amount of ill will from his followers, and that the Roman Catholics are furious against him. The influence of their revenge for his independent conduct is said to have been severely felt by the Conservatives in the late borough and county elections of Ireland.

POPISH DISLOYALTY.

THE *Times* of June 29 contains an account of a dinner given in Dublin to Mr Gavan Duffy, from Australia. The following significant fact is stated :—

There were many priests present from other dioceses, and they were not the least enthusiastic of the numerous assembly. The chair was occupied by Alderman Dillon ; and among those on either side of him were three members of Parliament—Mr Maguire, Dr Brady, and Mr Butt. Letters of apology were read from Archbishop M'Hale, and several other prelates and dignitaries, who had been invited to the banquet. Some parties had objected to have "The Queen" in the list of toasts ; but Mr Duffy declined to accept the invitation unless it was given. It was proposed by the chairman ; but at least half the company, including most of the

priests, refused to honour it, and remained on their seats, while not a few had the bad taste to hiss.

"Bad taste!" this is surely a weak expression for downright treason; but it is in keeping with the present tone of the *Times*. It would be interesting to know how many of these priests were educated at Maynooth. Probably the whole of them.

POPISH OATHS BILL.

It is well that the House of Lords have rejected this insidious measure. The spirit aroused on the occasion seems to be an indication of reviving sense on the part of this country, which we hope will continue and increase.

PROTESTANT MOVEMENTS IN ENGLAND.

THE Protestant Electoral Union of the National Club has been doing noble service in connexion with the general election. In particular, they have widely circulated three very important documents—viz., the late Encyclical letter of the Pope, a very admirable paper on the "Oaths Bill," and a list of the votes of all English members in the present Parliament on Protestant questions. As a preface to the first of these documents, the following pungent and suggestive statement is made:—

We print the Papal Encyclical word for word—for two reasons:—

That the Roman Catholic laity may have before them the real dogmas of their Church;

That the Protestants may know and understand the claims and views of Rome.

The *Dublin Review*—the eminent Roman Catholic organ—which gives the Latin original and the English translation of the Encyclical and Syllabus, says of this remarkable State Paper (*Dublin Review*, No. VIII., p. 443):—"We have no hesitation in maintaining, consistently with our article on the 'Mirari Vos,' that its (i.e., the Encyclical's) doctrinal declarations possess absolute infallibility, in virtue of the promises made by Christ to St Peter's Chair. Indeed, to hold that the Church's infallibility is confined to her definitions of faith, seems to us among the most fatal errors of the day; nor do we see where its legitimate results can stop short of that extreme form of Catholic unbelief which animated the late *Home and Foreign Review*."

This, then, is no musty document of past times. It is the latest expression of the Councils of the Church of Rome, not made in haste or in heat, but calmly, after long thought, publicly, in the face of Europe.

Every Romish priest and prelate is bound by this decree, and swears to obey it, to take it as his creed, and the rule of his actions.

That no country may be deceived, that no sovereign be left ignorant, here, given in full detail, is the declared judgment of him who is the sovereign ruler of millions of minds.

1st, To his rule and laws all the nations of the world must bow.

2d, All sovereigns hold their thrones, all people pay their allegiance, on condition that they believe the Creed of Rome, and practise its worship.

3d, There is no religion but that of Rome, and no other faith is to be held or allowed. Liberty of conscience is prohibited. Toleration of other religions is a crime against society.

4th, All sovereigns, who are Protestants, are heretics; and heresy is a crime for which they ought to be deposed.

5th, All free thought and free speech on religion are criminal. Liberty of the press and of worship are to be put down.

This is the creed, and, where it has the power, the practice, of Rome.

After this decree, the State that hopes to please the priests must be left to eat the fruit of its own delusions.

Whitehall Gardens, June 13, 1865.

In various parts of the country, Protestant principles have been forced into prominence. Mr Newdegate, with his usual firmness and decision, makes the following statement to his constituents :—

Repeated attempts have been made to bring into discredit, and to violate the Protestant character of the Constitution of this country, to which I am sincerely attached ; those who value this fundamental principle of free government have been described as ignorant, or as prejudiced, if they venture to avow or to act upon their convictions. I have not thought it right to allow these unfounded imputations to awe me into silence, far less into submission, so as to impede the performance of that which I considered to be my duty ; had I done otherwise I should not merely have stultified myself, but I believe that I should have failed to represent the majority of the constituency, who have so long honoured me by their confidence.

The Protestant electors of Cheltenham succeeded by energy and combination in pledging all the candidates to sound views on the subject of Romanism.

The Protestant Alliance, the Protestant Association, the Protestant Electoral Union, and the Scottish Reformation Society, have made a wide circulation of Protestant information for the instruction and guidance of electors ; and there is reason to hope that the new Parliament will, at least, be better than the old, although we have sustained at least one serious loss.

MAKING THE CROSS OF CHRIST OF NONE EFFECT. *

THIS is a well-toned and well-written sermon, touching firmly and intelligently on some of the leading errors of the day. It is well on all public occasions to pour the light of truth into the public mind. Only in this way will the pulpit correct the erroneous impressions afloat, and act as a corrective to much that emanates from the press. Mr Sutherland seems an able gospel minister, a workman that needeth not to be ashamed.

POPISH LOTTERIES.

THE following correspondence has taken place between the Scottish Reformation Society and Sir Robert Peel, as Secretary for Ireland, in regard to Roman Catholic Lottery Tickets :—

OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
17 GEORGE IV. BRIDGE, EDINBURGH,
June 28, 1865.

To the Right Hon. Sir ROBERT PEEL, Bt.,
H.M. Principal Secretary of State for Ireland,
18 Gt. Queen St., Westminster.

SIR,—I am to take the liberty of forwarding to you herewith a copy of a correspondence which has taken place between Messrs Robertson & M'Ewan, warehousemen, 5 Union Street, Glasgow, and the Procurator-Fiscal of that city, in reference to a parcel of tickets for a Lottery in behalf of a Roman Catholic Church in Dublin, called "New Church of S. S. Augustine and John, John Street." You will observe from the letter of the Procurator-Fiscal that he states that, "as the Lottery is to be

* A sermon preached at the Free Synod of Aberdeen, and published by request by the Rev. James Sutherland, A.M., Free Church, Turriff. Aberdeen: A. L. R. Milne.

drawn in Dublin, no steps can be taken in regard to it by the authorities in Glasgow," and that he had received this instruction from the Agent for the Crown.

I am also to take the liberty to enclose the parcel of tickets referred to, with the cover, bearing the address and post-mark of Dublin; and also a printed circular having the following signatures:—"James Power, Bart., Chairman of Committee; B. W. Bray, O.S.A., G. P. Warren, Hon. Secretaries."

I need scarcely inform you that this illegal practice of sending lottery tickets to parties throughout the whole country, for Romish institutions in Ireland, has been carried on, of late, on a most extensive scale, greatly to the annoyance of Protestants, and to the injury of public morality. It is hoped that this practice will be immediately stopped.—I have the honour to be, sir, your humble and obedient servant,

G. R. BADENOCH, Sec.

IRISH OFFICE, July 3, 1865.

SIR,—I beg to acknowledge receipt of your letter of the 28th ult. and its accompanying enclosures, and to acquaint you that I have forwarded them to Dublin for the information of the Irish law officers.—I am, sir, your obedient servant,

ROBERT PEEL.

G. R. Badenoch, Esq.

EVILS OF POPERY AND PUBLIC INFATUATION.

(To the Editor of the Bulwark.)

DOUGLAS, ISLE OF MAN, June 19, 1865.

DEAR SIR,—One of the darkest aspects in which Popery in my opinion can be viewed is, her striving to obliterate the natural conscience, God's vicegerent in the heart of man, by the doctrine of absolution and indulgences. A more successful plan for opening the floodgates of iniquity could not possibly be devised. It is, indeed, the identical plan which our great adversary himself adopted when he first introduced sin into the world, for it was a belief in the lie "thou shalt not surely die" which led to the commission of that act, which "brought death into the world and all our woes." It is also by inducing men to believe this same lie, that Popery perpetuates and disseminates the sad evils which thus first blighted this fair world of ours. We have only to look at the statistics of crime in this country, to be convinced that the teachings of Popery are the great source to which a very large proportion indeed of the crime of the country is to be traced. It is marvellous, therefore, to think that a Government, professing to have the good of the people at heart, should consider it right to countenance and support a system which is filling our jails with criminals and finding employment for the gallows. One would suppose, that even although all past history were blotted out, our own experience of the workings of Popery would be sufficient to convince us, not only of its utter inability to promote the well-being of a people, but that it is as inimical to progress and enlightenment as light is to darkness, that a blight and a curse inevitably follow in its train. Verily they have read to little purpose the history of the last three centuries, and seen through what a sea of suffering and blood our forefathers had to wade in order to attain that civil and religious liberty which we are now enjoying, and which has been the means of raising this country to that pinnacle of greatness upon which she stands among the nations, who would once more wrecklessly sacrifice these blood-bought treasures on the altar of that same Moloch from whence they were at first with so much difficulty wrenched. To be throwing down the safeguards raised by our wise ancestors one after another, as our rulers are at present doing, is so com-

pletely playing into the hands of Popery, and helping forward the reign of "the man of sin," that I can characterise it as nothing short of suicidal madness. The fact of this being a Protestant country seems to be completely ignored; and the idea of supposing that everything which chooses to call itself "a creed," ought to be put upon a footing of equality, and patronised and supported irrespective altogether of how detrimental the doctrines taught under some of these creeds may be, is surely extremely absurd. On the same principle, why not patronise and encourage Mohammedism or any form of Paganism? It seems strange beyond comprehension that, while other countries are struggling to free themselves from the intolerable yoke of Popery, the result of progress and enlightenment in this country should be to lead us to expose ourselves to the danger of allowing its chains to be once more riveted around us, and its iron heel again placed upon our necks. Truly, if this is the legitimate consequence of progress and enlightenment, the Pope was not far wrong after all in anathematising these as most dreadful evils, as he did in his late famous encyclical letter. That the country will sooner or latter awake to a sense of its folly and infatuation in this matter cannot for a moment be doubted, but from the way in which things are moving, it is to be feared that this conviction will not dawn upon it until the galling of the chain arouses it to a true sense of its position, and of the fearful consequences from which it may be then too late to escape. But however this may be, our comfort and consolation must be in knowing that "the Lord reigns," and that He will ultimately bring good out of evil. Let His own people therefore be earnest in imploring that He would "gird His sword upon His thigh," and "ride forth conquering and to conquer."—I am, &c., J. K.

POPIISH INCREASE IN BRITAIN.

A MAP has been constructed—a copy of which we shall publish as our next woodcut—to indicate the progress of the Church of Rome in Britain, and the number and situation of her present chapels. Let our readers mark how strong she is becoming in London, Liverpool, and Glasgow, the three great commercial centres of the kingdom, and learn a lesson in regard to the wisdom with which she is conducting her crusade, and the consequent danger of the country, notwithstanding abounding apathy.

THE WORLD IN THE LIGHT OF THE BIBLE. *

DR COWAN, the author of the lecture before us, is already well known both in the Christian and scientific world. He is also an eminent Protestant. The lecture embodies many most faithful, although humbling, views of human nature and the present state of the world. The great principle upon which it proceeds, viz., that all things social and moral are to be tested by the Word of God, is worthy of all acceptance, and we could only wish that young men's Christian Societies had always such sound able and eloquent lecturers.

* A Lecture delivered in the Town Hall, Reading, by C. Cowan, M.D. Reading: Barcham, Broad Street.

ROME AND THE BIBLE.

IN the end of last year the Rev. James Davis, of the Evangelical Alliance, going from Naples to Rome by rail, had his luggage examined at the frontier station of Ceprano, where a Diodati New Testament, which he had purchased at Naples for his own use, was taken from him, with a promise that it would be restored to him at the police-office at Rome on his arrival. Having applied there twice in vain before leaving Rome, Mr Davis addressed a very strongly-worded note to Cardinal Antonelli, from Milan, dated the 8th of October, in which he complained of having been deprived of his property, demanding its restoration, and animated on the sacrilegious conduct of the officials in venturing to lay their sequestering hands on the Word of God. His Eminence took no notice until aroused by a second note from Mr Davis, in English, dated London, October 23, he sent both the notes and the Diodati to the British Consul, requesting him to reply to his persevering countryman. In order to avoid such *disagreements* for the future, Monsignore Matteucci has forwarded instructions to the Custom-house officers not to interfere with English travellers' Bibles, except they be in such quantities as were brought to Rome two or three years ago by Mr Blood.

The following letter was at once sent by the British Consul with the New Testament to Mr Davis.—“British Consulate, Rome, November 12, 1864.—Sir,—Cardinal Antonelli has requested me to convey to you the Italian New Testament which arrived in Rome after you had left, and which I send to-day to the Foreign-office, at your disposal, to be called for. I have also to communicate the new order which I have been so fortunate as to obtain from the Pontifical Government,—‘that, for the future, no Englishman’s Bible is to be touched on his arrival or during his sojourn in Rome;’ of course, this extends to the Italian translation and editions.—I am, sir, yours faithfully, Joseph Severn, British Consul at Rome.—To the Rev. James Davis, Evangelical Alliance.”

THE POPISH PEASANTRY OF IRELAND.

Go into the interior of our country, enter into conversation with one of our peasants—you will find him shrewd, witty, inquisitive; he will evince a keen ready ingenuity of reply, that will always astonish and not unfrequently silence you. But turn the conversation to the subject of religion, converse with him about the undying spirit that animates him, and its eternal destiny, about the foundations of a sinner’s hope, and the way of a sinner’s acceptance with God; and if you are under the influence of Christian feeling, rivers of waters will flow down your eyes. His mind is not, indeed, a blank—it is something inconceivably worse. The enemy has been there, the tares have been sown, the field is covered with all that is noxious and destructive. Religion consists with him in a round of ceremonies, always superstitious, and generally unmeaning; and if your ideas go one iota beyond this, he looks upon you as either mad or a swaddler. What must we think of the man whose mind needs to be awakened to a contemplation of the glories of the Immanuel by an image, and by whom the duty of prayer is performed by arithmetical computation,—so many beads counted and *aves*, *paters*, and *credos* said without understanding, interest, or feeling?—*Rev. David Stewart.*

THE LATE GENERAL ELECTION.

THE late general election is interesting to us, chiefly because of its bearings on Protestantism. These bearings it is very important to reckon now that the strife and hurry are over.

One thing is certain,—viz., that the different Protestant societies exerted themselves most vigorously during the struggle, and met with an amount of support and sympathy which are chiefly remarkable as indicating that the painful apathy which we have had to mourn of late years is beginning to give way to some true and enlightened concern for the best interests of the country. It is further remarkable that, whilst Mr Pope Hennessy, the Popish leader, has been rejected, the two men who have chiefly distinguished themselves in the House of Commons by their determined opposition to the aggressions of Rome—viz., Mr Newdegate and Mr Whalley—have both been returned by their respective constituencies at the top of the poll. This is a fact as gratifying as it is remarkable, and it is singular that little notice has been taken of it by some of those who pretend to read the signs of the times. These men go back to Parliament to prosecute their enlightened and patriotic course with the utmost support of those whose principles they have been chosen to represent in the senate of the nation. This ought to be some encouragement to weaker and less determined brethren who are always studying the currents of wind and tide. No doubt Mr Somes has not gained his seat at Hull, and this we reckon a very great loss to the good cause, but this is not to be set down to Protestantism, but to the political power of the publicans. We have here a class of men becoming formidable as an evil power in the nation. Whatever may be said of the £10 franchise in other respects, one thing is certain,—viz., that it gives great power to the class of publicans and pawnbrokers. Ordinary working men live in houses renting from £5 to £8, so that, however excellent—such men for example as went to Lord Palmerston about the protection of the Sabbath—they seldom have a vote. But the more idle and worthless of them who abandon work and take to selling drink, forthwith become voters, as their houses all rent at £10 and upwards. It is said that 2000 of the voters in Glasgow are of this class, and no doubt they are numerous also in Hull. Now Mr Somes, much to his honour, made an attempt to stop the liquor traffic in England as it is already arrested in Scotland upon the Lord's day, and no doubt to this cause, may in a large measure be traced his temporary exclusion from the legislature at the late struggle. We hope he will soon again resume his place in Parliament. But meantime, against this loss we have important gains to count. Mr Lamont has been returned for Bute, mainly on Protestant grounds. Mr Chambers, who formerly distinguished himself by his efforts to open the convents, is again in Parliament. Mr Black, the former member for Edinburgh—one of the most zealous supporters of Maynooth—has been excluded, and a decided opponent of Maynooth on broad grounds has been sent in his place. In various parts of the country the members have been decidedly pledged against all public support of Popery, and in a word we believe it will be found that, upon the whole the general election has resulted in a decided gain to the Protestant cause.

At the same time, we are not blind to one singular phenomenon, the

natural result of the loose principles which have begun to prevail amongst many of the Dissenters of England,—viz., that not one as formerly, but three Papists have been returned to represent English constituencies. This has been hailed with the most lively approbation by the weaker and less reflecting portion of the so-called Liberal press. The *Spectator*, for example, a powerful organ in the days of Mr Rintoul, and still able to act at least the humble part of a weather-vane, and to indicate so far how the political wind is blowing, eulogises the electors of Bridgnorth, and especially the Dissenters, for their support of Sir John Acton. The struggle, it says, “has resulted in the return of a Roman Catholic gentleman of high standing, by the zealous efforts and truly liberal feelings of a constituency, the numerous Nonconformist members whereof have shown themselves free from the narrow-minded prejudices of Exeter Hall.” In regard to Sir John’s statement of liberalism, it says, “It is a notable and precious utterance.” And again, “Never was the battle of genuine liberalism of broad principle and comprehensive tolerance fought in a more manly, open, and legitimate manner.” All this we regard as simply a display of shallowness, ignorance, and a disregard of all the lessons of history and experience. Has Sir John Acton, of any Romanist in England, ever made a single effort to secure toleration for Protestants in Spain or Rome? Did he or did one of these Romanists ever repudiate the intolerant doctrines of the Pope’s Encyclical Letter? What evidence have any of them ever given of a particle of liberality in regard to the essential principles of Rome? None whatever. Nay, they dare not do so without renouncing allegiance to the Pope, and thus ceasing to be Romanists. It is all very well to take part with the movement in this country and to claim the credit of being liberal on that ground. But Rome has a selfish object in this, as she wishes to overturn the existing constitution and religion of England to make way for a renewal of her own tyrannical reign. Romanists, in fact, by their very religious principles, dare not vote as they please, but must act in accordance with the dictation of the priests. Their votes are simply an extension of priestcraft. Whilst this is notorious, Rome is also a first-rate political trickster, and will affect to support any party for the time being by the support of which she has an object to serve, and she makes perfect children of our baby politicians and credulous editors. Like old Lord Lovat, who remained at home that he might seem on the side of the king, whilst he sent out his son to fight for the Pretender, thus hoping to gain whichever side was uppermost, Rome plays her cards so well that she has men both in the Carlton and Reform clubs, and thus gets and uses the secrets of both political parties. She affects Liberalism or Conservatism just as it may suit her purpose; but one thing is certain, that whatever any one may say, her dupes must either break with Rome, abandon the confessional and become free, or they must be the slaves of the priest. To send Papists to Parliament, therefore, on whatsoever pretence—call them liberal or illiberal—is just to pave the way for the overthrow of all our liberties, civil and religious.

A pretence has no doubt been widely circulated, and it is a characteristic Romish wile, that the Liberal reaction, as it is called, is due in some measure to the rejection by Lord Derby of the Popish Oaths Bill. This is a sheer delusion. The reaction has manifested itself chiefly in Scotland, and there, we believe, the fear of Lord Derby’s return to power is

caused in no small degree by the Romish leanings which he has lately manifested. Ever since his Lordship proclaimed at Liverpool that Popery and Conservatism were "natural allies," many of the Christian people of Great Britain have looked upon him with the utmost distrust; and although they have no confidence in Lord Palmerston, they think that "of two evils they should choose the least." This has done more to keep Lord Derby out of office than all other causes put together.

The great matter now will be for the Protestants in Parliament to act with energy. Let them boldly and unceasingly move in the direction of resisting and reversing the pro-Popish policy of late years, and by the blessing of God, in due season they shall reap if they faint not.

HOW ROME SHOULD BE DEALT WITH.

[We have been requested to give a place in our columns to the following conclusion of Mr Hislop's able and excellent book on "The Two Babylons;" and although we are well aware that some of the statements may be controverted as extreme, we do so with great pleasure. Such as are saved in the Church of Rome are saved, not because of their creed, but in spite of it; and some one has justly said, "The better Papist, the farther from Christianity." Even at the last, the proclamation, "Come out of her, my people," seems to indicate that some few of God's people will still be found in the mystical Babylon, like Lot in Sodom. But the system itself is wholly and increasingly anti-Christian, the mystery of iniquity, to be destroyed by the spirit of Christ's mouth, and the brightness of His coming]:—

Let every Christian henceforth and for ever treat it as an outcast from the pale of Christianity. Instead of speaking of it as a Christian Church, let it be recognised and regarded as the Mystery of Iniquity, yea, as the very Synagogue of Satan. With such overwhelming evidence of its real character, it would be folly—it would be worse—it would be treachery to the cause of Christ—to stand merely on the defensive, to parley with its priests about the lawfulness of Protestant orders, the validity of Protestant sacraments, or the possibility of salvation apart from its communion. If Rome is now to be admitted to form a portion of the Church of Christ, where is the system of Paganism, that has ever existed, or that now exists, that could not put in an equal claim? On what grounds could the worshippers of the original Madonna and child in the days of old be excluded "from the commonwealth of Israel," or shown to be "strangers to the covenants of promise?" On what grounds could the worshippers of Vishnu at this day be put beyond the bounds of such wide catholicity? The ancient Babylonians held, the modern Hindus still hold, clear and distinct traditions of the Trinity, the Incarnation, the Atonement. Yet who will venture to say, that such nominal recognition of the cardinal articles of divine revelation could relieve the character of either the one system or the other from the brand of the most deadly and God-dishonouring heathenism? And so also in regard to Rome. True, it nominally admits Christian terms and Christian names; but all that is apparently Christian in its system is *more* than neutralised by the malignant Paganism that it embodies. Grant that the bread the Papacy presents to its votaries can be proved to have been originally made of the finest of the wheat; but

what then, if every particle of that bread is combined with prussic acid or strychnine? Can the excellence of the bread overcome the virus of the poison? Can there be anything but death, spiritual and eternal death, to those who continue to feed upon the poisoned food that it offers? Yes, here is the question, and let it be fairly faced. Can there be salvation in a communion in which it is declared to be a fundamental principle, that the Madonna is "our greatest hope; yea, the SOLE GROUND OF OUR HOPE?"* The time is come when charity to the perishing souls of men, hoodwinked by a Pagan priesthood, abusing the name of Christ, requires that the truth in this matter should be clearly, loudly, unflinchingly proclaimed. The beast and the image of the beast alike stand revealed in the face of all Christendom; and now the tremendous threatening of the Divine Word in regard to their worship fully applies: (Rev. xiv. 9, 10,) "And the third angel followed them, saying, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." These words are words of awful import; and woe to the man who is found finally under the guilt which they imply. Now, these words, as has already been admitted by Elliott, contain a "chronological prophecy," a prophecy not referring to the dark ages, but to a period not far distant from the consummation, when the gospel should be widely diffused, and when bright light should be cast on the character and doom of the apostate Church of Rome, (ver. 6-8.) They come, in the divine chronology of events, immediately after an angel has proclaimed, "BABYLON IS FALLEN, IS FALLEN." We have, as it were with our own ears, heard this predicted "fall of Babylon" announced from the high places of Rome itself, when the seven hills of the "Eternal City" reverberated with the guns that proclaimed, not merely to the citizens of the Roman republic, but to the wide world, that PAPACY HAD FALLEN, *de facto* and *de jure*, from the temporal throne of the Roman State."† Now, it is in the order of the prophecy, *after* this fall of Babylon, that this fearful threatening comes. Can there, then, be a doubt that this threatening specially and peculiarly applies to this very time? Never till now was the real nature of the Papacy fully revealed; never till now was the image of the beast set up. Till the image of the beast was erected, till the blasphemous decree of the Immaculate Conception was promulged, no such apostasy had taken place, even in Rome, no such guilt had been contracted, as now lies at the door of the Great Babylon. This, then, is a subject of infinite importance to every one within the pale of the Church of Rome—to every one also who is looking, as so many at present are doing, towards the City of the Seven Hills. If any one can prove that the Pope does not assume all the prerogatives and bear substantially all the blasphemous titles of that Babylonian beast that "had the wound by a sword, and did live," and if it can be shewn that the Madonna, that has so recently with one consent been set up, is not in every essential respect the same as the Chaldean "Image" of the beast, they may indeed

* The language of the late Pope Gregory, substantially endorsed by the present Pontiff.

† The Apocalypse announces two *falls* of Babylon. The fall referred to above is evidently only the *first*. The prophecy clearly implies, that *after* the first fall, it rises to a greater height than before; and therefore the necessity of the warning.

afford to despise the threatening contained in these words. But if neither the one nor the other can be proved, (and I challenge the strictest scrutiny in regard to both,) then every one within the pale of the Papacy may well tremble at such a threatening. Now, then, as never before, may the voice divine, and that a voice of the tenderest love, be heard sounding from the Eternal throne to every adherent of the Mystic Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But if the guilt and danger of those who adhere to the Roman Church, believing it to be the only Church where salvation can be found, be so great, what must be the guilt of those who, with a Protestant profession, nevertheless uphold the doomed Babylon. The Constitution of this land requires our Queen to *swear*, before the crown can be put upon her head, before she can take her seat on the throne, that "she *believes*" that the essential doctrines of Rome are "*idolatrous*." All the churches of Britain, endowed and unendowed, alike with one voice declare the very same. They all proclaim that the system of Rome is a system of blasphemous idolatry. And yet the members of these churches can endow and uphold, with Protestant money, the schools, the colleges, the chaplains of that idolatrous system. If the guilt of Romanists, then, be great, the guilt of Protestants who uphold such a system must be tenfold greater. That guilt has been greatly accumulating during the last three or four years. While the King of Italy, in the very States of the Church—what but lately were the Pope's own dominions—had been suppressing the monasteries, (and in the space of two years no less than fifty-four were suppressed, and their property confiscated,) the British Government has been acting on a policy the very reverse, has not only been conniving at the erection of monasteries, which are prohibited by the law of the land, but has actually been bestowing endowment on these illegal institutions under the name of Reformatories. It was only a short while ago, that it was stated, on authority of the "Catholic Directory," that in the space of three years, fifty-two new convents were *added* to the monastic system of Great Britain,* almost the very number that the Italians had confiscated, yet Christian men and Christian Churches look on with indifference. Now, if ever there was an excuse for thinking lightly of the guilt contracted by our national support of idolatry, that excuse will no longer avail. The God of Providence, in India, has been demonstrating that he is the God of Revelation. He has been proving to an awe-struck world, by events that made every ear to tingle, that every word of wrath, written three thousand years ago against idolatry, is in as full force at this day as when he desolated the covenanted people of Israel for their idols, and sold them into the hands of their enemies. Now, if men begin to see that it is a dangerous thing for professing Christians to uphold the Pagan idolatry of India, they must be blind indeed if they do not equally see that it must be as dangerous to uphold the Pagan idolatry of Rome. Wherein does the Paganism of Rome differ from that of Hinduism? Only in this, that the Roman Paganism is the more complete, more finished, more dangerous, more insidious Paganism of the two.

I am afraid, that, after all that has been said, not a few will revolt from the above comparative estimate of Popery and undisguised Paganism. Let

* Quoted in *Irish Covenanters*, February, 1862, p. 52.

me, therefore, fortify my opinion by the testimonies of two distinguished writers well qualified to pronounce on this subject. They will, at least, shew that I am not singular in the estimate which I have formed. The writers, to whom I refer, are Sir George Sinclair of Ulbster, and Dr Bonar of Kelso. Few men have studied the system of Rome more thoroughly than Sir George, and in his "Letters to the Protestants of Scotland," he has brought all the fertility of his genius, the *curiosa felicitas* of his style, and the stores of his highly cultivated mind, to bear upon the elucidation of his theme. Now, the testimony of Sir George is this: "Romanism is a refined system of Christianised heathenism, and chiefly differs from its prototype in being *more* treacherous, *more* cruel, *more* dangerous, *more* intolerant."* The mature opinion of Dr Bonar is the very same, and that, too, expressed with the Cawnpore massacre particularly in view: "We are doing for Popery at home," says he, "what we have done for idolaters abroad, and in the end the results will be the same; *nam, worse*; for Popish cruelty, and thirst for the blood of the innocent, have been the most savage and merciless that the earth has seen. Cawnpore, Delhi, and Bareilly, are but dust in comparison with the *demoniacal brutalities* perpetrated by the Inquisition, and by the armies of Popish fanaticism."† These are the words of truth and soberness, that no man acquainted with the history of modern Europe can dispute. There is great danger of their being overlooked at this moment. It will be a fatal error if they be. Let not the pregnant fact be overlooked, that, while the Apocalyptic history runs down to the consummation of all things, in that divine foreshadowing all the other Paganisms of the world are in a manner cast into the shade by the Paganism of Papal Rome. It is against Babylon that sits on the seven hills, that the saints are forewarned; it is for worshipping the beast and his image pre-eminently, that "the vials of the wrath of God, that liveth and abideth for ever," are destined to be outpoured upon the nations. Now, if the voice of God has been heard in the late Indian calamities, the Protestantism of Britain will rouse itself to sweep away at once and for ever all national support, alike from the idolatry of Hindostan, and the still more malignant idolatry of Rome. Then, indeed, there would be a lengthening of our tranquillity, then there would be hope that Britain would be exalted, and that its power would rest on a firm and stable foundation. But if we will not "hear the voice, if we receive not correction, if we refuse to return," if we persist in maintaining, at the national charge, "that image of jealousy provoking to jealousy," then, after the repeated and ever-INCREASING strokes that the justice of God has laid on us, we have every reason to fear that the calamities that have fallen so heavily upon our countrymen in India, may fall still more heavily upon ourselves, within our own borders at home; for it was when "the image of jealousy" was set up in Jerusalem by the elders of Judah, that the Lord said, "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." He who let loose the Sepoys, to whose idolatrous feelings and antisocial propensities we had pandered so much, to punish us for the guilty homage we had paid to their idolatry, can just as easily let loose the Papal Powers of Europe, to take vengeance upon us for our criminal fawning upon the Papacy.

* *First Series*, p. 121.† *British Messenger*, Dec. 1857.

But, further, if the views established in this work be correct, it is time that the Church of God were aroused. Are the Witnesses still to be slain, and has the Image of the Beast only within the last year or two been set up, at whose instigation the bloody work is to be done? Is this, then, the time for indifference, for sloth, for lukewarmness in religion? Yet, alas! how few are they who are lifting up their voice like a trumpet, who are sounding the alarm in God's holy mountain—who are bestirring themselves according to the greatness of the emergency—to gather the embattled hosts of the Lord to the coming conflict. The emissaries of Rome for years have been labouring unceasingly night and day, in season and out of season, in every conceivable way, to advance their Master's cause, and largely have they succeeded. But "the children of light" have allowed themselves to be lulled into a fatal security; they have folded their hands; they have gone to sleep as soundly as if Rome had actually disappeared from the face of the earth—as if Satan himself had been bound and cast into the bottomless pit, and the pit had shut its mouth upon him, to keep him fast for a thousand years. Now, how long shall this state of things continue? Oh, Church of God, awake, awake! Open your eyes, and see if there be not dark and lowering clouds on the horizon that indicate an approaching tempest. Search the Scriptures for yourselves; compare them with the facts of history, and say, if there be not reason after all to suspect that there are sterner prospects before the saints than most seem to wot of. If it may turn out that the views opened up in these pages are Scriptural and well-founded, they are at least worthy of being made the subjects of earnest and prayerful inquiry. It never can tend to good to indulge an uninquiring and delusive feeling of safety, when, if they be true, the only safety is to be found in a timely knowledge of the danger and due preparation, by all activity, all zeal, all spirituality of mind, to meet it. On the supposition that peculiar dangers are at hand, and that God in his prophetic Word has revealed them, his goodness is manifest. He has made known the danger, that, being forewarned, we may be forearmed; that, knowing our own weakness, we may cast ourselves on his Almighty grace; that we may feel the necessity of a fresh baptism of the Holy Ghost; that the joy of the Lord being our strength, we may be thorough and decided for the Lord, and for the Lord alone; that we may work, every one in his own sphere, with increased energy and diligence, in the Lord's vineyard, and save all the souls we can, while yet opportunity lasts, and the dark predicted night has not come, wherein no man can work. Though there be dark prospects before us, there is no room for despondency; no ground for any one to say that, with such prospects, effort is vain. The Lord can bless and prosper to His own glory, the efforts of those who truly gird themselves to fight His battles in the most hopeless circumstances; and, at the very time when the enemy cometh in like a flood, He can by His Spirit lift up a standard against him. Nay, not only is this a possible thing, there is reason, from the prophetic Word, to believe that so it shall actually be; that the last triumph of the Man of Sin shall not be achieved without a glorious struggle first, on the part of those who are leal-hearted to Zion's King. But if we would really wish to do anything effectual in this warfare, it is indispensable that we know, and continually keep before our eyes, the stupendous character of that Mystery of Iniquity embodied in the Papacy that we have to grapple with. Popery boasts of being the "old religion;" and truly, from what we have seen, it appears that it is

ancient indeed. It can trace its lineage far beyond the era of Christianity, back over four thousand years, to near the period of the flood and the building of the tower of Babel. During all that period its essential elements have been nearly the same, and these elements have a peculiar adaptation to the corruption of human nature. Most seem to think that Popery is a system merely to be scouted and laughed at ; but the Spirit of God everywhere characterises it in quite a different way. Every statement in the Scripture shews that it was truly described when it was characterised as "Satan's Masterpiece"—the perfection of his policy for deluding and ensnaring the world. It is not the the state-craft of politicians, the wisdom of philosophers, or the resources of human science that can cope with the wiles and subtilities of the Papacy. Satan, who inspires it, has triumphed over all these again and again. Why, the very nations, where the worship of the Queen of heaven, with all its attendant abominations, has flourished most in all ages, have been precisely the most civilised, the most polished, the most distinguished for arts and sciences. Babylon, where it took its rise, was the cradle of astronomy. Egypt, that nursed it in its bosom, was the mother of all the arts ; the Greek cities of Asia Minor, where it found a refuge when expelled from Chaldea, were famed for their poets and philosophers, among the former Homer himself being numbered ; and the nations of the European Continent, where literature has long been cultivated, are now prostrate before it. Physical force, no doubt, is at present employed in its behalf ; but the question arises, How comes it that this system, of all others, can so prevail as to get that physical force to obey its behests ? No answer can be given but this, that Satan, the god of this world, exerts his highest power in its behalf. Physical force has not always been on the side of the Chaldean worship of the Queen of heaven. Again and again has power been arrayed against it ; but hitherto every obstacle it has surmounted, every difficulty it has overcome. Cyrus, Xerxes, and many of the Medo-Persian kings, banished its priests from Babylon, and laboured to root it out of their empire ; but then it found a secure retreat in Pergamos, and "Satan's seat" was erected there. The glory of Pergamos and the cities of Asia Minor departed ; but the worship of the Queen of heaven did not wane. It took a higher flight, and seated itself on the throne of Imperial Rome. That throne was subverted. The Arian Goths came burning with fury against the worshippers of the Virgin Queen ; but still that worship rose buoyant above all attempts to put it down, and the Arian Goths themselves were soon seen prostrate at the feet of the Babylonian goddess, seated in glory on the seven hills of Rome. In more modern times, the temporal powers of all the kingdoms of Europe have expelled the Jesuits, the chief promoters of this idolatrous worship, from their dominions. France, Spain, Portugal, Naples, Rome itself, have all adopted the same measures, and yet, what do we see at this hour ? That same Jesuitism and the worship of the Virgin exalted above almost every throne on the Continent. When we look over the history of the last four thousand years, what a meaning in the words of inspiration, that "the coming of the Man of Sin" is with the energy, "the mighty power of Satan." Now, is this the system that, year by year, has been rising into power in our own empire ? And is it for a moment to be imagined that lukewarm, temporising, half-hearted Protestants can make any head against such a system ? No ; the time is come when Gideon's proclamation must be made throughout the camp of the Lord : "Whosoever is fearful and

afraid, let him return and depart early from Mount Gilead." Of the old martyrs it is said, "They overcame by the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death." The same self-denying, the same determined spirit, is needed now as much as ever it was. Are there none who are prepared to stand up, and in that very spirit to gird themselves for the great conflict that *must* come, before Satan shall be bound and cast into his prison-house? Can any one believe that such an event can take place without a tremendous struggle—that "the god of this world" shall quietly consent to resign the power that for thousands of years he has wielded without stirring up all his wrath, and putting forth all his energy and skill to prevent such a catastrophe? Who, then, is on the Lord's side? If there be those, who, within the last few years, have been revived and quickened—stirred up, not by mere human excitement, but by the Almighty grace of God's Spirit, what is the gracious design of this? Is it merely that they themselves may be delivered from the wrath to come? No; it is, that, zealous for the glory of their Lord, they may act the parts of true witnesses, contend earnestly for the faith once delivered to the saints, and maintain the honour of Christ, in opposition to him who blasphemously usurps his prerogatives. If the servants of Antichrist are faithful to their Master, and unwearied in promoting his cause, shall it be said that the servants of Christ are less faithful to theirs? If none else will bestir themselves, surely to the generous hearts of the young and rising ministry of Christ, in the kindness of their youth, and the love of their espousals, the appeal shall not be made in vain, when the appeal is made in the name of Him whom their souls love, that in this grand crisis of the Church and of the world, they should "come to the help of the Lord—the help of the Lord against the mighty," that they should do what in them lies to strengthen the hands and encourage the hearts of those who are seeking to stem the tide of apostasy, and to resist the efforts of the men who are labouring with such zeal, and with so much of infatuated patronage on the part of "the powers that be," to bring this land back again under the power of the Man of Sin. To take such a part, and steadily and perseveringly to pursue it, amid so much growing lukewarmness, it is indispensable that the servants of Christ set their faces as a flint. But if they have grace so to do, they shall not do so without a rich reward at last; and in time they have the firm and faithful promise that "as their day is, so shall their strength be." For all who wish truly to perform their part as good soldiers of Jesus Christ, there is the strongest and the richest encouragement. With the blood of Christ on the conscience, with the Spirit of Christ warm and working in the heart, with our Father's name on our forehead, and our life, as well as our lips, consistently bearing "testimony" for God, we shall be prepared for every event. But it is not common grace that will do for uncommon times. If there be indeed such prospects before us, as I have endeavoured to prove there are, then we must live, and feel, and act as if we heard every day resounding in our ears, the words of the great Captain of our Salvation, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. Be thou faithful unto death, and I will give thee a crown of life."

I appeal to every reader of this work, if it does not contain an argument for the divinity of the Scriptures, as well as an exposure of the impostures of Rome. Surely, if one thing more than another be proved in

the previous pages, it is this, that the Bible is no cunningly-devised fable, but that holy men of God of old spake and wrote as they were moved by the Holy Ghost. What can account for the marvellous unity in all the idolatrous systems of the world, but that the facts recorded in the early chapters of Genesis were real transactions, in which, as all mankind were involved, so all mankind have preserved in their various systems, distinct and undeniable memorials of them, though those who have preserved them have long lost the true key to their meaning? What, too, but Omniscience could have foreseen that a system, such as that of the Papacy, could ever effect an entrance into the Christian Church, and practice and prosper as it has done? How could ever it have entered into the heart of John, the solitary exile of Patmos, to imagine, that any of the professed disciples of that Saviour, whom he loved, and who said, "My kingdom is not of this world," should gather up and systematise all the idolatry and superstition and immorality of the Babylon of Belshazzar, introduce it into the bosom of the Church, and, by help of it, seat themselves on the throne of the Cæsars, and there, as the high-priests of the Queen of heaven, and gods upon earth, for twelve hundred years, rule the nations with a rod of iron? Human foresight could never have done this; but all this the exile of Patmos has done. His pen, then, must have been guided by Him who sees the end from the beginning, and who calleth the things that be not as though they were. And if the wisdom of God now shines forth so brightly from the divine expression, "Babylon the Great," into which such an immensity of meaning has been condensed, ought not that to lead us the more to reverence and adore the same wisdom that is in reality stamped on every page of the inspired Word? Ought it not to lead us to say, with the Psalmist, "Therefore, I esteem *all* thy commandments concerning all things to be right?" The commandments of God, to our corrupt and perverse minds, may sometimes seem to be hard. They may require us to do what is painful, they may require us to forego what is pleasing to flesh and blood. But whether we know the reasons of these commandments or no, if we only know that they came from "the only wise God, our Saviour," we may be sure that in the keeping of them there is great reward; we may go blindfold wherever the Word of God may lead us, and rest in the firm conviction, that in so doing, we are pursuing the very path of safety and peace. Human wisdom at the best is but a blind guide; human policy is a meteor that dazzles and leads astray; and they who follow it walk in darkness, and know not whither they are going; but he "that walketh uprightly," that walks by the rule of God's perfect and infallible Word, will ever find that "he walketh surely," and that whatever duty he has to perform, whatever danger he has to face, "great peace have all they that love God's law, and nothing shall offend them."

PROTESTANT ALLIANCE—EXTRACTS FROM MONTHLY LETTER.

IN reference to lotteries, it is important to know that any one who "shall knowingly suffer any lottery to be exercised, kept open, shown, exposed to be played, drawn, or thrown, at or in, &c., by numbers or figures, or by any way, contrivance, or device whatsoever, in his or her house, room, or place, will be liable to a penalty of £500 for every such

offence."—42 Geo. III. c. 119. "And if any person shall print or publish, or cause to be printed or published, any advertisement or other notice, of the drawing or intended drawing of any lottery, or for the sale of any ticket or tickets of or in any lottery or lotteries, he will be liable to a penalty of £50."—(See 7 and 8 Vict. c. 74.)

If any person sell a ticket, information should be given by the purchaser to the Home Secretary of the fact. In 1860 the Government stopped a lottery by a Romish priest at Stourbridge, on behalf of his schools; and in 1861 a lottery in the Hanover Square Rooms was stopped by the Government. In Ireland about the same time several lotteries were forbidden. Notwithstanding this, the *Tablet* newspaper of 1st July inst., has numerous advertisements of many hundred Romish lottery tickets.

"It is a matter of astonishment on the Continent how coolly you Englishmen accept the inroads of Romanism, and see no harm to State or home, to public or private life, in the encroachments of its hierarchy and religious orders. Do you read our debates in the Senate and Legislature? Do you read our papers? Do you see the effects in immorality and godlessness throughout Europe of the spread of these noxious weeds? We should know more of what they are and what they produce than those who have never seen the system at work in its native soil. Look over the channel and see. The Jesuits narrow up religion into littleness, which takes with little minds; or they soar with the ambitious, and show them the world to conquer. Woman continues to be deified in the Virgin, and parishes are increasingly placed under her protection. Millions of wealth are drained from the public by the multiplying religious houses."—*Christian Work*, May 1865.

"In Bavaria great excitement has been caused amongst the Roman Catholic clergy by the closing of the seminary for priests at Spires. The bishops and archbishops have protested against the measure. Whatever reasons may have induced the Government to take this step, it is totally opposed to the policy of the Ultramontane clergy, the aim of which has latterly been, not only in Bavaria, but also elsewhere, to withdraw the candidates for the priesthood from the liberalising Protestantising influences of mixed universities.

"The Catholics in Baden, too, are actively agitating against the new ecclesiastical régime. Jesuit preachers are being employed to travel from place to place to hold mass meetings, called casinos, for the purpose of exciting opposition against the new school regulations, which are very unfavourable to priestly influence.

"Some weeks ago a great meeting was announced to take place in Mannheim; but as the priests there are rather more liberally disposed than the casino party, and for other reasons, it was determined not to hold it. The Friesberg leaders, however, resolved to go through with their plan, and the attempt was made to hold an assembly. The result was a popular disturbance, in the course of which several priests got pretty well beaten; in particular two, who were seen in a cab pulling faces at the mob."—*Ibid.*

"When the Bourbons ruled in Naples it was the custom of the sovereign and members of the court to visit the church of St Januarius after the liquefaction of the blood of the saint, which took place twice a year. This, the most solemn ceremony of all the Neapolitan Church fêtes, was

made to be respected by police as well as priestly authority. If any one spoke of the miracle with disrespect and doubt they were 'reported.' How times are changed now! A letter from Naples says:—"The clerical party is at this moment excessively irritated against a conjuror, M. Bosco, jun., who, the other evening, at the San Carlo Theatre, imitated the miracle of St Januarius. By universal consent Bosco's miracle was declared to be far more marvellous than that annually performed in the church of that saint. *Inde ira.*' Bosco, the father, was a famous conjuror, and I once saw him years ago do the St Januarius bottle trick, of course amongst friends. The late Sir William Drummond, as well as many German and English chemists, have from time to time performed 'the miracle,' which would take a very low position amongst the series of innocent deceptions practised by Robert Houdin."—*Morning Post*, May 25, 1865.

"Elizabeth M'Dermot, whose case was so prominently before the public some time ago in connexion with the Brompton Oratorians, was yesterday restored to her mother."—*Evening Standard*, May 19, 1865.

In reference to emigration to New South Wales, the correspondent of the *Times* writes that a very large proportion of the emigrants sent out at the public charge are Romanists, and that "the disproportion complained of is increasing year by year, so that in 1863 the number of Roman Catholics brought out was 2754, against 1879 Protestants. The late elections, by more openly exhibiting the increasing interference of the Roman Catholic clergy with politics, gave greater prominence to the character of this evil, and a conviction generally exists among those of other creeds that for this and other reasons the time has arrived for a revision of the system of immigration."—*Times*, May 17, 1865.

LORD MACAULAY'S TESTIMONY AGAINST POPERY.

HAVING observed that—

From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilisation, and to good government—

Lord Macaulay thus proceeds:—

But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson.

Whoever passes in Germany from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to a Protestant Canton; in Ireland, from a Roman Catholic to a Protestant County, finds that he has passed from a lower to a higher grade of civilisation. On the other side of the Atlantic the same law prevails.

The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.—*History of England* vol. i. p. 47.

THE TIME OF MY DEPARTURE IS AT HAND.

THE hand of Death is on me,
Pressing out my strength and life,
And soon will gain the victory
In the weary wasting strife.
I wrestled strong and eager
When the battle first began,
But Death is God's great angel,
And yieldeth not to man.
Yet his touch, though strong, is gentle,
And I know that, even in this,
He does the kingly bidding
Of a higher will than his.
Through all the warm bright summer
He seemed to hide his power,
And linger'd, half-reluctant,
About my cottage-door.
My Lord has held him waiting,
That I might seek His grace,
And have, through death's dark valley,
The shining of His face.
"I lay my sins on Jesus,"
No other name I plead;
He only died to save me—
He lives to intercede.
O Christ, how I have sinnèd !
Yet Thou hast died my death;
I pray Thee, Lord, to strengthen
My weak and trembling faith.
O mighty Jesus, guide me,
Lest I should go astray;

Thou art my Priest, my Prophet,
The Life, the Truth, the Way.
No sacrifice, Immanuel,
But Thine, can cleanse my guilt;
And all my hopes of heaven
On Thee alone are built.
In life, and death, and judgment,
I hide myself in Thee;
Thy righteousness my covering,
Thy blood my only plea.
I am trusting in His promise,
Who said that He would come,
And take us to be with Him
In His bless'd joyous home.
I shall go, if so He willeth,
When the leaves begin to die,
And through the naked branches
The wild winds wailing cry.
I shall be where storm and tempest
And death are never known,
Where the Tree of Life is blooming,
For ever near the Throne.
I shall enter through the gateway
Of the city of the King,
Where saints in blood-wash'd garments
Near Jesus stand and sing.
Death is my Saviour's coming
To fold me to His breast;
There my soul shall know the fulness
Of blood-bought endless rest.

M. M.

MAP OF POPISH ESTABLISHMENTS IN BRITAIN.

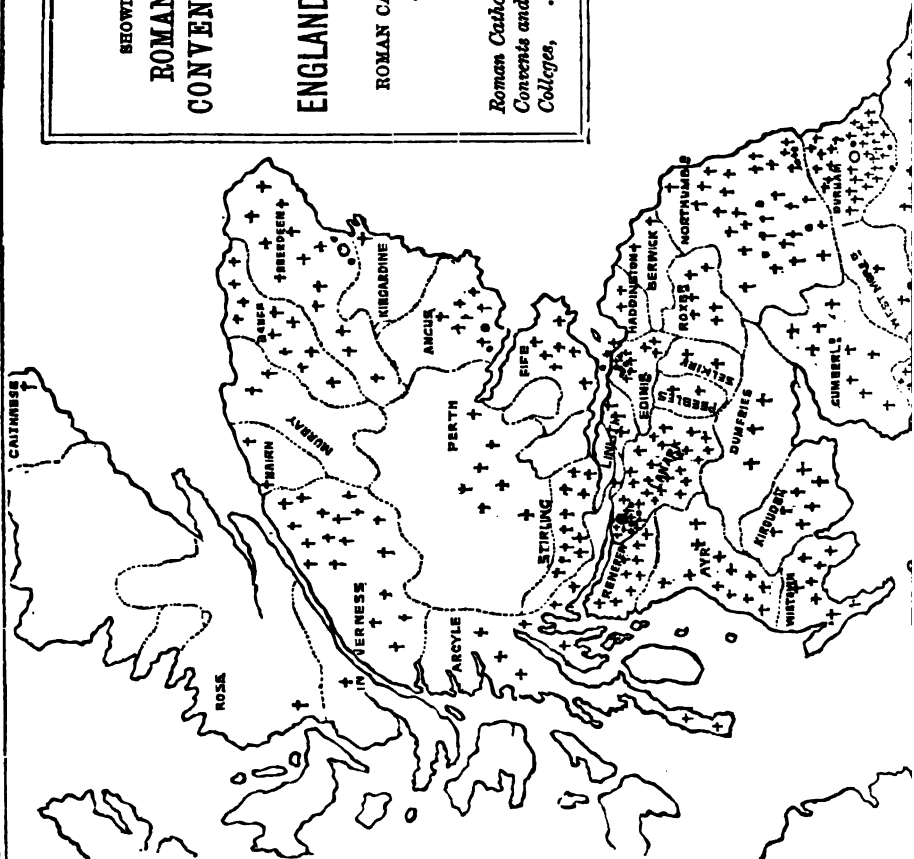
WE now redeem our promise, by presenting our readers with a map on which are laid down the churches and other Popish establishments of Britain. That Popery is steadily increasing in its establishments, and giving other indications of progress, we have often proved. But it is still more important to observe the skill with which she is disposing of her forces, so as to secure to herself the greatest amount of influence. In particular, we call attention to the immense increase of Popish establishments in London, the seat of Parliament, and the centre of literary, commercial, and monetary power in Britain and the world; and next to that, in Lancashire and Lanarkshire, the two great centres of influence, wealth, and national progress. Rome is singularly wise in her generation, and Protestants would do well to mark her proceedings.

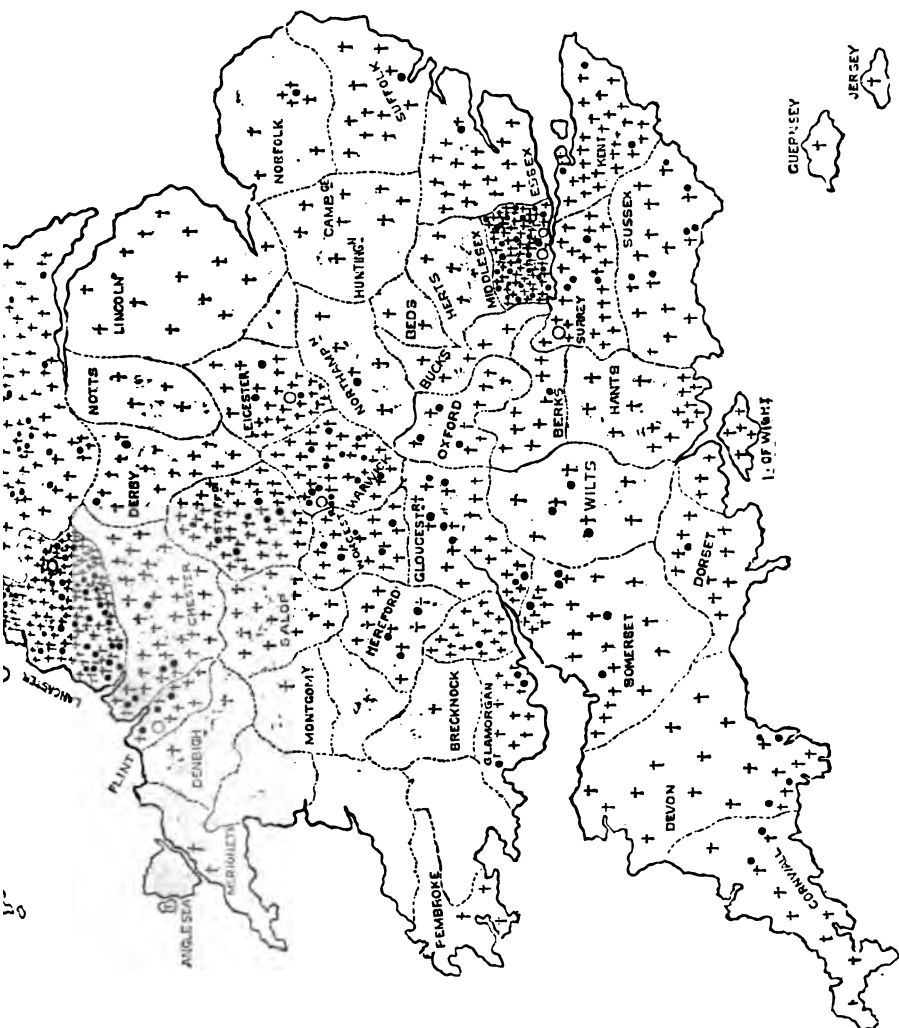
[See Map on next pages.]

SHOWING THE SITUATION OF EACH
ROMAN CATHOLIC CHAPEL,
CONVENT, MONASTERY, AND
COLLEGE
THROUGHOUT

ENGLAND, SCOTLAND, & WALES,
COLLECTED FROM THE
ROMAN CATHOLIC DIRECTORY FOR 1865,
AND OTHER SOURCES.

Roman Catholic Chapels,	.	.	.
Convents and Monasteries,	.	.	.
Coleges,	.	.	.





ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

THE WICKLIFFITES, WOLSEY, LUTHER, HENRY VIII.

Continued from p. 39.

CHAPTER IV.

EACH year as it rolled on bore some mark of the advance of the Wickliffites, as the followers of John Wickliffe were called. In the year 1401, and the reign of Henry IV., the fires of persecution began to blaze against those who attached themselves to the doctrines of the late reformer. The Rev. Sir William Sautre was burnt alive, being the first who suffered such a death for such a reason in England. In the following reign, that of Henry V., the teachings of Wickliffe received an additional lustre from the preaching of Sir John Oldcastle, Baron of Cobham, who had been a warm supporter of the reformer in his lifetime. He was a man high in royal favour, but his career in the cause of Christ, Rome soon took means to arrest. The primate charged him with heresy, and, gaining the support of the suffragan bishops, condemned him as an heretic, and sentenced him to be burnt alive. He however escaped, and for four years prosecuted his glorious work with much zeal and consistency, until again seized, when he was hung in chains and roasted rather than burnt to death. Thus was the ground of England stained with human blood, shed in the cause of what was falsely designated Christ's true religion. These deeds cast a dark shadow through the long vista of coming years, and seemed to tell of darker days to come. A lapse of years occurs in these scenes, and brings us to the reign of Henry VII., who ascended the throne in the year 1485, without any rival to oppose his right. In his reign the battle of Stoke, in Nottinghamshire, was fought on the 6th of June 1487, and from this circumstance we may learn somewhat of the effects of Romish teaching. The strange pretension to the throne which occasioned this battle, is generally supposed to have been at the instigation of the Duchess of Burgundy, but there is ground for belief that this rebellion was more the production of Jesuit intrigue than of any other cause. The real object of the scheme is still a mystery, but we know that the plan was brought about by a priest of the Romish Church. The Pretender was a baker's son, with no higher aims than those to which his birth entitled him, until tutored by the Jesuits in Oxford, he was soon prepared to counterfeit the person of the Earl of Warwick, son of the Duke of Clarence, who was executed in a former reign. In this novel character he made a direct claim to the English throne. For this purpose he was sent to Ireland, (for fraud requires distance,) and as a bad cause rarely wants followers, he was soon joined by several noblemen and a body of German and Irish troops, who, with the Pretender and their ecclesiastical guide, met the forces of the lawful sovereign in the field of Stoke. Here right proved might, and the young aspirant lost his cause. Be the design of this scheme what it might, it led to the only obvious conclusion, massacre and bloodshed. It ended in the ignomy of the youth who practised the foible, while his wily instructor shrank from the hand of justice, behind the screen his church ever draws around such offenders. This disturbance was the presage to others, and the whole reign was convulsed with a succession of conspiracies and execu-

tions. Nevertheless, Henry did more towards the real weal of his people than many of his predecessors. He considerably abridged the power of the Pope in his dominions, thus humanizing the people, by exalting them above the thralldom of the priesthood ; and died, leaving his subjects not only possessed of peace and freedom, but in a measure of power and independence. This monarch was succeeded by Henry VIII., perhaps one of the most remarkable men who ever took part in the great scene of the world's history. His character has been too often, and too ably pourtrayed, to need much remark here, yet he must take rather a prominent part in our little history, as one whose life and actions bear greatly upon the subject of our research. In his reign Romish greatness attained its height, for a Cardinal held the reins of government. In his reign, too, Rome received a blow, from which she has yet to recover. By fostering the pride of King Henry, and taking part with his sin on the one side, whilst asserting her usual authority and supremacy over him on the other, Rome raised up for herself a rock of offence, upon which many of her sons have split. In Henry's time we have before us the career of one of the most devoted sons the Church of Rome ever owned. Cardinal Wolsey had been the early associate of Henry, who found him in every way suited to his tastes. Neither his character as a priest, nor the consideration of his now advanced age, put any restraint on the excesses of his life. He still danced and sung and carolled with the most self-indulgent of his master's court. These are facts which, for the sake of human nature, we blush to record, but are nevertheless true. Henry, finding that Wolsey could join him in sin at night and absolve him in the morning, the reins of government passed into the hands of the proud and luxurious Wolsey, who willingly undertook to keep the king in ignorance of the wants or complaints of his subjects, so that the authority might rest in him alone. About this time the great boon conferred upon mankind by Caxton, at the close of the preceding century, began to spread wider and wider. Printing houses were to be found in many parts of the kingdom. Thus learning and literature increased, and by this means many began to see that they were wearing a yoke imposed by undue authority. And as a cord, though strong, if too lightly drawn will snap, so it was with Rome's enormities. A period was fast approaching, destined by Providence to put a speedy termination to Wolsey's exorbitant government. He who was content with nothing less than regal power, and pontifical splendour, was soon to learn that he was but the mortal of a day. This resulted from the Reformation, the most glorious event upon the records of the world's history. And in this, it is truly marvellous to mark the visible finger of God, how by the feeblest means He worked the effects of His own inscrutable will. The Lord had, there is no doubt, fixed the period for His people's deliverance. While the great and the learned of our own and other lands were passed over, from the obscure town of Eisleben, in Germany, there arose a mighty man, who shook the world to its foundation, and made many a proud prince and prelate tremble. This bold reformer was Martin Luther, a monk, who from within the walls of a cloister in St Augustine's convent at Erfurth, sought that peace of soul which the observances of his church were unable to give. His heart yearned after a knowledge of the truth, with a depth of sorrow known only to Him who seeth in secret. Luther endured every mortification

his church could command, and did every penance his spiritual guides could recommend. Sacraments and ordinances were alike insufficient, and he was still constrained to cry in bitter anguish, "Oh my sin, my sin." From the Bible, at last, he learnt that "The just shall live by faith." "The blood of Jesus Christ his Son cleanseth us from all sin." From that hour he found peace, and went on his way rejoicing, and resolving to make others share the joy he felt. Abandoning the mortifications and numberless external observances of his church, in which he found no living water to quench the thirst of his soul; he boldly raised the Bible, and the Bible only, as the standard of truth; and having tasted of the goodness therein, he offered it to every nation upon earth as a well of salvation, springing up unto everlasting life. It is often beautiful to trace, in the histories of many Christians, how God does show forth His glory, by illuminating with His Spirit's teaching the simple reading of His own Word, and without any intervention of man, bringing the soul out of darkness into His marvellous light. And oh, if that Word, that beacon of light, could but pierce the walls of the convents both at home and abroad, how many precious souls might be made alive in Jesus. But these things are by permission.

"Thought! repress thy weak endeavour,
Here must reason prostrate fall."

There are strong grounds for belief that in the darkened cloisters of Rome, in our own as in distant lands, many an unhappy soul, compelled with the other inmates of their dark home to engage in scenes from which their hearts turn with pain, whose eyes while fixed upon the cross held up by their church, are in spirit adoring Him who hung thereon. These lead a life known only to God, and the number of such the great "day of all days" alone will show. Well may the poet say,

"The oppressor holds
The body bound, and knows not of the range
The Spirit takes, unconscious of the chain,
And that to bind him is in vain.
In whom God delights, and in whom
He dwells."

But let us turn again to England, and see how the efforts of the Saxon Reformer acted upon the political bearings of our own land. About this time Leo X. was engaged in building St Peter's at Rome, and finding funds greatly needed to facilitate the work, he had recourse to the sale of indulgences. This was no new plan, but in this instance the evil appeared in a more aggravated form. These "pardons for sin" were to be bought "with corruptible things as silver and gold," and procured at any shop, tavern, gambling-house, or house still worse; and were also sold in the street by the monk Tetzel. It was against these abuses that Luther declaimed. He boldly opposed Tetzel by simply teaching the people to look to the "Lamb of God who taketh away the sins of the world," rather than to fly to the broken cisterns of Romish invention. Henry of England, finding that the flame of truth lit by the teaching of Luther had already begun to join that of Wickliffe, desired to oppose the reformer himself; and doubtless wishing to show the world his abilities, he sought the Pope's permission to read the interdicted works of Luther. This was granted, and Henry at once began, and soon completed a work in defence of the Seven Sacraments, taking

his opinions chiefly from those of Thomas Aquinas, his favourite author. This volume was forwarded to Rome for the Pontiff's perusal and approbation, who so fully concurred in the spirit of the work, that he rewarded the royal author with the title of "Defender of the Faith:" a title becoming a better man, and little dreaming that in that character Henry would prove the most formidable antagonist the Church of Rome had to contend with. These were but the human instruments with which God worked his own will. Henry had now been married to Catherine of Aragon eighteen years, who had been the wife of his deceased brother. Being dazzled by the charms of Anne, daughter of Sir Thomas Boleyn, he resolved to make her his own. For this purpose he sought a divorce from Catherine, urging as a reason that conscience rebuked him for so long having lived with his brother's wife. To effect this divorce, he applied to Pope Clement, and desired him to annul the bull issued by a former Pontiff, by which he received permission to marry Catherine. The Pope stood in a strait between England and Spain, infallibility was at a loss how to act, and so he delayed by promises and reasonings to fulfil the king's wish, having no intention to do so, yet wanting the courage to say so. The king at once looked to Wolsey, as a quarter from which he might expect the furtherance of every wish, but here too he met with disappointment, for the Cardinal had a greater than the king to serve in the person of the Pope, whom he durst not oppose in any particular. To this circumstance the Cardinal owed his downfall. Henry, incensed at the indifference shown to his wishes, banished Wolsey from court, confiscated his princely wealth, and was at once the bitter enemy of him who had but yesterday basked in his smile. Soon after this, the man who had swayed the mind of his sovereign, by an influence which only Rome can supply, was called to resign his breath. In the midst of his gold, purple, and fine linen, this true son of Rome passed from earth, exclaiming, "Had I served my God as I served my prince, he would not now have forsaken me." Sad, that a knowledge of God's unchanging faithfulness should not have led to a practical experience of it. In Wolsey, we are painfully reminded of "a certain rich man who fared sumptuously every day," having all his good things in this world. In the Cardinal's death the last remaining link in the chain that bound Henry to Rome was snapped. After that, he never attached himself to any form of doctrine; and exhibited a singular contrariety of character. For while with the one hand he crushed some thousands of Popish establishments, disclosed the secrets of Rome's darkest corners, confiscated the money belonging to the various orders; we find him with the other adding his signet to the well-known Bloody Statute which brought some hundreds of Protestants to the sword or stake. During this time the doctrines of Wickliffe and Luther were fast gaining ground. Light seemed to struggle with darkness. While in Germany, the great reformer lifted a voice that shook the whole continent of Europe, England was benefited, and every day seemed to bring deliverance nearer. The Church of Christ grew daily, a church whose faithfulness the Lord was about to try. Though much advanced in religious freedom, England was far behind the other nations of Europe, whose great men were leading on a complete march of Protestantism, thus lowering each day the power of the Papal system. Henry's reign is full of instructive and weighty matter, and each year appears pregnant with some mighty

lesson. Romanists and Protestants alike suffered in his reign. Many of the great and good of both churches were made a sacrifice to his uncontrollable will. Doubtless the influence of his many queens accounts in some measure for the contradiction so obvious in his character. The king was called to leave the wondrous scene of action, in which he had played so prominent a part, on the 28th January 1547, and died, his hand clasped in that of Archbishop Cranmer, while to Rome Henry left a considerable sum of money for masses to be said for the repose of his soul.

THE NEST IN WHICH IGNATIUS WAS HATCHED.

WE (*Globe*) believe it has never been accurately stated in any of the reports which have appeared who Father Ignatius really is. His name is Joseph Leyaster Lyne. He was educated at Trinity College, Glenalmond—the college of the Episcopal Church in Scotland. In 1860 he obtained a nomination to a curacy in the diocese of Exeter, and was accepted by the bishop, who, not being to hold an ordination that year, gave him letters dismissory to the Bishop of Bath and Wells, and Lord Auckland, at his ordination that year, ordained him deacon. He has not been able to make any further advancement in the Church, no bishop appearing inclined to admit him into priest's orders. After serving some time in the diocese of Exeter, and, we believe, in Scotland, he became curate of Claydon, near Ipswich, where his first tendencies to the peculiar system which he has now fully developed first exhibited themselves. He was inhibited from the performance of further duty by the Bishop of Norwich, and then established his Benedictine monastery in the cathedral city, in defiance of all ecclesiastical authority. He is twenty-nine years of age.

DISSENTING INFATUATION IN ENGLAND.

In the *Hants Independent* there appears a report of a lecture delivered at Ryde, Isle of Wight, by the Rev. G. W. Conder, of Manchester, on "Religious Equality and the Coming Election." This may be regarded in a general way as expressing the views of public duty entertained by at least some Nonconformists in England; and we must candidly say that, to our mind, the lecture is a very poor, short-sighted affair. The following extract has to do with the topic to which our attention is specially directed:—

PROTESTANTISM.

The Liberation Society and its aims had been gradually growing in power amongst the community, until they had with them about one-half of the population of Great Britain. Such being the case, it was easy to see the importance of making no mistakes. Individual action should not be swayed so much by personal matters as by faithful adherence to broad politico-religious principles. (Hear, hear.) Upon these the battle must be fought in the next Parliament, whether it was won or not, and they had to fight it for others as well as themselves. (Cheers.) He was there to ask Nonconformists earnestly and conscientiously to assist in this battle, and not to be longer hindered by a spurious namby-pamby charity, which had been theirs too long. (Hear, hear.) To do this they needed only to exercise their rights as citizens—to act in a Christian spirit, and by Christian means to demand their rights at the hands of the men who hold them, by such parliamentary action as should, as far as possible, ensure those rights at the earliest opportunity. (Hear, hear, and

cheers.) This absolute religious equality was to include the Catholics, for they could not deny to others that which they demanded for themselves, and they could not fight for it for themselves without including everybody else. He hoped they were broader principled and more honest than to be so selfish as to fight for great principles merely for personal gain. (Hear, hear.) If they fought for principle they must fight for the whole of what that principle involved—(hear)—and not do as Baxter did in 1662, when, demanding toleration and religious liberty, he said that he should like it for his own sect, but he didn't ask it of his Majesty for the Quakers, and Baptists, and Unitarians, and Catholics. (Hear.) In 1865 the electors must fight for these principles in the broadest sense, and according to the spirit of reason, intelligence, and liberty which pervaded the nation. (Hear.) If not they would lose, as they deserved to lose. (Cheers.) He knew that many felt an objection to this. There was a fear of the spread of Popery, which he didn't hesitate to say was unfounded. He was also backed in his belief that the Puseyite party in Oxford would disappear upon the death of Dr Pusey by no less a person than Professor Goldwin Smith, who felt that when that doctor's personal power and influence were gone the spirit of the principles which he adopted would die out. But it was said the Catholics were building churches and monasteries and similar institutions everywhere, which was certainly an intimation of their growth. But were not Dissenters growing around them similarly fast? and were they not building their churches with spires, and stained glass, and naves, transepts, and aisles? Statistics showed that the Catholics were not increasing in more than an ordinary ratio through England, when compared with other religious sects.

The leading idea here is, that Evangelical Dissenters should now, in political action, make common cause with Romanists, and thus secure what is regarded as a broader and more comprehensive ground than that of the old Puritans, whose ideas are scouted as narrow and old-fashioned, whilst any alarm in regard to the spread of Popery is set aside as visionary and unfounded. Coupled with this, there is evidently a notion that this form of political dissent is making immense progress in the country. Now let us take up this latter view first. We have no hesitation in saying, that political dissent in England seems to us not only weak, but that if anything it is getting weaker. Mr Conder says that the Liberation Society has with it "about one-half of the population of Great Britain." What is the evidence of this astounding assertion? Mr Conder is speaking in connexion with the general election. Surely then, if the Liberation Society have one-half of the population of Great Britain upon their side, they must be able to return a considerable number of members to Parliament. The Church of England avowedly returns a large number. The Romanists return at least a solid wedge of members, whose influence is felt very considerably, in connexion with the deliberations of Parliament. But of the five hundred and fifty representatives of Great Britain, how many does the Liberation Society return? Not a dozen, we are pretty sure. This does not indicate much strength. The leader of the Society, Mr Miall, was once himself in Parliament, but was soon left out, and has never since been able to find a seat. This does not look like great power, and growing influence. In like manner, all the special questions urged by the Society are rather losing ground in Parliament than otherwise. Even such questions as the Irish Church and Church-rates make a smaller figure than before; whilst large grants are made with impunity to the Established Churches, and to the Romanists, both at home and abroad. Probably at no previous period, we repeat, since the Reformation, was English Dissent less powerful in Parliament than at the present moment. Let any man only intelligently survey the history of England, from the first rise of the Puritans, through the times of Cromwell and

the Revolution, down to the late Reform Bill and since, and we think he will be forced to this conclusion. The boasting of Mr Conder we regard, therefore, as only an indication of shallowness and incapacity.

It is a very interesting question, no doubt. What is it that has struck such powerlessness into the mass of English Nonconformity? Without going farther, we have no hesitation in saying, that there are materials in Mr Conder's speech for answering the question. The political Dissenters have as a body entirely left the old ground upon which their fathers stood. Indeed, they boast of this. Now, it is very easy to sneer at such great and good men as Richard Baxter, and what are reckoned the narrower views of our ancestors. It is true that the right principles of toleration were not understood till somewhat later than the period of the Restoration, although Baxter did not stand alone, but only held the same views, at least in regard to Romanism—as a system of essential intolerance—which were afterwards maintained even by John Locke, the great champion of religious liberty. To call upon the civil magistrate now to regard with equal indifference all religious systems, and to maintain that this is the essence of political wisdom, is simply to set all the lessons of experience at defiance. The thing is in truth impossible, without the destruction of all true liberty, whilst the consciences of Christian men cannot fail to revolt from the cringing patronage of late extended to Popery by the political Dissenters of England. So far is this carried that this same Liberation Society actually threw overboard its leading principle in favour of the mother of harlots, and whilst professing to be opposed to all state support of religion, resolved to offer no opposition to the Prison Ministers' Bill, a measure cunningly contrived for the sole purpose of quartering the priests of Rome upon the taxation of the country. Men capable of such carnal policy or political tergiversation need not expect to exercise much influence in such a country as Britain. They are not worthy to loose the shoes of such men as Owen and Baxter; whilst no class of men will despise them more thoroughly than the Romanists themselves. They may be loud in boasting of their favour for Romanists, but the Romanists either treat with perfect contempt their pretended help* or openly proclaim that if they ever have an opportunity they will crush them as of old under their iron heels. Compared with such shuffling, the unchangeableness of Rome is respectable. Mr Conder speaks of statistics as proving that Popery is not making any dis-

* The *Tablet*, the leading organ of the Roman Catholics in England, writing on Dissenters and Church-rates, says:—

"As far as the differences between Churchmen and Dissenters go, our sympathies are with the Protestant Church, and against the Protestant Dissenters. We believe that the interests of Catholics are far less likely to be injured by the Established Church than by Dissent.

"We have no wish to see the Dissenters overthrow the Church Establishment.

"We agree with Mr O'Connell's sentiment, who said in 1845—'There never was ingratitude so base as that which we have experienced from the Protestant Dissenters of England. It is the habit to praise them as friends of civil and religious liberty. In my opinion they are not the friends of either.'"—*Tablet*, Dec. 29, 1860.

"But we confess that we could never vote for the abolition of Church-rates, on the ground that to compel a man to pay for the support of a Church in which he does not believe, and of whose ministration he does not avail himself, is unjust and oppressive. That is the Whig view and the Liberal view, but it is a view which we have always been taught to repudiate as not tenable by a Catholic. As to its being

proportionate progress in Britain; and he quotes Professor Goldwin Smith as saying that Puseyism will die out with the life of Dr Pusey. Mr Conder takes good care, however, not to give us any of the statistics to which he refers in regard to Romanism, and he seems innocently unconscious that the opinion of such a man as Goldwin Smith is of no value whatever in regard to a spiritual question. Puseyism is not so easily killed; it is as old as the days of Laud, and has a strong and growing hold in many parts of England; whilst the very broad Churchism which professes to supersede it at Oxford, like the cold fit in fever and ague, is only paving the way after a little for a fresh and more extended spread of superstition. The spread of Romanism, moreover, into which Puseyism is continually lapsing, is not to be tested by mere numbers,—although no system in modern times can boast of such a number of influential perverts as Romanism in Britain,—but by its growth in political influence. Give Romanism the political power of the state, at which it is so steadily and successfully aiming, with an unlimited command of the public purse,—and already it gets £1000 a-day from Parliament,—and it will ultimately strangle all other systems. It ought to alarm every intelligent man to find that already, notwithstanding the blindness of political Dissenters, both of our great political factions are openly competing for the Romish vote by the most servile trimming; whilst the old Protestant party, which was formerly paramount in the House of Commons, is worn down to the smallest proportions. Either the country, and especially the Dissenters of England, will awaken in time from their delusion, or they will be signally punished for their apostasy from the better and wiser principles of their fathers. We should be greatly delighted to see some symptoms of the realisation of the former alternative. There are still many noble men left who stand by the old banner; and we pray that God may greatly increase their numbers and energy before it is too late!

The somewhat boastful reference made by Mr Conder to the building of dissenting churches in England, “with spires and stained glass, and naves, and transepts, and aisles,” has more the appearance of a joke than anything else. To us this is no indication of strength, but one of the most melancholy proofs that there is “something rotten in the state of Denmark.” We do not object to decent and becoming buildings for the worship of God. So far from this, we hold the remonstrance of the

contrary to the principles of civil and religious liberty to tax men for the support of a Church to which they refuse adhesion, we think the imposition of such a tax is only contrary to those false principles of civil and religious liberty which produced the Protestant Reformation and the French Revolution. And they are principles which we delight to violate in every way.

“Again, we can understand a Catholic’s voting for the abolition of Church-rates, simply on the ground that it was a relief to the purses of Dissenters, and that Church-rates were a gift over which Parliament had full disposing power, and which had been enjoyed by the Establishment long enough.

“But we ourselves could certainly never give such a vote out of any feelings of gratitude to the Dissenters for services rendered to Catholics. We recognise no claims of gratitude supposed to be due from us to Dissenters. On the contrary, we think there is no doubt that the Dissenters, as a body, at this moment, of late years, and in past history, have run up a frightful score on the other side; and Mr Hennessy’s remarks on the relative demerits of Churchmen and Dissenters towards Catholics only express what we believe to be the prevailing view among Catholics for the last two hundred years.”—*Tablet*, July 23, 1859.

prophet to be as applicable as ever: "Is it time for you to dwell in your ceiled houses, and this house lie waste?" We have always admired the reflection of David, "Shall I dwell in a house of cedar, and the ark of God abide in curtains?" But this is a totally different thing from loading dissenting chapels and worship with meretricious ornament, and aping at some of the very worst peculiarities of Rome in buildings erected in honour of the Reformation. In proportion as the plain and earnest preaching of the gospel is superseded by anything sensuous in worship, either external or internal, the power of Protestantism is destroyed, and the young are prepared to be caught in the Romish snare; yet this is the very broad Church system which is becoming prevalent amongst English Dissenters, which has, forsooth, no fear of the progress of Romanism, but which is itself rapidly paving the way for the extension and triumph of priestcraft both in the Parliament and country.

PUSEYISM IN LONDON.—THE LORD MAYOR.

THE following letter appears under the signature of "A TRUE PROTESTANT," in the columns of our weekly contemporary, the *City Press*, in its issue of Saturday last:—

A charity sermon was preached at the parish church of St Michael, Paternoster Royal, College Hill, on Sunday week. The Lord Mayor, Sheriffs, and other Corporation authorities were present to patronise a charity for Protestant purposes, in a Protestant church, themselves being the dignified representatives of a venerable Protestant Corporation. The sermon was preached by the Rev. M. Collins, and the prayers were read by the Rev. T. Darling, the rector of the parish. The communion-table was luxuriously decorated with flowers and massive candle-sticks, with candles in them. During some of the prayers the Rev. T. Darling did not face the congregation, for whose spiritual benefit he was reading; but he looked aside towards the north or the south, and read out of a small book, which he held somewhat secretly or obscurely. When he went to the communion-table, he sat, not in the usual manner, but in a chair against the rails, and again not with his face towards the people. This was neither Popery nor Protestantism; it seems that a new and third religious sect is coming up, who may be called North-easterns.

I understand that the Lord Mayor, having due regard to the dignity of his office, and to the religion of the citizens, would not go into the vestry; but his Lordship at once walked out of the church, (giving his subscription,) and he was heard to express his strong and manly disapprobation of the conduct of the clergyman, and disgust at the insult which was put upon the Corporation in his presence. It may be said these are small matters, and notice should not be taken. Are they small matters? If so, then why do the clergy enforce them?

The conduct of the Lord Mayor was of the manly way that Englishmen should resent any superstitious innovation upon the religion of the country; and so bold, but only so proper an example, I hope will be followed by the sheriffs and others on all future occasions. We want no trimmers. If clergymen will not conduct the worship according to the manner of their fathers, Englishmen should not attend their worship, but boldly and at once walk out.

We give insertion to this letter with special pleasure, and cordially concur with "A TRUE PROTESTANT" in the praise which he bestows on the Lord Mayor. The city of London has abundant reason to rejoice in having as its Chief Magistrate a gentleman who not only so well knows what his duties are to the Corporation, and also to the Constitution of this Protestant country, but who has the manliness and the moral courage to act up, in this practical way, to his convictions. If all others, filling distinguished positions, were to imitate the example of the Lord Mayor, and thus emphatically express their indignation at the treachery

to the Protestant Church of England of which Puseyite clergymen are guilty, we should soon see those modern Reverend Judases, who swarm in the country, fain to hide their semi-Romanist heads, and no longer outrage the feelings of a Protestant people by the exhibition of Popish hieronics in Protestant places of worship, and this, too, while receiving Protestant pay for their clerical services.—*Morning Advertiser*.

PROTESTANT APATHY IN ENGLAND.

THE Rev. D. McNeile at the late annual meeting of the Irish Church Mission, in London, in an admirable speech, made the following remarks on the cause of the present apathy of so many in the Church of England in regard to Romish aggressions and their dislike of controversy:—

Lastly, the Church of England, viewed in her Protestant aspect, is controversial. (Hear, hear.) She vindicates her reassertion of primitive truth by the bold and unmistakable condemnation of the departure from it, and the corruption of it by which the Church catholic in Western Europe degenerated into the Roman schism. Now, viewed in this light, what is the state of public feeling towards the Church of England? I think there is a distaste for controversy widely spread amongst our people. Not only amongst those who are loosely called the Christian public, but amongst those who may truly be called Christian people, I find that there is an impatience of controversy—there is a sort of evangelical selfishness that would have something for its own enjoyment regardless of others, and would limit teaching to experimental religion, and deprive the people of the benefit of controversial instruction. That feeling, I fear, is widely spread, and in many places growing. There is this to be said about controversy—that, in order to be genuine, it requires confidence in the truth to be contended for, confidence in it as true, so that there can be no mistake, and confidence in the importance of it, so that there can be no waste of labour. (Hear, hear.) Now, I think that that sort of confidence is not the characteristic of these times, but just the reverse. It seems to me that a doubtfulness about all religious truth is rather characteristic of the times we live in—a doubtfulness under the plausible garb of modesty in itself and charity towards others. It does not amount actually to unbelief, but just to such a degree of hesitation as causes the hands that hold the bow to shake so far as to render it very doubtful in what direction or to what distance the arrow will fly. (Applause.) The inward meditation of persons in that frame of mind, although frequently eluding their own observation, appears to me to be on this wise: “Am I so sure of this truth—so sure as to render it imperative upon me to contend for it at the risk of giving offence to friends—the risk of damaging my own temporal position—the risk of creating a suspicion against me amongst those who could and perhaps would promote me? am I so sure, or may I avail myself of the amount of doubtfulness that rests upon it so as to determine my conduct, not by faith in the truth, but by circumstances as they arise? need I be so particular? am I called upon to make myself a martyr? perhaps after all those are right who say that charity is the sum of Christianity, and that a man of peace—peace at any price—is the most amiable of Christians? Oh, yes, these men of controversy are harsh—they uphold the truth of God, but they wound the feelings of men; now we know what the feelings of men are, and we are not quite sure about the truth of God. I am inclined to think that these men of one colour are too exclusive, are too narrow; no doubt it is beyond all question that what is wrong must be wrong, and what is right must be right, but there are different opinions amongst good and wise men, and I am rather disposed in the exercise of modesty to decide that although black certainly is black, the black is not so very black, nor the white so very white.” (Laughter.) Now I am very happy to see that the accuracy of the picture has so commended itself to you as to make you laugh. I confess that I put it in rather a ridiculous aspect. But it is a most serious and painful fact that this tone of mind is pervading the community and increasing amongst us by the effect of scholastic criticism, which has little regard to the majesty of Divine truth, and which is itself unsettled as to the

fountain of Divine revelation, which has lost sight of its own Bible, avowing that it has a Bible, but it is so mixed up with other books, which men call the Bible, that no man can distinguish which is which. That is a source of great uncertainty to them, and in the sincerity of their hearts and a feeling of deference to their own scholarship, they are extending that uncertainty into the community by their cleverly-written books. (Cheers.) Now all this is against the Protestantism of the Church of England, because the Protestant Church of England requires, as I have said, confidence in the truth, that we may be able to say, "I know in whom I have believed, I know what I am saying." We must have the spirit that was in the Jewish prophets, who had confidence in the truth, and proclaimed it in the face of kings at the risk of being cast into prison for so doing. We must have full confidence in our great Exemplar, who said we speak what we know and testify what we have seen—we must have the confidence that the apostles had, when they declared that they believed, and therefore did they speak—we must have the confidence that the Reformers had, who made no scruple whatever in declaring concerning the errors which they rejected from the Church of England, that they were blasphemous fables and dangerous deceits. (Loud applause.) Now as far as this state of uncertainty exists in the country, it is certainly unfavourable to the Society for Irish Church Missions; for the Society avows its confidence in the truth, and its determination to proclaim that truth, and its confidence in the power of that truth when proclaimed. In answer to the arguments against them, "You'll only cause animosity—you'll only raise bad passions by going to work openly; try quietly to undermine Romanism, but don't assail it in open day"—in answer to these arguments, what do they say? We have got the truth, and are commanded to tell it, and we go forth boldly to proclaim that truth in obedience to the command whether man will hear or forbear. (Applause.) The cause is as old as the prophets who have gone. The prophet Ezekiel was commanded to go in the face of a rebellious nation, whose animosities were roused. He was told not to be afraid of them, but to proclaim the truth whether they would hear or forbear. This is the position of the Irish Church Missions. The position of the Church of England is her Protestant aspect—a position which my rev. brethren will bear with me when I say they should never have allowed to decline. Even where there are no Roman Catholics, the testimony against Romanism should have been maintained; and I remember many years ago, when a young man, being called to a place in Buckinghamshire, where I heard to my great surprise—because there were no Roman Catholics in the district—an admirable closely digested sermon against the doctrine of purgatory, in the midst of a Protestant population; and when I was afterwards introduced to the old clergyman, and asked him why he had preached such a sermon, his answer was, "Why, sir, Popery is in human nature." (Hear, hear.) But the time allowed me has expired, and I will only say with regard to the Irish Church Mission, that there has been an accusation against the Society of engaging in political operations. Now, my Lord, I believe you will agree with me when I say this—That although some of the subjects announced for discussion may now and then bear upon subjects announced for discussion in the House of Commons, it is not because this Society has taken a political aspect, but it is because the House of Commons has come to deal with our Protestant questions. (Hear, hear.)—*Banner of the Truth in Ireland.*

EFFECTS OF CONFESSION.

Extract from a chapter on Auricular Confession, in a pamphlet published in 1838, by the Rev. L. J. Nolan, once a Romish priest, afterwards a clergyman of the Established Church.

"DURING the last three years I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional; the thought of the many crimes I had to hear; the growing doubt upon my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The re-

cital of the murderous acts I had often heard through this iniquitous tribunal had cost me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this, that through the confessional I had been frequently *apprised of intended assassinations* and most diabolical conspiracies, and still from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, 'the confessional should become odious,' I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

"The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design; but alas! all advice was useless, no dissuasion could prevail, his determination was fixed,—and his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgment of it to his priest.

"Finding all my remonstrances unavailing, I then recurred to stratagem; I earnestly besought him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes,—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins."

"The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession and acknowledged her guilt, but circumstances proved that she only sought for priestly absolution, to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not well hint at the propriety of sending for medical attendance; for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. Oh! monstrous system of confession! will you dare any longer to ascribe your origin to the great Eternal, and thus affix to nature's God the blasphemy of your tenets? Oh! thou iniquitous tribunal

—thou cloaker of crimes—thou abettor of wickedness—thou brutal murderer! A child attempts the most diabolical acts against a parent, but thou, by presuming to erase the past transgressions, only encouragest to a repetition of the crime. A parent suffers the most agonising tortures, and dies in the most excruciating pains from poison administered by an unnatural daughter; but thou, polluted tribunal, wilt not allow the priest acquainted with the circumstances to disclose the cause of this heart-rending death. Should any unacquainted with Romanism question the veracity of these statements, let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr Garnet, the Provincial of the Jesuits, justify his concealment of the Gunpowder Plot on the pretext of its being revealed to him at confession? Did not Father D'Aubigny, the French Jesuit, put forward a similar plea of justification for concealment when the assassin Ravallac (who stabbed Henry IV. of France, in 1610) acknowledged to him, in the confessional, his plan of regicidal murder? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor must admit the fact of similar cases, frequently coming before him at the confessional?"

BIRMINGHAM PROTESTANT ASSOCIATION.

THE eighteenth annual meeting of this Association took place in St Peter's School Room, Dale End. The Rev. H. G. Thwaites presided, and expressed his warm attachment to the Protestant cause, and urged the desirability of promoting the work of the Association. Letters of apology were read from Dr Newey, the Revs. C. Brittain, C. B. Marsden, and others. The report for the past year, read by the honorary secretary, Mr T. H. Aston, was of a highly-satisfactory character. During the past year fourteen lectures had been delivered, and the attendance had very much improved. Besides a large number of other meetings held by the members of the class for mutual improvement, several special meetings had been held which were all of an important character. An increase in the number of members had taken place, seven additional clergymen had joined the society, and had become vice-presidents, and a larger sum had thus been realised during the year. The funds had been considerably increased by donations, and consequently the committee had a much larger balance-sheet to present to the meeting than for several years past. After referring to several petitions sent to the House of Commons, the report went on to mention the recent controversy with Puseyism in Birmingham, and concluded by urging all sincere and earnest Protestants, to uphold them in their endeavours to maintain the truth of the gospel against the errors of the Romish Church, and exhorted the members to "contend earnestly for the faith which was once delivered to the saints."—The adoption of the report having been moved by the rev. chairman and carried, on the motion of the Rev. T. C. Williams, seconded by Mr Scott, Lord Calthorpe was re-elected president for the ensuing year, after which the election of the committee and other officers took place. During the evening addresses were delivered by the Revs. John Williamson and A. C. Cleary, Messrs R. C. Nightingale, J. M. Brindley, and others. After a hearty vote of thanks to the honorary secretary, Mr T. H. Aston, for his valuable services to the association, the meeting closed with the "National Anthem."

PRIESTLY CONFESSIONS: ARE THEY PRIVILEGED?

THERE is one point on which Romanists and Puseyites are likely to unite their forces—viz., in maintaining that priests or ministers may have revealed to them the most atrocious crimes in confession, and yet be under no obligation to give evidence on the subject in a court of justice; in other words, “to tell the truth, the whole truth.” At this point, therefore, civil government and priestcraft obviously clash, and either all such priests and ministers will soon refuse to take the ordinary oath in a court of justice, or they must set its letter and spirit at defiance.

This point would have been seriously raised at the late trial of Constance Kent, (who seems, by her late confession, to be one of the most callous and hardened criminals of modern times,) had the public proceedings not been suddenly cut short. It would appear that an opinion of counsel had been obtained pending that trial. It is a lengthy document, and is subscribed “John Duke Coleridge, 1 Brick Court, 10th June 1865.” The pith of it is contained in the following passage:—

I incline to think a clergyman may successfully plead his privilege. Before the Reformation I take it to be clear the privilege of confession would have been respected. I think this must have been so in the nature of things; but the *Articuli Cleri Ed. II.*, seems to me expressly so to enact; and Lord Coke, in his commentary on the tenth article, which is very full and explicit, so expressly lays it down 2d inst. 629. He deals with it as existing law at the time he wrote and published, which brings it down to the time of Charles I. If it was then law, it is law now. The Church of England, in my opinion, tolerates confession in her formularies; and as the formularies are enforced by statute, whatever privilege attached to confession at the time of the Statute of Uniformity, 13 and 14 Car. II., attaches to it now. It may, perhaps, be suggested that the privilege attaches only to confessions heard by the priest on the two occasions specifically mentioned in the Rubrics of the offices for Holy Communion and the visitation of the sick respectively. I do not think that upon full consideration the privilege would be held to be so restricted; but my reasons for so thinking would require to be set out in more detail than I can use at present. I know there are general dicta to be found the other way; but it has never been distinctly decided, so far as I am aware. In Mr Starkie's book on “Evidence,” and other text-books of scarcely inferior authority, it will no doubt be found laid down that there is no such privilege, and a number of authorities (amongst them Lord Kenyon and Lord Hardwicke) are cited in support of the position. With the exception of an Irish case mentioned by Mr Starkie, in which a Roman Catholic priest is said to have been compelled by a single Irish judge to disclose what had passed in confession, (which case I have not seen,) I have examined the authorities cited, but I do not find that they by any means support the general doctrine drawn from them.

The point of this opinion is that the old Popish statutes not having been repealed, the Romanising clergy may still shelter themselves under them, and evade in this way their duties as loyal subjects. In other words, the imperfection of the English Reformation—if it be thus imperfect—is made the vindication of one of the worst Popish practices of the middle ages. Let us, however, not be mistaken on this subject. There are many points of conscience upon which people may communicate with their ministers, with which the civil magistrate has nothing to do, because they have no relation to crime. The distinction between *sins* and *crimes* is never to be forgotten in dealing with this question. The one is entirely and exclusively within the Christian minister's province; but if he attempts to enlarge this province—as the Church of Rome has

done—by becoming, for the purpose of pretended absolution, the depository of the secrets of thieves and murderers, for which there is no authority in the Bible, he must either be prepared to give evidence when competently called upon to do so in a court of law, or he must be treated as an accomplice of criminals, and a rebel against the Government. The latter ground is that really, although not ostensibly, taken by all Popish priests, and hence the impossibility of administering justice in all Popish countries. It is with an extension of this state of things that the British Government is now seriously threatened.

Following up the Popish view, a pamphlet has been published by a Romanist barrister.* The view taken by him is precisely that of Mr Coleridge—viz., that Great Britain is still under the canon law of Rome; and that auricular confession is privileged as of old. It is instructive to read what he reckons a proper arrangement of things, and one which must always necessarily spring from the supremacy of the Romish system in any country.

First, then, with respect to the ancient rule of the common law upon this point; and in order to ascertain it, we must of course consider what was then the rule of the Church upon the subject of confession; for I think that no laboured argument is needed to prove that when the State was in strict alliance with the Church, and the Church and the State were both Catholic, THE RULE OF THE CHURCH UPON ANY RELIGIOUS RITE, ANY MATTER OF RELIGIOUS OBSERVANCE AND DISCIPLINE, WHICH WAS DEEMED OF UNIVERSAL AND ABSOLUTE OBLIGATION, WAS BINDING ALSO UPON THE STATE as a body composed of Catholics, and at all events that the civil power would not in any of its departments, except under very special and extraordinary circumstances, act otherwise than in strict accordance with it. We know that such was the case not only in matters relating to public worship and ecclesiastical ceremonies, but also in those relating to marriage and divorce, to excommunication, to holy orders, to the disposal of personal property by will, and to intestacy, to the observance of festivals and religious seasons, and to other things which it is needless to enumerate.

Any one who will intelligently consider the many points embraced in this enumeration, not to speak of the "other things" not enumerated, will see to what an extent Popery seeks to dominate over the arrangements of civil governments; and if to this the perfect liberty of the confessional be added, we can easily judge how completely destructive to the free exercise of civil government the dominancy of the Church of Rome must be, as indeed it has always been. And yet it is strange to find some professed organs of Protestantism actually advocating this right to freedom, on the part of priests, from the questions which are asked in the witness-box at all other men, under the plea, forsooth, of religious toleration. The *Weekly Review*, for example, says, in reviewing the pamphlet of Mr Badeley:—

We should prefer to rest the case on the broad and, we take leave to think, unassailable ground, indicated by Baron Alderson in the few words we have quoted at the head of this article. Are spiritual consolation, spiritual advice, religious offices and ministrations, with their consequences—viz., repentance, amendment of life here, and reconciliation with the Almighty hereafter—to be conceded to the criminal, or are they not? Is it, or is it not for the benefit also of society at large that he should have them—and have them effectually? And if these questions can

* The Privilege of Religious Confessions in English Courts of Justice Considered. By Edward Badeley, Esq., M.A., Barrister-at-Law. London: Batterworth, 7 Fleet Street.

be answered, as we think they must be, only in the affirmative, then surely it must follow that the only way to secure this right, or even to render its enjoyment possible, is to protect the person who is to have recourse to it against the possibility of its being wrested and turned against him afterwards, to his own immediate destruction. Such a right, as it seems to us, is irrespective of this or that church. It is the right of every Christian, indeed, of every man. There can in fact be no safe exercise without it, of any religion whatever. IF IT IS NOT LAW NOW, IT OUGHT AT ONCE TO BE MADE SO.

This extract, we think, implies a singular amount of ignorance and confusion on the part of its author, and would go to vindicate all those public atrocities of Hindooism, which without any real violation of toleration have been put down by law. The civil magistrate is not bound under pretence of "spiritual consolation" or "spiritual advice" to tolerate what has no foundation in Scripture, and what is practically subversive of his own authority, any more than he is bound to tolerate secret seditious societies, or the reset of theft. Take a case. The conspirators in the Gunpowder Plot desired "spiritual consolation," in other words, they desired priestly absolution beforehand, for the crime of seeking to blow up king, lords, and commons, and for this purpose they tell the whole plan to a priest. According to the theory in question, this priest is entitled to keep the secret to himself, and to look on quietly whilst the foul deed is done, and the civil government is to connive at all this on pretence of religious toleration. Any more crazy theory of toleration it is scarcely possible to imagine; and it is a miserable thing for a country when the people at large, and even those who profess to lead them, are thus so incapable of distinguishing the right and the wrong of such a question. There never was any true liberty or toleration in the world except what sprung from, and was regulated by, the Bible. The magistrate is not bound to acknowledge any other standard; and according to that infallible authority, men who learn the secrets of thieves and murderers, and comfort and support them in their crimes,—although this should be done under the name of religion and of "spiritual consolation and advice,"—are really the worst accomplices of criminals, the worst enemies of the State; more guilty in one sense than those whom they shield and protect, and ought to be treated accordingly, instead of being foolishly encouraged and protected by the civil law. "Every wise woman buildeth her house, but the foolish pulleth it down with her hands." No doubt it may be said, "You cannot force the priests to tell what they hear in the confessional." Perhaps not. This remains to be seen; but this is a very different thing from declaring by law that certain members of the community—call them priests, or what you will—are entitled to conceal their knowledge of atrocious crimes and criminals, and still to be regarded as loyal and dutiful subjects. There is here truly a most important reason for refusing all parliamentary grants to Popery. The subject in every aspect is most worthy of immediate and careful consideration, and will soon—as we have said already—be forced on the attention of the community.

THE FENIANS.

NOTHING brings out more clearly the incompetency of our ordinary political writers to deal with Romanism, than their articles on such a question as that of Fenianism. What is it all about? exclaim they, What

ground have the Irish to complain? None whatever, we answer, and left to themselves they would not complain. But wherever Romanism exists under a Protestant Government, it will, and must be, seditious and discontented. The theory of Rome is, that a Protestant Government is in a state of chronic rebellion against the source of all legitimate authority—viz., the Pope of Rome. No matter what name the agitation or rebellion therefore takes, this is its true source, nature, and cause. What ground of complaint had the Belgians against the Government of Holland? None. Nevertheless, the priests never ceased to agitate until the union of Holland to Belgium was broken up. And so with Ireland and Great Britain.

No doubt part of the game consists in setting forth all other causes as the real ones, and keeping this in the background. For the same reason it is a favourite plan to represent the priests as even sometimes opposed to the agitation, whilst behind backs and by means of the confessional, they are in reality the true agitators. Our shallow editors are caught at once, and run off with this transparent deception as if it were an oracle, crying out, "See how the priests are opposed to the Fenians;" "See how they oppose the Whiteboys and the Ribbonmen;" whereas if the priesthood could only be removed from the land or made loyal, the whole game of sedition would soon come to an end. At various periods of our history, as at the Gunpowder Plot, the Spanish Armada, and the Irish Massacre, all this has become too patent for denial, and the present generation will probably require some tremendous and bloody visitation of a similar judgment before their eyes are opened, and they are forced to admit the truth of God in regard to Popery.

THE ANCIENT CREED OF THE REFORMED CHURCHES AND THE MODERN CREED OF ROME.

THE following creed, called the Nicene Creed, is held by the Church of England, being acknowledged in her Articles and embodied in her Book of Common Prayer. The substance of it is also contained in the Standards of the Church of Scotland, and in the Confessions of all the other reformed churches:—

I believe in one God, the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds; God of God; Light of light; very God of very God; begotten not made, being of one substance with the Father; by whom all things were made: Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary; and was made man; and was crucified also for us, under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost; the Lord and Giver of life: Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

This Creed was settled by the Church at the Council of Nice, in A.D. 321.

In A.D. 381, at the Great Council of Constantinople, it was solemnly received and adopted.

In A.D. 431, an attempt was made by some at the Great Council of Ephesus, to alter this Creed, but when it was read, the Council decreed as follows :—

DECREE OF THE COUNCIL OF EPHEBUS.

These things having been read, the Holy Synod decreed that it should be lawful for no one to profess, to write, or to compose any other form of faith than that defined by the holy fathers, who, with the Holy Ghost, had been assembled at Nice.

But those who shall have dared to compose, or to profess, or to offer, any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from Paganism or from Judaism, or from any sort of heresy,—that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopacy, and the clergy from their clerical office ; but that if they were laymen, they should be subjected to an “anathema.”—*Manet*, vol. iii., p. 1362.

Again, in A.D. 451, the Great Council of Chalcedon, in like manner, acknowledged this Creed, and decreed as follows :—

EXTRACT FROM THE COUNCIL OF CHALCEDON.

“The Catholic faith delivered by the holy 318 fathers, (viz., at Nice,) and by the holy 150 fathers, (viz., at Constantinople,) also by the other most holy and glorious fathers, (viz., at Ephesus,) we guard, and according to that we believe. The Most Rev. Bishops exclaimed, “No person makes any other exposition of faith. We neither attempt nor dare to do so. For the fathers have taught, and in writings are preserved, those things which have been set forth by them ; and others than these we cannot speak.”

Those principles which have been set forth are sufficient : it is not lawful to make any other exposition.

Thus for 451 years the Creed of the Christian Church, as stated by these three great Councils, was uncorrupted, and contained nothing whatever but what was contained in the Nicene Creed.

In 1546, the Great Council of Trent considered the subject, and the following was its decree :—

EXTRACT FROM THE THIRD SESSION OF THE COUNCIL OF TRENT, Feb. 4, 1546.

In the name of the Holy and undivided Trinity of the Father, and the Son, and the Holy Ghost.

This holy oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding in it, considering the magnitude of the subjects to be treated, especially of those contained under these two heads, the extirpation of heresies and the reformation of morals : on account of which chiefly it has been assembled ; but acknowledging with the apostle that it has not to wrestle with flesh and blood, but with spiritual wickedness in heavenly places. With the same apostle it exhorts all and every one, in the first place, that they should be strong in the Lord and in the power of His might ; in all things taking the shield of faith, by which they can quench all the fiery darts of the most wicked ; and that they should take the helmet of the hope of salvation, with the sword of the Spirit, which is the Word of God.

Therefore, that this its pious solitude may have its beginning and continuance by the grace of God, it determines and decrees that before all things the Confession of Faith is to be premised, following in this the example of the fathers, who in their sacred Councils were accustomed to oppose this shield against all heresies, in the beginning of their actions, by which alone they both sometimes drew infidels to the faith, vanquished heretics, and confirmed the faithful.

Wherefore it (the Council) commands that this Creed, which the Holy Roman Church uses as that summary in which all who profess the faith of Christ necessarily agree, and that firm and on a foundation against which the gates of hell shall never prevail, shall be read in those words in which it is read in all churches which is as follows.

And then it recites the Nicene Creed, without one novelty or addition.

Here then we have a creed received by the Church in 321

Ratified by the Council of Constantinople . . . in 381

Confirmed again by the Council of Ephesus . . . in 431

Adopted by the Council of Chalcedon . . . in 451

Affirmed by the Council of Trent . . . in 1546

But in 1564, Popery published its new Creed, under the name of Pope Pius's Creed. After reciting the Nicene Creed, as above, it proceeds thus:—

I. I most steadfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same Church.

II. I also admit the holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

III. I also profess that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained: and that due honour and veneration are to be given them.

IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

X. I acknowledge the Holy, Catholic, Apostolic Roman Church for the Mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathemise all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathemised.

XII. This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life; and to procure, as far as it lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by and in virtue of my office. So help me God, and these holy Gospels of God.

Now, let it be observed, that this is the *new* creed ; ours, that is, the Nicene Creed, is the *old* ; theirs is, therefore, a mere mass of novelties, " wood, hay, stubble." Well, then, may Bishop Hall say, in his " *Serious Dissuasive from Popery*," " Let your authors gloze it as they list, Popery is but a young faction, corruptly raised out of ancient grounds. And if it have, as we grant, some *ancient* errors, falsehood cannot be bettered by age. There is no prescription against God and truth. What we can prove to be erroneous we need not prove new. Some hundreds of years is an idle plea against the Ancient of Days."

The truth of God is and must be the same in all ages ; the true Christians of 1843 doubtless hold the same doctrines as were held and preached by the apostles, certainly the same as were held in the early Church in 321, in 381, in 431, and in 451, and were acknowledged to be true even by the Popish Council of Trent in 1546. But he who dates his creed from 1564, who cannot show that such a creed was ever before held or recognised in the Christian Church, surely must know that his novelty is error. The old faith is the true faith ; the new faith is the false. By the old faith, then, let Protestants, with God's blessing, abide ; and pray for Papists, that they may be turned from their delusions, and may yet hear the voice of God against the Romish Babylon, calling to them, " Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remember her iniquities," (Rev. xviii. 4, 5).—*Protestant Association Tract*.

MONACHISM—MONKS AND MONASTERIES.

ORIGIN—CHARACTER—PROGRESS—WEALTH—CORRUPTION—OVERTHROW—
LAMENTATIONS OVER IT—GROUNDLESS—CONCLUSION.

I. *Origin*.—The above terms—Monachism, &c., are derived from the Greek *μοναχος*, (*Monachos*), a *solitary*, one who lives *alone*. The seeds of Popish monachism were early sown. They bear date from the ages ere yet the Roman empire became Christian. The cruelty of some of the emperors, and the terrible persecutions with which they visited the primitive Christians, made multitudes of the latter flee into solitary places, where the enthusiasm that distinguished many of them was inflamed to an extraordinary degree by the gloom of the surrounding desert. In due time, the cause of immigration into the wildernesses of the East providentially ceased ; but the habit had taken root. An enthusiast, revered in Popish annals as St Anthony, had organised societies of solitaries, male and female ; and, from the seclusions of the East, the spirit of monachism spread itself abroad over the nations of the West. Italy and its neighbouring islands were first imbued with it : France was next ; and with such energy did Martin, Bishop of Tours, enforce the religious solitude, that no fewer, it is said, than two thousand monastics accompanied his remains to the tomb.

II. *Character*.—The intrinsic *character* of Popish monasticism is *evil*—whether considered in reference to its individual subjects, or its bearing on society and the Church of God. The monastic recluse sins against *himself*—his own welfare—his own highest and dearest interests. Suppose him to be a man of piety,—if you can suppose such a man to fly off

into monkish seclusion,—is he nobler or more blessed *there* than in the world and the Church? Can his communion with his God and Saviour be so sweet and blissful—struggling with the evil of his own heart, and against an invisible and subtle foe without—as when, amid the duties and trials and conflicts of the Church and the world, he implores and enjoys the daily answer of his earnest prayer, and the daily and abundant communications of heavenly grace? The poet knew nothing of spiritual religion himself, but he knew that flight to solitude is not the way to happiness, and very truthful is the picture he has drawn:—

His dwelling a recess in some rude rock,
Book, beads, and maple-dish, his meagre stock,
In shirt of hair, and weeds of canvas dress'd,
Girt with a bell-rope that the Pope has bless'd;
Adust with stripes told out for every crime,
And sore tormented long before his time;
See the sage hermit by mankind admired,
With all that bigotry adopts inspired,
Wearing out life in his religious whim,
Till his religious whimsy wears out him.

Has he found happiness? Let his mournful sigh bear witness! No,—

God never made a solitary man;
'Twould mar the concord of His general plan:
Should man through nature solitary roam,
His will his sovereign, everywhere his home,
What force would guard him from the lion's jaw?
What swiftness save him from the panther's paw?
Or should fate lead him to some safer shore,
Where panthers never prowl, nor lions roar,
Where liberal Nature all her charms bestows,
Suns shine, birds sing, flowers bloom, and water flows,
Still discontented, though such glories shone,
He'd sigh and murmur to be there alone.

Moreover, the monastic recluse sins against *society*. Man is not a being formed for himself alone. He is a member of society, and there are duties which devolve on him in that character, as important in their own place, as those which pertain to his own individual history. And if he be a *converted* man,—a true disciple and follower of Christ,—there are duties which he owes to his Lord and Master's Church and cause, neither few nor small. Exalted and reigning, Jesus gathers His disciples, by His Word and Spirit, to love, serve, and glorify Him on the earth,—to honour and commend His holy faith in their respective spheres,—and to spread abroad His gospel, and promote His holy and peaceful reign among the people of every language and of every clime. "Go," then,—might the poet well exclaim—

Go, teach the drone of saintly haunts,
That wastes in indolence his time,
Though many a holy hymn he chants,
His life is one continued crime.

It is absolutely appalling to realise, even in some faint degree, the evil which—even in its negative from—the withdrawal of its members—these Popish institutions inflicted on society. Onward to the period of the Reformation, their history extended over twelve centuries; and, if

the devotees of monachism during all that time be estimated at the permanent average of 300,000,—a number, there is reason to believe, greatly below the truth,—forty generations passed away in that period, and a total is presented to us, equal to the population of England, of fellow-men—to whose exertions in her service society had a right of which she could not be justly deprived—snatched away from her, and, with all those powers and faculties, which, under a kindlier influence, might have been her ornament and delight—buried in the lone desert. Who can tell, amid all this prodigious overthrow of mind, how many noble spirits were crushed in their opening energies! How many were condemned to a life of sloth and vanity, through whose efforts light might have beamed on the paths of literature, or on the truths of religion! At all events, who is so sceptical as to doubt whether, in all this vast multitude, there were many who would have occupied important stations in society; many who would have proved the centres of domestic charities, the lovers of freedom, the friends and benefactors of their race?

But the injurious character of Popish monasteries was not merely of a negative kind. It is much to deprive society of the benevolent exertions of multitudes of her members; but it is a painful addition to set all these multitudes in hostility against her. We do not say that this was done directly; but, from the principles on which they were established, and the conduct which characterised their members, they can be regarded in no other light than as arrayed against her prosperity and peace. We might quote, in proof of this, the Articles decreed by the Council of Trent, “for the reformation of princes and civil magistrates,” which were, in fact, nothing else than a collection and confirmation of the decrees of former councils; and in them we should read a description of the state of Christendom, on this point, for ages anterior to the Reformation, and of the state in which, but for the breaking down of the Papal power, it would have still remained. They are summed up by Dr Campbell in the few following sentences:—“It is evident that these Articles imply a total independence of the ecclesiastic on the civil powers; inasmuch as the latter could, on this plan, use no coercive measures, either for preventing the commission of crimes by the former, or for punishing them when committed; could not, even for the exaction of civil debts, or the discharge of lawful obligations, affect the clergy, either in person or property, and could demand no aid from them for the exigencies of the state, however urgent. Besides, the independence was solely on the side of the clergy. The civil judge could not compel a clergyman to appear before *his* tribunal; the ecclesiastical judge could compel a layman, and did daily compel such, to appear before *him*. Moreover, though the kinds of power, in the different orders, were commonly distinguished into temporal and spiritual, the much greater part of the power of the ecclesiastics was strictly temporal. Add to these, that they were the sole arbiters of the rights, avowedly civil, of the Church and churchmen, and of everything in which these had, in common with laymen, any share or concern.” Such are the privileges claimed, and for ages possessed by the monkish and other clerical orders throughout all Christendom, and, in the prosecution of which, they made not a few of its kingdoms and states scenes of disorder and bloodshed.

To be continued.)

PRIZES FOR LINLITHGOW AND STIRLING SHIRES.

THE plan of arousing the public mind by means of prizes to study the peculiarities of Romanism, is deservedly in growing favour. We are even glad that the country in detail is being thus aroused to study the subject. The greatest good has already sprung from this source; and we believe the results, by the Divine blessing, may be still more striking and satisfactory. Enlightened friends have just issued the following liberal proposal in regard to the counties of Linlithgow and Stirling, within which Rome has of late been making very considerable efforts.

PRIZES FOR ESSAYS ON THE PERSECUTING PRINCIPLES AND PROCEEDINGS OF THE CHURCH OF ROME.

Two prizes of sixteen and seven guineas respectively, are offered for the two best essays on "The Persecuting Principles and Proceedings of the Church of Rome." The competition is restricted to parties residing within the counties of Stirling and Linlithgow.

There are also offered two other prizes of five and two guineas respectively, for the two best essays on the same subject, to be written exclusively by working men residing in the said two counties. Working men can, of course, also compete for the two larger prizes.

The essays, accompanied with a sealed envelope containing the author's name and address, with a motto, corresponding with a motto on the essays, must be lodged with the Rev. G. R. Badenoch, at the offices of the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh, on or before the 28th Feb. 1866.

The following clergymen have kindly agreed to act as adjudicators of the prizes, viz.:—The Rev. D. T. K. Drummond of St Thomas's Episcopal Church, Edinburgh; Rev. William Robertson of New Greyfriars' Church, Edinburgh; Rev. Dr Andrew Thomson of Broughton Street U.P. Church, Edinburgh; and the Rev. Dr Wylie, Professor of the Protestant Institute of Scotland.

The subject of these essays is of the greatest importance, and is by far too much overlooked in the present day. The Word of God represents Popery as essentially intolerant and persecuting, "a woman drunk with the blood of saints." After the overthrow of the mystic Babylon, it is said, as indicating her awfully bloodthirsty character, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." It will be necessary in the essays to prove the persecuting character of Rome from history, as well as from her own authoritative declarations and edicts, down to the late Encyclical Letter of the present Pope. In the pages of this journal, as well as in all good Church histories, will be found much authentic information on the subject. Some common and plausible objections will also require to be met—as for example, That the spirit of Popery is now changed, and is gradually becoming modified by the progress of civilisation: That the persecutions of former times were carried on by states, and not by the Popish Church: That other churches have persecuted as well as the Church of Rome; and that it matters not what the spirit of churches may be, the age is now too enlightened to tolerate persecution. In short, there is an ample and most interesting field for the essayists, and we trust there will be a worthy and vigorous competition. To secure this, it is important that the widest publicity should be given to the announcement throughout the district embraced in the competition. We are aware that the intimation is to be posted up on church gates and at market crosses, as well as sent to all ministers, teachers, and public works. We trust that ministers

will intimate the proposal from their pulpits, and teachers in their schools—that some of them will compete for the higher prizes along with the other educated classes in the community—whilst they encourage the more vigorous of the working men also to engage in the honourable struggle, even for the higher prizes, but at all events for the prizes specially awarded to them.

P.S.—Such books as “Foxe’s Book of Martyrs,” “Knox’s History,” “Gibson’s Preservative against Popery,” “Willet’s Synopsis,” “Lenfant’s History of the Council of Constance,” “Weiss on the Revocation of the Edict of Nantes,” “Motley’s Rise of the Dutch Republic,” “M’Crie’s History of the Reformations in Spain and Italy,” should be examined, as well as other similar books of modern times, copies of which may be seen at the library of the Protestant Institute during office hours. Still it is hoped that men, especially amongst the labouring classes, who may not have an opportunity of consulting such works, will not be deterred from competing. The controversy at Falkirk between Priest Maclauchlan and Mr Kennard may be consulted on the subject.

PLAIN WORDS.*

THERE is something very affectionate, as well as able, in the style of Mr Dalton, and the work before us is peculiarly interesting, and fitted to be extensively useful. Like a wise householder, he “brings out of his treasures things new and old.” We cordially recommend the treatise to general circulation.

LADHOPE LECTURES.—No. I.†

INFIDELITY and Popery are stalking abroad hand in hand, and seeking to subvert all that is venerable and true, and it is the duty of all ministers of Christ to “spare no arrows” in assailing both. The first instalment of the Ladhope Lectures is worthy of their able and excellent author, and cannot fail to be useful. The tone is vigorous and uncompromising, and the facts are strong and unanswerable. We wish the treatise a wide circulation, and we congratulate the good people of Douglas, Isle of Man, on obtaining the services of such a trusty and tried champion of the faith, although Scotland can ill afford to spare him.

TRIED AND TRUE.‡

THE object of Mr Fordyce in this excellent little treatise, like that of Mr Fettes, is to prove that the gospel of Christ will stand the most rigid test of experience, that in truth it is the divinely-appointed and only spiritual regenerator of mankind, “the power of God unto salvation.” We very cordially commend the treatise.

* Of Instruction, Comfort, and Encouragement for a Beloved Flock. By the Rev. Edward Dalton, Rector of Tranmore. London: Dalton and Lucy.

† The Gospel, its Design, Power, and Effect, Tried by Facts. By James Fettes, Minister of Ladhope Free Church, Galashiels. Edinburgh: John Maclaren.

‡ By the Rev. J. Fordyce, Dunse. Edinburgh and London: T. Nelson & Sons.

THE VEIL LIFTED.*

THIS is a most seasonable and admirable treatise, unmasking the imposture of conventualism, and letting the reader see the true moral hideousness of convent life—that daring opposition to God's law of the family. Such treatises should be widely circulated at present, when shallowness and sentimentalism so lamentably abound.

GILFILLAN'S SERMONS.†

THE Rev. James Gilfillan of Stirling is favourably known in the religious world as the author of probably the best book that ever was written upon the Sabbath. The volume of sermons before us is also of great value, being characterised by solid and vigorous writing, sound doctrine, and great earnestness of manner. It deserves, and we trust will receive, a wide circulation.

POPERY DESTRUCTIVE TO MORALITY.‡

THAT Popery tends directly to the overthrow of morality, is a proposition comparatively little understood or appreciated, and yet it is one capable of the most ample vindication. One of the most copious, elaborate, and conclusive treatises ever written on the subject, is that of the eminent and profoundly learned David Clarkson; and we think that Mr Nichol is rendering an eminent service to the shallower Protestantism of the present age, by reprinting this scarce but admirable treatise with his series of Puritan Divines. The quotations have been carefully compared and verified—a work of great labour—and we most cordially commend the treatise to the study of our readers, as giving a most startling, no doubt, but a most genuine, exhibition of the true spirit and antichristian tendency of the Romish system. Popery is truly, as it has been called, “the devil's gospel.”

THE SABBATH.§

THE Sabbath has always been duly venerated by the Christian people of Scotland, and the subject excites peculiar interest, at present from the fact that the directors of the North British Railway have begun to push their ordinary secular business as carriers in Scotland on the Lord's Day. This has excited great and just indignation on the part of the Christian community, and enthusiastic meetings have been held in opposition to the Sabbath traffickers. It has also been accompanied with a number of new publications on the subject.

“The Sabbath : an Ode,” by the Rev. Peter Macmorland, breathes very

* Or, The Romance and Reality of Convent Life. London : Morgan & Chase.

† Discourses by the Rev. James Gilfillan, Stirling, author of the “Sabbath Viewed in the Light of Reason, Revelation, and History,” &c. Edinburgh : Andrew Elliott, 15 Princes Street. Hamilton, Adams, and Co., London.

‡ The Practical Divinity of the Papists Destructive to Christianity and Men's Souls. By the Rev. David Clarkson. Edinburgh : James Nichol.

§ An Ode. By the Rev. Peter Macmorland, North Berwick. Edinburgh : Thomas Paton. A Sermon, by the Rev. William Ross, Aberdeen. Edinburgh : Andrew Elliott.

sound and elevated sentiments, and is well and tastefully written; whilst Mr Ross's sermon on the much-abused text, "The Sabbath was made for man," contains a singularly terse and luminous discussion of the Sabbath question, and is well worthy of general perusal and universal circulation.

PHILOSOPHY OF RELIGION.*

NEXT to an insidious or powerful attack on Christianity, one of the things most to be deprecated is a weak and inconsiderate defence. The work of Dr Docherty is evidently well-meaning, and not without ability; but in his attempt to reconcile infidels to the truth of revelation, there are indications of a disposition to give up essential truths. For example, the doctrine of the eternity of future punishment is surrendered, (pp. 23, 24,) our author evidently forgetting that the doctrine of eternal blessedness or of salvation altogether is thus compromised—forgetting also that salvation after death is a Popish doctrine—that ultimate salvation for all is the universalist theory, and makes void the gospel—forgetting above all that evil spirits would have the same claim, and that salvation by the purification of hell fire supersedes the work both of Christ and of the Holy Spirit.

FOXES BOOK OF MARTYRS.†

THE great value and importance of the "Book of Martyrs," by Foxe, is well known. It is indeed one of the most valuable works of English history, and as it has been productive of great good in past times, its reproduction at present in a cheap form is a matter of the last importance. Any more effectual antidote to the Romanising spirit of the times cannot be suggested. The republication of the work in penny numbers, and with pictorial illustrations, seems eminently fitted to secure a wide circulation amongst all classes of the people; and for this good service Cassell & Co. deserve the cordial thanks and earnest support of all the friends of Protestantism. No logic is so eloquent against the insidious arguments of Rome as the unanswerable logic of facts.

THE RESURRECTION.

I know the time shall come,
When, through the charnel dumb,
A voice shall ring upon the slumbering ear;
These bones shall startle then,
And feel strange life again,
And these decaying fibres leap to hear.

I know these hands shall wrestle with the turf
That time shall heap upon them all in vain;
Or struggling upward from the stormy surf,
So I be buried in the mighty main.

Yes, 'tis not long ere I shall shake the clay
That years have matted on my mouldering brow,
And tear the cerements of the grave away,
With those same muscles that are lusty now.

* By Hugh Docherty, M.D. London: Trubner & Co.

† Cassell's Illustrated Edition. London; Ludgate Hill, E.C.



POPISH PRINCIPLES AND TACTICS IN CHILI.

THE following is taken from the *Panama Star and Herald* :—

CHILI.—Congress has been occupied on consideration of Article No. 5 of the Constitution in the past fortnight, to the almost entire neglect of other business. This Article No. 5 is as follows :—"The religion of the Republic of Chili is the Roman Catholic, to the exclusion of the public exercise of any other." The debates have been lengthy and most animated. The reform side has been advocated by the ablest and best men in Congress, in a series of brilliant speeches, and, whether they succeed in their issue or not, the country is made fully alive to the whole question, and will not much longer let the Jesuits of Santiago maintain the rule they have held so long. Although the priests' party may have numerical strength in Congress, they have in the past fortnight had recourse to the most sickening means, out of doors, to support their tolerant motion. The man Ugarte, celebrated in connexion with the awful fire and destruction of females in Santiago, again figures prominently. After a sermon or speech by this bigoted Jesuit Ugarte to some two hundred "senoritas," they were so excited by his words that the whole crowd of women proceeded to Congress, screaming, "Death to the heretics!" "Live on, holy religion!" &c. ; and they were with great difficulty dispersed by the soldiers.

POPISH LOTTERIES.

THE Romanists are carrying on their gambling operations in Great Britain with perfect impunity, and more extensively than ever. In truth,

their two great methods of raising money are begging and gambling, and although both are justly illegal, Government are either afraid or unwilling to meddle with them. In this respect their conduct is eminently unworthy and reprehensible. It would appear, however, that the Irish Government have at length plucked up courage to grapple with the monstrous mischief. We shall watch the issue with much interest, and meantime we are glad that the Scottish Reformation Society, ever alive to its duty, has pressed this fact upon the notice of the Lord Advocate of Scotland, with a view, if possible, of rousing him also to action.

(Copy Letter to Lord Advocate.)

OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
Edinburgh, 22d August 1865.

To the Right Honourable
The Lord Advocate of Scotland.

MY LORD,—I am to take the liberty to call your Lordship's attention to the two advertisements in the *Scotsman* newspaper of Saturday last, the 19th current, (a copy of which is herewith sent,) the one announcing that a Lottery is to take place in Dundee on the 8th September next, apparently on behalf of an institution in connexion with persons called "Little Sisters of the Poor;" and the other in Glasgow on 12th September next, on behalf of what is called "Rothessay Church and School Building Fund."

I am also to take the liberty to say that similar lotteries have been recently allowed to take place in Scotland, as I have had formerly the honour of intimating to your Lordship and to local authorities, greatly to the annoyance of many, and much to the injury of public morality and against public law.

Will your Lordship permit me to express the hope that, as the Government, as reported in the *Daily Review* of the 18th inst., have now warned certain parties in Dublin who have been promoting similar lotteries in Ireland, that their proceedings are illegal, steps will be taken to put a stop to similar practices in Scotland? I have the honour, &c.

(Signed,)

G. R. BADENOCH.

P.S.—I subjoin for your Lordship's information a copy of the paragraph in the *Daily Review* of the 18th, to which I have referred:—"The Solicitor to the Treasury has cautioned Mr Duffy, the Dublin publisher, against selling tickets for the religious and charitable lotteries, with whose advertisements the columns of the Roman Catholic journals are filled. As these lotteries are illegal, the sale of their tickets exposes the vendor to heavy penalties.—*Daily Review*, 18th August 1865."

Since the above was written, we have found the following statement in the monthly letter of the Protestant Alliance, and we shall watch the results with interest. "The following is an extract from a letter recently received from a member of her Majesty's Government, in reply to a communication from the Committee, respecting Romish Lotteries:—

The attention of the Home Secretary, as well as my own, has been for some time past directed to the system of raising money by Lotteries, which seems to be extensively practised by certain Roman Catholic institutions in the north of England: and it is in contemplation to take such measures as may be necessary to make the law on the subject better understood, and prevent its future violation."

LADIES' PROTESTANT PROTECTION SOCIETY.

We rejoice greatly in the establishment of this important institution on many grounds. Rome makes large use of female agency, and why should it not be used in the defence of truth? No class have suffered more from the debasing operations of Popery than females, and why should they not combine in self-defence? On the other hand, Christian ladies have often much leisure to act, indomitable energy, and vast influence

for good. It will give us the greatest pleasure to hear that branches of this new association, which starts under the most favourable and influential auspices, and which we shall be most happy to aid, are established in every city and town in the United Kingdom.

PROGRESS OF PUSEYISM.

At a late meeting in Dublin of the friends of "The Irish Church Mission," the chairman, the Bishop of Huron, in his address on the occasion, said:—He could not help thinking of a great many years ago, when he was first permitted to attend the meetings in the Rotundo, and to bring back to his mind the forms of the veterans who then pleaded the cause of God and His truth, amongst whom were the Rev. Benjamin Matthias and the Rev. Peter Roe, his own pastor, and in whose church he had preached his first sermon.

He had passed half his life in Canada, employed there in propagating the same precious truths that this society was engaged in spreading at home. Having referred at some length to the past and present condition of Canada as regarded missionary labours, he went on to say that a number of years ago there had been a very extensive controversy in the south of Ireland. The Rev. Baptist Noel and Captain Gordon, R.N., visited the south on behalf of the Bible Society, and were opposed by the priests and people very differently to what they would be now. At a meeting in Kilkenny some priests and several leading Roman Catholic gentlemen opposed to the circulation of the Bible met and spoke against it! One gentleman in blasphemous terms, said that if such a book were in his house he would not allow any one to read it. The other day, in Bath, however, he heard from the Rev. Hobart Seymour, that the daughter of that very gentleman had been enlightened by the Bible, and was now engaged in London, bringing that blessed book under the notice of the poor of the neighbourhood. Since he came back from Canada he had been travelling in England, and had felt much astonishment at many things he saw there. He had been taught to look upon many things as the emblems of the apostasy. But what did he find now? In many churches these very things were presented to be admired, and he feared that these things would lead to or prepare the way for the whole system of the Church of Rome. He had been engaged to preach in a church in England, and in it he found a large cross placed over what was improperly called an altar. There was a Madonna and child beautifully executed and a crucifix above the cross—things that would have filled him as a youth with horror. He and the young men of his day would have felt that it would be an awful day for the Church when she adopted these things. He found them in many others also. In France there was a lady chapel, in which every legend of the Virgin Mary was painted. Having denounced this practice in strong terms he said they should desire to take part with those good old men, who in their time were called iconoclasts, and who demolished idols wherever they found them. Having referred at some length to the state of Romanism in Canada, and various European countries, he alluded to the evils of Tractarianism, expressing his disapprobation of any union with Popery or idolatry, and concluded by exhorting them to stand firmly by the principles of the Reformation.

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 76.

CHAPTER V.

EDWARD VI., BLOODY MARY, CRANMER, ELIZABETH.

Come sudden death, come flood, or flame,
 Who trust in a Redeemer's name
 Are still secure.

YOUNG Edward VI. seems to have been permitted to come to the throne as a *light* which often precedes dark clouds, for in his character there was a germ of goodness rarely equalled. The king being young, the affairs of the nation were in the hands of the Duke of Somerset, whose movements were invariably influenced by the humane and prudent Cranmer. A liturgy was framed for the Church, the horrors of the statutes made in the former reign abrogated, and many methods adopted for the deliverance of the people from the bondage of ignorance and superstition. But Somerset's work was short. Political charges were brought against him; but there is no doubt that the favour with which he regarded the principles of the Reformation was the secret reason for bringing him to the block. His young master the king, about a year and a half after, exchanged a corruptible for an incorruptible crown, and passed the bounds of time and space. The throne was now filled by Mary, daughter of Henry VIII., and Catherine of Arragon. The history of her reign, her words and works, and all that she did, are they not written in the chronicles of England with characters of blood? Alas, for our land!—her newly-born hopes nipped in the bud; her late-found freedom turned into chains stronger than before; her light and peace gone; and the Bible, God's most precious gift to man, again closed! The queen was the instrument with which Rome now worked. The people were treated as the subjects of Rome rather than of England. When any rebelled against the queen, it was because they offended the Pope; and when tribute was rendered to the rightful Sovereign, Rome's treasury increased. The true spirit of Babylon now stood out, and from the very commencement of Mary's reign our country was filled with scenes of cruel persecution, too well known to need description here. The great and all-wise Ruler of all events permitted these things to be. But He had reserved for Himself a chosen few who had not bowed the knee to Baal; and these, as the refiner tries his gold, so the Lord tried in a furnace seven times heated. The fires of the stake began to blaze, and the prisons to fill, and Bonner, the ecclesiastical executioner, made sport of human blood. The great and good, the learned and the illiterate, the rich and the poor, the well known and the obscure, were alike called to testify because of the truth. Of some it has been said,—

They lived unknown,
 Till persecution dragg'd them into fame,
 And chased them up to heaven. Their ashes
 Few, no marble tells us whither.

It was in these days that the immortal Hooper, Ferrar, Ridley, and Latimer were brought to the stake, who, with lives which they counted not dear unto them, sealed their testimonies with their blood, and pur-

chased for us the privileges which we still have the happiness to enjoy. On the 21st of March 1556, Thomas Cranmer, Archbishop of Canterbury, was burnt. In regard to his character, both his friends and his enemies find room to argue. He was the first Protestant archbishop England ever had, and was a man who passed through a more fiery ordeal of persecution than many who suffered in his day. His extraordinary natural love of life rendered death terrible in his eyes. None can with truth say that Cranmer was ever regardless of the gospel he professed. He failed, it is true; so did Peter, the chosen disciple of Christ. Peter denied his Master, not because he loved Him less than the rest, for "all forsook Him and fled," but because his weakest point was attacked in defence of his Master. The good and holy Bishop Jewell, when put to the same test by the cruel persecutors of the Marian Age, being entrapped by several Popish prelates to sign a work in favour of Romish error, had to exclaim, with a flood of tears, "It was my faint heart that made me to commit this great wickedness." Thus he spoke, after having escaped beyond the sea as the only means of saving his life. This was just the case with Cranmer, exhausted by long imprisonment, and worn physically and mentally; his heart failed, and his faith trembled. His enemies knew the moment of his weakness, and watched for the time when the offer of life would prove like the apple in Eden. Cranmer signed with his right hand that which he in his heart abhorred. But the Lord was still with him, and supported him in his seventh trouble. He remembered he was but dust, and gave His servant grace and fortitude to suffer for His name with constancy, calling him at length to join "the noble army of martyrs." In Mary's short reign above three hundred and fifty were burnt alive. During this season many great men of the day retired to different parts of the continent, finding the persecution too fierce for their faith's endurance, and in obedience to the command of Christ.

The many acts of deliverance and preservation experienced by some Protestants in those days forms a striking illustration of the marvellous goodness and mercy of God, who worketh according to His own will. While in England, Rome's lamp, the stake, blazed with fury against the truth, Ireland was saved by nothing short of a miracle. The good Bishop Alymer was one who marvellously escaped the fury of his enemies. The vessel by which he sailed from England was searched by the Papal emissaries, but God so ordered it that they sought him in vain. He whom they sought was preserved, "dwelling under the shadow of the Almighty." Bernard Gilpin, an eminent divine, was another thus spared. Cited to appear before Bonner to answer for his doctrines, he, like a good soldier of the Cross, arose, went forth with his life in his hand, joyful at being counted worthy of testifying for the honour of Him whose name he loved. He went amid the tears and farewells of his loving flock, who felt that their pastor was going to meet certain death. On the road to London he met with an accident, broke his leg, and while waiting for sufficient strength to prosecute his journey, the news arrived of the queen's death. Thus was he kept for the great work which he only finished with his life. Many other incidents are still on record of different men who were thus snatched from the jaws of death. In five short years, oh, how much of Satan's work was done! How did Rome seek to destroy the people of the Lord from off the face of the earth! But persecution only served to consolidate the strength of that which it aimed

to destroy, and many were the monuments of human excellence and sanctified genius developed by its assaults. "One martyrdom is worth a hundred sermons," remarks an old writer; for when all the force of argument and sound doctrine failed, the constancy and joyful suffering of one martyr at the stake convinced multitudes of the truth of the cause for which he bled. But now to conclude our dark episode.

Sing to the Lord, with harp, and lute, and voice,
Up to the expanding gates of heaven rejoice;
The martyr's blood-stain'd course is run,
And every head its diadem hath won.

On the 17th of Nov. 1558, Queen Mary, after her short and unhappy reign, went to her long account. Solemn thought! for God has said, "Whatsoever a man soweth, that shall he also reap." The experience of these years of sorrow stands out in marked prominence upon the page of the world's history; and of the sad years when England, with her mighty powers, wore the yoke of a Papal church. Surely they should teach us some important lessons! For all God does, He has a fixed purpose in view, and the reign of Mary of England (nay, say, rather, Mary of Rome) seems a herald to succeeding posterity, with a voice crying from the ground, "Such is Rome! such would Rome again be if in power." Oh that Protestants of this day felt gratitude for the merciful freedom they now enjoy, and a more earnest desire to appreciate sufficiently the privileges they possess! But to return to our subject. A new era now dawned again upon Britain, for Queen Elizabeth sat upon her throne. This princess was one who had received her education in the very best of schools—that of Adversity. In her earlier days she chose God for her friend, and throughout her life, in each event, amidst much inconsistency, she acknowledged His hand as present. On coming to the throne, the whole nation hailed her as one sent "to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prisons to them that were bound." Nor did she disappoint their wishes. She did open the bars of the prison, and set at liberty those whose incarceration was for the sake of that God whose name she honoured. She received all the prelates and ministers of her late sister excepting one. This was Bonner, whom she justly regarded as a man polluted with blood. He died shortly after, with the memory of all his deeds around him. What will be thy account, O man of cruelty and blood, and what thy doom? "Vengeance is mine, saith the Lord. I will repay." While He gives us this just assurance, He points it out as our duty to lift the voice of truth and love in the ear of the blinded votaries of superstition, saying, "Come out of her, O my people, and be not partakers of her plagues." After the accession of Elizabeth, the simplicity of the Protestant religion was quickly restored, and the truths of the Bible took the place lately occupied by Romish darkness. The liturgy of the Church of England was used throughout the land, and the famous thirty-nine articles framed and established by public law. The offices of the Church were occupied by men filled with truth and the power of the Holy Ghost. 'Twas now the Lord bid His exiled ones rejoice, and Elizabeth was soon surrounded by a noble galaxy of eminently distinguished ecclesiastics, who abandoned their places of retreat, and joyfully returned to their native homesteads. Among those who returned was Dr John Bale, who, seeking refuge in flight, went to Germany, and became a warm coadjutor

of Martin Luther, and was made very instrumental in sowing the seeds of the Reformation in many lands. Another was Miles Coverdale, who, after various vicissitudes, settled in Geneva, where he assisted in translating the Bible, and returned to England on Queen Elizabeth's Accession. Bishop Jewell now returned, and with him Richard Cox, afterwards Bishop of Ely, Archbishop Grindall, John Foxe, the martyrologist, Deane Nowel, and Thomas Cartwright, all celebrated men, who, during their absence, often received much comfort and encouragement from frequent intercourse with their brethren. Many of them found a friend in Christopher, Prince of Wittemberg, and received the tenderest sympathies from the great reformers of the Church, Luther, Calvin, Melancthon, and Zuinglius. In the various parts of the continent where they had been, each proclaimed the same reformed doctrines of the truth. Thus, in the providence of God, the flame kindled in Wittemberg by the immortal Luther, spread through many lands. The truth extended daily in England, and she gained both strength and power. The Roman Catholics soon discovered that the queen was more than a Protestant in name. Elizabeth made new laws, and enforced them with rigid exactness. It must be admitted that the spirit of Protestantism was naturally more intolerant and exclusive, after the cruelties of Mary's reign, than before. The queen, knowing her enemy, walled herself round with laws more severe than before. The Romish party eyed the advancing liberty in England, and determined if possible to destroy it. Macaulay writes thus :—"A succession of dark plots formed by Roman Catholics against the life of the queen, kept society in constant alarm. Whatever were the faults of Elizabeth, it was plain, to speak humanly, that the fate of the realm, and of all the reformed churches, was staked on the security of her person, and the success of her administration." Nevertheless, plot after plot was set on foot, and the result was that the severest laws were of necessity called into force, and some were brought to the block. In the person of Mary Queen of Scots, Elizabeth found an enemy. This misguided princess identified herself too signally in different conspiracies against the sovereign's life to claim from us any amount of sympathy, such as could be accorded to innocence. It is not for us to determine her motives or designs in so warmly supporting the Babington conspiracy, but we cannot say the circumstance spoke much in her favour. Even here Rome stepped in to the help of treason, and supplied a deficiency that occurred in bringing it to a close. John Ballard, a Jesuit priest of Rheims, resolved to compass it. Of course, his plan involved the death of the queen, and therefore, in all appearance, the revival of the Popish power. This man (acting only in full accordance with the laws of his Church, which enjoins the death of a heretic as an act of faith) addressed his scheme to several Popish zealots, who at once engaged in the deadly plot. But God had designed it otherwise, and through His gracious intervention it came to nought. In the condemnation of Mary of Scotland, which Elizabeth subsequently signed, she put to death one who, during the English queen's life, had no legitimate claim to the throne. And before any censure is cast upon the memory of Elizabeth, let us look at the circumstances as occurring three hundred years ago, when England had but just been freed from the trammels of Papal darkness. The people were but beginning to enjoy the gospel's light, when Rome came forward to place upon the throne another Popish Mary, while the

deeds of the last one were still fresh in their memories, and many a heart still bled for a dear one slain by her command. Mary of Scotland, it is true, never exhibited much proof of a nature so cruel and bigoted as her namesake of Tudor; but there is not a doubt that she was the instrument Rome intended to use to effect the overthrow of truth in England. This the sagacious Queen Elizabeth saw, and resolved to leave her land in possession of that happy freedom which she herself had been made the means of bringing to it. Let it be borne in mind, while we speak of Elizabeth thus, we do not vindicate Mary's execution. It is only viewing the queen as a rightful sovereign, and Mary as the seditious and treasonable disturber of her kingdom and people, that any would venture to offer the slightest remark in palliation of so deplorable a deed.

INCONSISTENCIES.

SOME men talk like angels, and pray with fervour and meditate within deep recesses, and speak to God with loving affection and words of union, and adhere to Him in silent devotion; and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflection; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbours, lovers of money, supreme in their own thoughts, and submit to none. All their spiritual fancy is an illusion. They are still under the power of those passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

GROWING LIBERALITY OF SOUTH AMERICA.

NOTWITHSTANDING the undiminished intolerance of the Popish priesthood, it is most interesting to see the gradual progress of liberal opinions in such a noble country as South America. The result of modern travelling—of “running to and fro and increasing knowledge,” is illustrated by the following speech in the Parliament of Chili on the subject of religious toleration:—

10th June 1865.

Senor Vicuna Mackenna, on rising, said—As he had resolved to support the motion that the Fifth Article of the Constitution be amended, the House would permit him to state the reasons he had for so doing. The honourable member, after demolishing in a masterly manner some of the arguments raised by the Opposition as to the impracticability of the measure, on the ground of national policy—theirs being a Catholic country, &c.—took up the objection that the country is intolerant and unprepared for this great reform; and during the course of his argument, depicted most graphically the history of his own conversion from an intolerant to a liberal spirit.

“But it is alleged,” he continued, “the country is intolerant, and is not prepared for this great reform. My internal conviction is, notwithstanding, that the people of Chili are prepared to concede this privilege, as they have shown themselves ready to grant other privileges, and, in speaking thus, I judge by what I find in myself, and by the reaction which has been insensibly operating in my own mind. I, also, have been intolerant to all who are not born on our soil; I was of that class of children who would go in procession to spit at the Jews, and if I met a Protestant in the streets would run with my brothers to hide in the furthest corner of my house; such were the ideas which used to float in the very cradles of the children born

beneath the roofs of the capital of Chili. But when I grew and began to think, but above all, when I travelled, and found in California the Pagoda of the Chinaman side by side with the Catholic Chapel; when in New York, I attended worship alternately at the Protestant Trinity Church and at the Catholic Church of St George; when I witnessed in Paris, in London, in Vienna, liberty of worship established as a constitutional act, tranquilly and peaceably approved by all; and when in Rome itself, the capital of the Catholic orb, in one of the most conspicuous places, almost in front of the Christian Cathedral of St Peter, I visited the humble Protestant chapel, 'What!' I exclaimed, 'is this the toleration of religion of which I have heard in my childhood? Can it be that whilst these things are being done in Rome, that in Santiago, which claims to be the Rome of America, it shall be declared impiety simply to pronounce the proposition of religious toleration?'

"Sir, I have been made tolerant by what I have witnessed of toleration, the most beautiful and sublime quality of Christianity."

The following testimony to the state of public opinion from another eminent member of the Parliament of Chili is not only cheering, but ought to rouse to missionary action the whole Protestant churches of the world. There is not a more noble field for missions than South America.

Senor Matta said—"I am not here only to lift up my voice in favour of ideas which are dear to me, but also to perform a duty which I owe to those who elected me."

Senor Matta then went on to establish his position by showing that four provinces, and they the most important in the Republic, viz., Atacama, Valparaiso, Concepcion, and Valdivia, had most decidedly expressed themselves in favour of freedom of worship, and that he should not fear to accept the challenge of the honourable member of the Opposition that the suffrages of the whole people should be taken, when it would be proved to the honourable gentleman, that the country, so far from being adverse, is favourable to liberty of conscience.

THE BISHOP OF LONDON AND ROMANISING.

LAST week the Bishop of London consecrated a new church at Shoreditch, St Michael and All Angels'. The report in the *Times* only spoke of the munificence of its founders and builders, the self-devotion of the incumbent, the kind things said by the bishop, and the sensible way in which all parties, though not in every point agreeing in their opinion, were as one in their loyalty to the Church, their earnest desire to work for her, and their honest respect for one another. The abstract of the bishop's speech is not, indeed, very intelligible; for immediately after remarks that "the clergy differ from one another in opinion—why should they not?"—and that "differences between sects would gradually disappear," he is made to observe that the "people of the metropolis, however ecclesiastically separated, were not averse to co-operation in sanitary matters"—a fact which, though we never heard it questioned, it is satisfactory to learn on high authority, but the connexion of which, with what precedes it, is not easy to discover. All, however, is described as having been most harmonious and pleasant. But another report, in the *Star*, gives a different side of the proceedings. The bishop, according to this account, took objection to two or three pieces of what he considered extreme ritualism on the occasion, and testified his displeasure on the spot in the most emphatic way. There were four bunches of flowers on the communion-table. The bishop asked what was the meaning of them, and at once ordered them to be removed before he would proceed to consecrate. Next, we are told, "surveying the assembled clergy, most of whom were habited in surplices, with richly-embroidered stoles, and other (?) 'High Church' insignia, he said, quietly but sternly, 'The clergy here of my diocese must appear in the simple dress of clergymen of the Church of England.'" After an awkward pause, in which it is said the clergy looked at one another very innocently, as though at a loss to comprehend his meaning, he is reported to have said, "somewhat peremptorily, 'I must ask you to take off those ribbons, gentlemen.'" The "ribbons," accordingly, were taken off. He then ob-

jected to a small cross in polished oak, which had been placed at the top of the wardrobe; "he asked what it meant, and being answered, 'Nothing,' ordered it to be taken down and put in the cupboard." He also observed "that it was a great pity that the arrangements were not completed at the time of the inspection, so that the objections might have been then raised, and all unpleasantness on the day of consecration avoided." When he reached the church, he noticed a rough sketch in charcoal of the Crucifixion on the reredos, which gave him great offence; and he refused to proceed with the consecration till a written undertaking had been entered into, on the part of the incumbent and churchwarden, that the "cartoon" should be removed.—*Guardian*.

[We are glad that the Bishop of London has at length begun to deal with this enormous nuisance, but we hope he will not allow himself to be trifled with. The newspapers allege that as soon as his lordship's back was turned the offensive emblems were restored. This, of course, is only a report, but the proceeding is eminently characteristic. We shall watch the result with interest.]

DUTY.

She hath done what she could! What a record for the judgment of the last day! Happy they on whose life-work in their day and generation the tribunal of eternity will pronounce this glorious verdict. May the Divine lips which pronounced these words of eulogy over the personal work of Mary Magdalene, and which made His own everlasting gospel a trumpet to speak forth her piety and praise to the generations of all coming time, even to "the whole world," may even those same lips pronounce over your life-labours and mine, reader, the grateful thrilling words, "He, she, hath done what they could!"

SCOTTISH REFORMATION SOCIETY.

THIS Society, since our last report, has been continuing its opposition to Popish Lotteries, and has been in communication with the officials of the Government in London, Edinburgh, and Glasgow. It has also constructed and published, in the *Bulwark* and otherwise, a map, showing the localities of Roman Catholic chapels, convents, monasteries, and colleges in Great Britain, collated from the Roman Catholic Directory of 1865 and other sources. The Rev. Alexander Jamieson has meantime delivered lectures in connexion with the Society in Greenock, Kirkintilloch, Port-Glasgow, Kilsyth, Dumbarton, Helensburgh, and has otherwise visited Gourock, Largs, Millport, Rothesay, Dunoon, and Duntocher. The Rev. J. M. Porteous has delivered sermons and lectures in Aberdeen, Ardersier, Ardclach, Alves, Banff, Burghead, Cruden, Clola, Cullen, Cromarty, Dingwall, Dornoch, Ellon, Elgin, Fraserburgh, Fochabers, Findhorn, Fortrose, Garmouth, Huntly, Hopeman, Helmsdale, Inverury, Inverness, Invergordon, Kintore, Keith, Kilmuir, Keiss, Lossiemouth, Lybster, New Marnoch, New Deer, Nairn, Old Meldrum, Old Deer, Pitcaple, Peterhead, Portsoy, Pultenytown, Rafford, Rothes, Strichen, Tain, Thurso, Watten, and Wick. In Orkney, addresses have been given by Mr Porteous in Birsay, Deerness, Evie, Firth, Harray, Kirkwall, Rousay, Stronsay, Sanday, and Stromness. In Shetland also, at Bixeter, Catfirth, Mossbank, and Brae of Delting, Lemna, Ler-

wick, Raewick, Scalloway, and Trondra, Unst, south and north, Vassa, Vidlis, Walls, Wiesdale, and West Yell; and has otherwise visited Beauy, Forres, Golspie, Macduff, &c.

Mr D. Smith has visited Stirling, Bridge-of-Allan, Dunblane, Callander, Crieff, Comrie, Auchterarder, Perth, Dunkeld, Pitlochrie, Blair-Athole, Aberfeldy, Coupar-Angus, Blairgowrie, Alyth, Kirriemuir, Forfar, Brechin, Montrose, Laureokirk, and Stonehaven. Mr Baker has visited Bathgate, Corstorphine, Colinton, Slateford, Juniper Green, Currie, Broughton, Lanark, Lesmahagow, Douglas, Biggar, Newcastle, Sunderland, Durham, Hexham, North and South Shields, and is now in Ireland.

Contributions from all true Protestants are earnestly solicited to carry on the important operations of the Society. They may be sent to the Treasurer, or to the Secretary, Rev. G. R. Badenoch, 17 George IV. Bridge, Edinburgh.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE following books have recently been presented to the Library of the Protestant Institute of Scotland, 17 George IV. Bridge, viz. :—

By the late Rev. John Gerard of Stromness :

"Townsend's Bible, arranged in Historical and Chronological Order;" New Edition : London, 1884.

"Biblia Sacra," (Tremellius & Junius :) London, 1593.

Scott's Bible, (6 volumes;) New Edition : London, 1861.

Whitby's "Commentary," (2 volumes;) 10th Edition : London, 1808.

By the Rev. David C. A. Agnew, Wigtoun :

"Memorial from the English Protestants to the Prince and Princess of Orange."

"Bishop Hough's Sermons and Charges," with Memoir : Oxford, 1821.

Goldsmith's Miscellaneous Works : London, 1778.

By the Rev. Dr Duns, Edinburgh :

"Biblical Natural Science." 2 vols.

By the Rev. Dr W. L. Alexander, Edinburgh :

Bonacina's "De Clansura." London, 1628.

Baluzius "De Emend. Gratian." Paris, 1672.

By W. G. Cassels, Esq., of Blackford House, Edinburgh :

"Owen's Works," Edited by Dr Goold. 16 vols.

P.S.—Presents of books, especially such as bear on the Popish controversy, will be most acceptable. A number of rare and important works were lately secured for this library in Italy in connexion with the breaking-up of the monasteries there, and the library is now becoming very good; but the directors are still anxious to improve it, and to establish similar libraries of reference at Glasgow and Aberdeen.

PROPOSED UNION OF THE GREEK, ENGLISH, AND ROMAN CHURCHES.

THE first of a series of services was held in the church of St Mary Magdalen, Munster Square, in connexion with a new movement which seems to have received much support amongst the members of the Church of England. So much attention, indeed, has the scheme commanded,

that during to-day and on Sunday there will be celebrations of the Holy Communion in connexion with it in nearly 300 churches in England. At the service on Thursday night the Rev. F. G. Lee, M.A., formerly of St Edmund Hall, Oxford, [and of Aberdeen ?] was the preacher, and from his remarks, together with a brief explanatory statement, which was circulated, the following facts are gathered :—An institution has been formed, under the title of “The Association for the Promotion of the Unity of Christendom,” to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican communions. “To all,” it is said, “who, while they lament the divisions amongst Christians, look forward for their healing mainly to a corporate re-union of those three great bodies, which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they, rightly or wrongly, hold dear ; they are simply asked to unite for the promotion of a high and holy end.” The names of members are to be kept strictly private, and the only obligation imposed upon those who join the association is the daily use of a short form of prayer, to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice, for the same intention.—*Morning Post*.

[Why keep the names “strictly private” if they are not ashamed of their proceedings, which are obviously subversive of Protestantism ?]

A NEW CONVENT AT YORK.

DURING the present week a second convent of nuns has been established in the suburbs of York. Some few months ago premises were taken on lease without Walmgate Bar, and have recently been adapted to their new purposes. The nuns who form the convent are of an order which is one of the most strict in the Catholic communion—namely, Franciscans. The ladies who are come to York are from a house of the order at Bruges, and one of them is an English lady. They are nine in number—namely, six choir nuns and three lay sisters. Their habit is of coarse brown woollen serge, which is kept round the body by a hempen cord, to which is attached a rosary. The head-dress is of white linen, and is continued so as to cover the forehead and chin, leaving only a small portion of the face visible, and a black linen hood covers all. In the house they wear no shoes or stockings, but outside they wear strong wooden sandals. Their beds—which are hardly long enough to allow of reclining at length—are of the hardest description, and to this hard couch each retires at eight o'clock, but rises again at eleven, when they repair to the chapel, where they spend two hours in prayer, after which they return to rest until four o'clock. They then rise for the day, which in this order is spent in prayer and devotion. The nuns arrived in York on Monday last, and, after visiting St Wilfred's Roman Catholic Church, the Cathedral, and St George's Roman Catholic Church, where a service of welcome was sung, they were conducted to their new abode. Here on that and the two following days they received and welcomed all who chose to visit them.—*Sheffield Daily Telegraph*.

[The meaning of this is, that Popery is concentrating her forces upon York as a great ecclesiastical centre. These women will be the humble-

servants of the priests, and expect to find access to many places from which the priests would be excluded. Moreover, they are avowedly able-bodied beggars. "They learn to be idle," the apostle says, "going from house to house." Only they are a step beyond the apostolic idlers. They expect the people of England to feed them, whilst their whole drift will be to subvert the religion and liberty of England. Supremely silly and unprincipled people of England! if the nuns, however demure, shall to any considerable extent succeed in this impudent expectation.]

PERSECUTION OF PROTESTANTS IN IRELAND.

A CORRESPONDENT of the *Dublin Daily Express* states that the Protestant rector of Shrule, in the county of Mayo, is at present the victim of considerable persecution, "in consequence of the exciting sermons delivered to the Roman Catholics." The Rev. Mr Goodisson and his wife cannot walk through the village or along the road without being hooted or shouted at, and their ears assailed by the foulest epithets and most opprobrious names, the principal offenders being the children of the National School. A Roman Catholic farmer, who had contracted to supply Mr Goodisson with milk and butter, refused to fulfil his contract, assigning as a reason that his priest had taught him it was not right to have any dealings with Protestants. Even the water for domestic purposes they have defiled. Stones have been thrown, windows smashed, and other acts committed which cannot be mentioned. Two Protestant parishioners have been deterred by violence and threats from attending divine service. Exclusive dealing has been brought into active operation. A priest has prohibited the Romanists from selling to the Protestants any of the necessaries of life. The same priest compelled a woman, who was in the capacity of wet-nurse in Mr Goodisson's service, to quit his house at a few hours' notice.

We have received from Mr Goodisson himself the following additional information:—

SHRULE, TUAM, Sept. 2, 1865.

The account in the *Dublin Express* of the persecutions to which I have been subjected is, I regret to say, too true.

Since that account was published matters have become much worse. On the night of the 23d ult., about ten o'clock P.M., the fan light over my hall door was smashed by a stone.

Again on the 25th ult., at five o'clock A.M., I was roused from sleep by the noise of a stone thrown against my hall door; and about the same hour on the same morning the schoolmaster's window was smashed by a stone, and the family, who were all asleep, roused in terror from their beds.

Again on the 29th ult., when returning about eight o'clock P.M., from visiting parishioners who were deterred from attending divine service, accompanied by my wife and another lady, we were assailed by a shower of stones thrown at us by some cowardly persons who lay concealed in a plantation by the roadside. I am going this day to swear information against a man who told my servant that if we had been half-an-hour later we should have been all murdered. These are some of the leading features of the persecution since the account in the *Express*. I might add many other things.—I am, &c.,

RICHARD GOODISSON.

[Cowardly and thoughtless Protestants are apt to say, "The rector brought this all upon himself by speaking against the principles of Popery." According to this theory there never would have been any persecution in the world. If the apostles had only "ceased to preach or

teach in the name of Jesus," no one would have persecuted them. But is it come to this, that we must either cease to speak what we believe to be the truth according to God's Word, or be persecuted? If so, religious liberty is a mere empty name to Protestants, and this at the very time when Romanists claim and receive the most rampant liberty to prosecute their objects, and to denounce all who differ from them.]

LIBRARY COMPANIES AND VITIATED LITERATURE.

OUT of four library companies (limited) which have been started in London, two have already found it necessary to decide upon winding up. It would seem that their projectors miscalculated the wants and tastes of the reading public. They believed that their subscribers would have wholesome appetites for beef and mutton; the experience of the last two years has taught them that the vitiated palates of the present generation relish little save the brandy-balls and ginger-pop of literature. The demand for homicidal and adulterine fiction is enormous; the demand for more sober and substantial food for the mind is extremely small; and when the sensational works of the day have been rapidly skimmed over, nobody ever wants to read them again—they remain a dead weight on the hands of the company which has been compelled by popular taste to buy them. At a recent meeting of one of the moribund companies, it was stated that of Miss Braddon's "Only a Clod," one hundred and seventy copies had scarcely sufficed to meet the requirements of subscribers; whilst of Froude's admirable "History of England" but ten copies had been asked for. The new library companies have been established on the erroneous assumption that standard works of merit—such as had not hitherto been provided by the old circulating libraries—would be in constant demand. The value of their shares declares the mistake they have made.—*Pall Mall Gazette*.

[This statement of facts contrasts painfully with the conceited outcry about the unheard-of progress of the nineteenth century; but at the same time, it affords a very satisfactory explanation of the startling growth of Romanism and crime. Men and women fed continually on sensation novels, soon come to have their ideas of right and wrong seared and perverted. Persons incapable of serious reading, moreover, soon become the shallow dupes of every folly, and find it necessary to have the same excitement in religion which they demand in literature. This excitement, with a similar mixture of falsehood and pictorial colouring, Rome is always ready to supply.]

PROTESTANT PRIZES AT BATH.

WE have much pleasure in inserting the following, and we trust that the result will be very satisfactory:—

At the instance of certain ladies and gentlemen of this city, a subscription has been opened, for the purpose of giving prizes to the working classes for the best essays refuting, by scriptural arguments, the errors of the Church of Rome. The number and amount of such prizes, and the subject of the essays, to be appointed by the Committee of the Bath Protestant Alliance. The rules to be observed by the competitors also to be settled by the same body—it being distinctly understood, that the fundamental principle of the scheme is, to limit the competition for the prizes strictly to the working classes.

The Bath Protestant Alliance have promptly and thankfully closed with this

acceptable overture; and the committee now append a copy of the rules proposed for the regulation of competition for the prizes so offered:—

1. No persons shall be allowed to compete, save men and women of the working classes of Bath and its immediate neighbourhood. All paid Scripture readers, city missionaries, Bible women, and school teachers (except pupil teachers) to be excluded. The Committee of the Alliance to have the power of also excluding from competition any other person or class of persons as to them shall seem fit.

2. Every candidate, at the foot of his or her essay, shall declare, in writing, upon honour, that it is his or her own composition, and that it has not been revised or corrected by any one else; or, if it has, the name of such person must be declared, and if that person appear to belong to any of the classes excluded under Rule 1., such essay shall be rejected.

3. The subject of the essay shall be one of the doctrinal errors of the Church of Rome, extracted from the decrees of the Council of Trent, and shall be treated solely on scriptural grounds.

4. The award of prizes shall not depend upon the quantity written, but upon the quality. The name and address of each writer must be attached.

5. The following shall be the prizes now offered; viz., one of £3; one of £2; two of £1; two of 10s. Total, six prizes aggregating £8. The prize essays shall be the property of the Alliance, and may be printed by them, with (unless objected to) the names and addresses of the writers.

6. If a doubt be entertained as to the comparative merits of any two or more of the essays, the writers thereof may be summoned, and subjected to a *viva voce* examination.

The subject for the first essay will be,—REFUTATION FROM HOLY SCRIPTURE OF THE FIFTH ARTICLE OF THE CREED OF POPE PIUS IV.; viz., “*I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.*”

The essays must all be written on common-sized letter paper; and delivered at the house of the Secretary, 7 Daniel Street, on or before the 30th of December 1865.

*. * The adjudicators will be appointed by the Committee of the Bath Alliance.

(By Order of the Committee.)

G. WOOD, Secretary.

BATH PROTESTANT ALLIANCE, 15th August 1865.

SYRIA, PALESTINE, AND EGYPT.*

MR OWENS is well known for his zealous and able advocacy of Protestant truth in England, Wales, Scotland, and the Channel Islands. We have no doubt that he has been honoured to be very useful, and we earnestly wish that many men of a similar spirit were raised up to expose the enormities of the mystic Babylon. Mr Owens, recently visited Egypt and the Holy Land, for the double purpose of securing necessary recreation, and of gratifying a natural curiosity. On his return he stated the results of his observations in a lecture delivered in the Cavendish Rooms, Cavendish Square, London, the substance of which he afterwards published by request. This publication is now before us, and it contains a great amount of information in regard to some of the most interesting countries in the world. The fact that any profits arising from the publication are to be “devoted to Protestant purposes,” may be an additional inducement with many to procure and circulate the work.

* REMINISCENCES OF A RECENT TOUR. By T. G. OWENS. London: Macintosh, Paternoster Row.

NEW AND DANGEROUS DOCTRINE FROM THE BENCH.

WE beg to call the very special attention of our readers to the following significant facts. The Rev. Mr Kelly, one of the ministers of the Established Church in Liverpool, lately and most properly expressed his disapprobation from the pulpit, of the conduct of the public authorities there, in appointing a Popish priest, with a large salary from the public taxes, as chaplain to the gaol. This discharge of duty on his part naturally excited the hostility of a portion of the press, and called forth the most abusive articles. This, Mr Kelly should have been perfectly prepared for, and he should have regarded it as only an evidence that his remonstrance had told. The hostility of the enemies of truth, ought to be, to the Christian minister, as certain a token of success as the support of its friends, whereas, when there is no such indication, especially in times like the present, it ought to be a ground for serious self-examination on the part of ministers. "Woe unto you when all men speak well of you, for so did their fathers of the false prophets." Even on personal grounds, the old philosopher said, "If an ass should kick me must I take him before the judge?" Burke remarks that "A man is on the high way to fame when he is worth abusing." Mr Kelly, therefore, should have been prepared for this, and have possessed his soul in patience, satisfied so long as his own liberty of free speech was not interfered with. Instead of this, he committed what we regard as the grave imprudence of raising a series of actions of damages against the offending journals. A verbatim report of the trial is published, from which it appears that in the long run his advocate deserted him, and left him to plead his own cause. We shall not trust ourselves to speak of the general tone and spirit, both of the Bench and Attorney-General, in dealing with Mr Kelly personally, although we must admit that Mr Kelly, by his style of pleading, furnished no bad illustration of the proverb, that "A man who is his own advocate has not the wisest of men for his client." Nevertheless, the point to which we desire to call special attention, is the law in regard to remarks from the pulpit on Acts of Parliament, or the proceedings of public men, as laid down by the presiding judge. Here are his words:—

The plaintiff, upon two occasions, in his pulpit denounced what I may call the law of the land on its being put into active operations. That is to say, in the pulpit he denounced those people who, according to the law of the land, had appointed a Roman Catholic priest as chaplain to the prison; in the pulpit he denounced those who, according to the law of the land, had elected a Jewish mayor. Now, gentlemen, I will not follow a bad example, tempting as it is, and say whether the law is right or not, whether the sentiments expressed by the plaintiff are charitable, Christian, or otherwise, because I am sure I have no more right to express an opinion upon the policy of those acts, sitting here as I do, than he had in the pulpit. Gentlemen, I don't pretend to know what the duties of a clergyman are. I can readily understand that he has a right to say that the creed he is appointed to enforce is a correct one, and may try to enforce it on us, and may do it charitably and kindly; but it never can be the duty of a clergyman—and I desire to lay down this principle as broadly as I can, and for this mistaken man to listen to it and bear it in mind—but it never can be his duty to denounce the administration of the law of the land—(a disposition to applaud was here manifested by the audience, but it was immediately suppressed by the judge.) Do not follow a bad example. You are following the example of a man who, upon his oath, in giving his evidence said, "hear, hear." I mean the plaintiff. I was remarking that it is the greatest mistake in the world to suppose he can

do anything of the sort. He may have a right to teach the doctrines which he professes as a minister, and to show, if he pleases, that all others are wrong, but it is not his duty to say that the law of the land under which he lives is a wrong law; and if his conscience tells him that he must do that, then let him leave the Established Church and take a church that does not recognise the law of the land. He therefore, in my mind, did what was not only a proper subject of discussion, but also a subject of reprehension, and if I think, and you think with me, that these particular Acts of Parliament were wrong, and ought not to have been passed, still I should say, as temperately as I do now, that his denunciation of them in the pulpit was wrong.—*Verbatim* report of the trial—*KELLY v. SHERLOCK*, pp. 109, 110. London: James Nisbet & Co.

Now upon this novel and extraordinary statement we have several remarks to make.

1. Upon what law, or pretence of law, is this doctrine founded? It is in the meantime fortunately, so far as we are aware, a mere assertion, unsupported by a shadow of proof.

2. If this be law for ministers of the Church of England, it must equally be law for all other ministers, and thus all the ministers in the kingdom are interested in it. According to this view, the Parliament and the press are to be held free, and the pulpit gagged.

3. Such a law, if it existed, would be the ready instrument of all tyranny. Whenever "the throne of iniquity is established by law," the Church, according to this view, is bound instead of denouncing the iniquity immediately to become dumb, if not actively to support it. Sin is not to be the ground for speaking out, but the reason for silence, at least. The Parliament enacts, let us suppose, a violation of the Fourth Commandment, and all the ministers of Christ are immediately bound, and as a duty, forsooth! to acquiesce by silence in the wickedness. The Reformation is being upset by Acts of Parliament, and for that reason the sworn ministers of a Protestant Church are bound not to remonstrate, but to make no remark. In other words, duty becomes sin, and sin duty, in proportion as the Parliament becomes reckless and unprincipled. This is not new doctrine. It is Popish infallibility applied to law, and it now is laid down to a jury as law, by one of the judges of England.

4. Such a principle has, in point of fact, been the great and fertile source of persecution in all times past. Almost all persecution has been carried on upon pretence not that men were sinning against God, but that they were rebelling against civil law. Rome has always been peculiarly dexterous in making her own case assume this form, and we now seem in Britain to be on the eve of a similar result again. Indeed, we have always held that it is impossible to have a spread of Popery in any country, without a subversion both of civil and religious liberty, and here is the seed of it. We again, therefore, call the special attention of our readers to this charge, as indicating a direct tendency to make it criminal not to subvert, but to uphold the constitution. The matter is so grave that we think it ought to be brought before Parliament as soon as it assembles.

GOD'S JUDGMENTS—THE CATTLE PLAGUE.

If men will not listen to the word, God takes the rod, and if one wishes to know how thoroughly atheistical the general tone of society in Great Britain has become, they have only to observe the spirit in which God's recent judgments have been dealt with. A plague has visited our land

of such a virulent nature, that human skill and speculation are powerless before it—men speak like mere children; and yet we doubt if Pharaoh of old, in his trials, did not manifest more readiness to acknowledge the hand of God, and to say “the finger of God is here,” than the British press, Government, and people in general, at present have done. Even when prayer is spoken of by Christian men, there is unfortunately little mention made of national repentance. Now God is not capricious, He does not afflict willingly, nor grieve without reason, and in all cases of trial, we should ever ask “Is there not a cause?” Alas! the causes of our national judgments are too easily discovered. In addition to abounding iniquity, to hypocrisy, self-seeking, and unfaithfulness in the Church, we have drunkenness encouraged by the Government, for the sake of revenue, the most open Sabbath-breaking, and idolatry increasingly supported from the national resources. “Shall I not visit for these things?” may not God well say, “Shall not my soul be avenged on such a nation as this?” Until these causes of judgment are removed, it is vain, we may well suppose, to expect that God’s wrath shall be averted. As in the case of Egypt of old, the cattle may be smitten and various other plagues introduced first, to see if men will repent, but if no such result follows, we may rest assured that more grievous plagues will follow. In the recent case of America the land has been deluged with blood, and nearly every family turned into a house of mourning, because nothing short of this would make them let the oppressed go free. At length America acknowledged her sin and broke every yoke, and God’s wrath was immediately turned away. Our own conduct meantime as a nation is the very reverse of this, and more like that of King Ahaz of old, of whom it is said (2 Chron. xxviii. 22, 23,) “And in the time of his distress did he trespass yet more against the Lord: this is that King Ahaz. For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.”

The Achan must be taken out of the camp before the plague is stayed; the Jonah must be cast forth from the ship before the storm abates. God may say of our prayers, as He said of the prayers of Moses, “Why criest thou unto me, speak unto the children of Israel.” Our ancestors at Westminster preached on the text, “I will send a sword among you which shall avenge the quarrel of my covenant.” God is “the same yesterday, to-day, and for ever,” and we may hear Him saying now, amidst our persevering iniquity, “For all this his anger is not turned away, but his hand is stretched out still.” It is plain that at present, the British nation is going the usual round of all past prosperous kingdoms. They became rich, proud, atheistical, defiant of God, and then they were overthrown, and are monuments of vengeance. The course of Britain is, at the present moment, the very same as theirs, and her doom will probably be similar, for “strong is the Lord God that judgeth her.” Babylon the glory of kingdoms, the beauty of the Chaldees’ excellency, which said “I shall sit as a queen, and see no sorrow,” has become as when God overthrew Sodom and Gomorrah. So it may be with Britain, notwithstanding all her pride and power, and what we see at present may only be the first drops of the cup of judgment, a judgment all the more severe and terrible, because of our high professions and exalted privileges. “To

whose much is given, of them much will be required, and "under the whole heaven hath not been done as hath been done upon Jerusalem." Let us seek to repent and do the first works as the only true means of safety.

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 105.

CHAPTER VI.

QUEEN ELIZABETH, THE SPANISH ARMADA, JAMES I., THE GUNPOWDER PLOT, CHARLES I., OLIVER CROMWELL, CHARLES II.

"Alone on the deep, as the moon in the sky,
A phantom of beauty, who would dream with a sigh
That so lovely a thing was the mansion of sin."

THE patriotic spirit of Queen Elizabeth made her resolve that the country should be her husband, and the people her children, and she lived a maiden queen. Many were the solicitations she received for her hand, and among her suitors was King Philip of Spain, the husband of Elizabeth's deceased sister. He had, during Mary's life, stretched out a protecting hand to the Princess Elizabeth, with doubtless the most interested and selfish motives; but when he found that the queen ventured to repulse his offers, a spirit of revenge filled his heart which his Church resolved to turn to the best account. King Philip manned a fleet of gigantic proportions, with the express purpose of invading England. It appeared upon the face of the waters, in the form of a crescent, and spread "its wings to the bosom of night seven miles across." It must have been an object of intense interest to its beholders; but alas! what was its mission? The priesthood of Rome smiled upon the enterprise, and baptized it with the name "Invincible." The Pope himself pronounced his blessing on this scheme of murder; Spain sent forth the flower of her nobility, her most valiant forces, naval and military, upon this errand of destruction. The Armada was filled with instruments of death and bloodshed, and contained a fund of wealth invested in instruments of torture, such as are used in the Inquisition. It forms a standing memorial of the destructive designs of Rome against the existence of truth, as well as a striking proof of the mercy of England's God. Had this plan succeeded, the result would have been such as we shrink from imagining; but thanks be to God, He gave us the victory!

"The angel of death spread his wings on the blast,
And breathed in the face of the foe as he pass'd."

The queen, hearing of the coming blow, rallied her forces at Tilbury fort, and declared herself ready with her presence to stimulate the courage of her men in the field of battle, if needed. She sent out ships commanded by Drake, Hawkins, Frobisher, and Howard; and having put her whole land on the defensive, she waited the issue of the Spanish invasion. The Armada had already sustained much loss, owing to the death of its commander, as well as encountering many storms by the way; but still advancing, appeared in the English Channel making full for Plymouth. The English attacked it to the utmost; a hundred chased a thousand; but no glory is due to their might, for the Lord "blew with

his wind and they were scattered." A storm took place, which so utterly despoiled the Spanish fleet, that the whole presented a miserable spectacle of man's attempt to be invincible. Many ships and different trophies were taken by the English; but the rest of the vessels escaped, sailing round by the Orkneys, and returned to Spain in a most destitute condition, to tell to Philip and the Pope the fate of that which Rome had sent "forth in the hour of her pride." Thus England escaped "as a bird from the snare of the fowler." Elizabeth closed her long and happy reign of forty-nine years in 1602, during which time her land gained both strength and power. Discoveries were made, and scientific arts progressed with a rapidity unknown before. Unfettered by the chains of Romish bondage, Elizabeth raised her country to an eminence upon which it still stands. She was (as a monarch) the most powerful and devoted sovereign that had previously ever wielded the English sceptre. Elizabeth had many points in her character, which justice cannot vindicate; but let gratitude seal the lip of censure, leaving history to finish her story. Neale, the Puritan historian, speaks of Queen Elizabeth in the following just language:—"Queen Elizabeth stands upon record as a wise and politic princess, for delivering her kingdom from the difficulties in which it was involved at her accession, for preserving the Protestant reformation against the potent attempts of the Pope and the King of Spain abroad; and the Queen of Scots, her Popish subject, at home. She was the glory of the age in which she lived, and will be the admiration of posterity." In Elizabeth's successor, James I., Rome somewhat met with a disappointment, for he did not imbibe his mother's fond attachment to the Church of Rome, although it is probable he was far from being a Protestant. He seems, like Henry VIII., to have been too desirous of being the sole fountain of power, to submit to the doctrines of the Bible. Although deficient in mental courage, he shrunk from enforcing the laws which he prided himself in making. The Romish party conceived a fear that he would revive the penal laws against them, made by Elizabeth. The result of this fear, and their bitter disappointment, was the Gunpowder Plot. This awful scheme found its rise in the heart of Robert Catesby. His confessor was a priest of the name of Garnet, to whom Catesby disclosed his intention. Rome teaches that such deeds as the one before us are the effect of zeal for God's religion. From Garnet, Catesby received a willing concurrence; and he soon drew round him a number of other gentlemen also willing to take part in the plot. Among these were Percy, Winter, and Digby. And it is a remarkable thing to notice that these men were all of high birth and family, holding much influence in state departments. They were not men ignorant and illiterate, who, actuated by a spirit of imaginary wrong, sought to disturb the peace of the nation, but well acquainted with the laws and justice of the kingdom. They from Popish motives deliberately sought to murder at once all the persons of its representatives. Each day served to add numbers and strength to the conspiracy; and in the house of another priest, named Greenway, they met to bring this awful matter to a close. After many preliminaries were gone through, it was arranged that the king, the queen, the prince, and the members, should, with the Houses of Parliament, be destroyed by the power of gunpowder, on the 5th of the following November. Who is there that will say, that in that chamber some heart did not quail, and some conscience tremble, at this

plan of destruction? Be that as it may, some hesitation did arise, when Catesby put the following question of conscience to the priest present. "Whether for the good and promotion of the Catholic cause against heretics, it were lawful or not to destroy some innocent among many guilty?" The Jesuit firmly responded "Yes," when they all knelt to receive the priest's blessing on the work in hand, and swore solemn fidelity to what had passed. Their oath was then confirmed by receiving the communion of that Church which has claimed to herself the title of Holy. On the third of the following November, the well-known letter that led to the discovery of the plot was received by Lord Monteagle, desiring him to absent himself from the next meeting of Parliament. This letter is supposed to have been prompted by the sisterly affection of the wife of one of the conspirators, who shrank from the thought of her brother perishing, the "innocent among many guilty;" but it is also obvious that this was God's appointed means for bringing to nought the counsel of the wicked. On the dark day fixed for this awful deed, Guy Fawkes, the most renowned, but perhaps the most guiltless of the plotters, was taken, when about to perpetrate the very act of destruction. The case of Sir Everard Digby deserves particular notice, and is a painful evidence of the effects of Romish teaching. He was one of the most accomplished and gifted men, both in person and mind, of his age, and his character, apart from the plot, stands unimpeachable. It was with much reluctance that he engaged in it; but when prevailed upon to do so, entered into it with such ardour, as proved his motive to be as he said, "zeal to God's religion." During the two months that elapsed before his execution, this misguided nobleman ceased not to regret, in terms of the deepest penitence, the part he had borne in the plot. He was beheaded on the 30th January 1606, falling a victim to the false teaching of the Church to which he belonged. Thus failed the Gunpowder Plot. Thus the Lord preserved our land again; "He arose, and His enemies were scattered; yea, they were taken in their own craftiness. The wicked plotteth against the just. They said in their hearts, Let us cut them off from being a nation. But among the gods there is none like unto our God; for with his own mighty arm did he deliver us." Years of internal dissension were now appointed, under Charles I., influenced by his Popish wife. As time rolled on, varied scenes of horror and bloodshed were ever present. But the Protestant religion still progressed, preserved by the energy of the Puritans. During the commonwealth, although the nation was convulsed with continual commotions, Oliver Cromwell was made the means, with a power rarely equalled amongst human rulers, of defending the cause of the Reformation against the assaults of Popery.

When Charles II. was seated upon the throne, plot after plot was from time to time discovered, and these invariably hatched by the connivance of the Jesuit priesthood. The mysterious conspiracy of Titus Oates alarmed and shocked every part of the country, and the judge, Sir Godfrey Edmondsbury, in investigating the case, lost his life by some hand still unknown. This one was but the precursor of others, and shortly the "Meal-tub" plot was discovered, formed by Dangerfield and Cellier, both Roman Catholics, and neither of very good repute. The conspiracy received this name from the fact of the written plan of the whole affair being found in that extraordinary place. These disturbances scarcely ceased when the man who had supported a most luxurious and

abandoned court, and who died a Papist, was called to resign his crown, and to leave his earthly splendour, and to enter a world where such magnificence availeth nothing. He lay but a short time in a weak and enfeebled state, when the dignitaries of the church thought it time to remind the dying monarch that he was about to enter the presence of that God who "is no respecter of persons." Archbishop Sancroft and Bishop Ken were the principal divines who urged the point, the latter imploring some sign that he died in the faith of the Reformed Church; but the king remained silent. The Duke of York (England's future king) learnt from the king's particular favourite the cause of his uneasiness, and resolved to gratify this his last desire to see a priest. The courtiers who stood round his bed were all Protestants, and therefore this became a difficulty. But the duke determined to hazard all, and ordered all present to retire, excepting the Earls of Feversham and Bath, on whose fidelity he thought he could count. He then introduced by a private door known to but few, a priest named Huddleston, whose robes were covered by a long dark cloak, and whose cowed head was concealed by a flowing wig. The priest approached the bed, and unawed by the presence of a departing soul, proceeded to hear the dying king's confession, laid some flattering unction to his soul, whispering "Peace, peace," where there was no peace. He then held up the crucifix before the monarch, and begged him to fix his thoughts thereon, and retired. The doors were again opened, and those without pressed again round their sovereign. Charles died on the 6th February 1685. The last papal tyrant ascended the British throne, to scourge the land, and reintroduce those scenes of horror and blood, from which the name of Rome is inseparable.

MONACHISM—MONKS AND MONASTERIES.

Continued from p. 91.

III. *Progress.*—The blind fanaticism of Popish devotees, which prompted the establishment of these institutions, contributed, with other causes, to perpetuate and extend them. But the main and leading cause was the mournful fact to which we are now going to advert. The great gospel doctrine—the cardinal truth of Christianity—that *salvation is of grace*, was obscured,—lost. From God's way of saving sinners, man was drawn to miserable, lying vanities of his own devising. "The sufferings and merits of Christ," says Myconius—long a co-monk, and afterwards a co-worker with Luther—"were as a vain tale, or as the Fables of Homer. Nothing was said of the faith by which the righteousness of the Saviour, and the inheritance of eternal life, are secured. Christ was a severe judge, ready to condemn all who did not recur to the intercession of saints, or the indulgencies of Popes. Instead of Him, there figured as intercessors,—first the Virgin Mary, like the Diana of Paganism, and, after her, saints of whom the Popes were continually enlarging the catalogue. These mediators gave the benefit of their prayers only to those who had deserved well of the orders founded by them. For this, it was necessary to do, not what God commands in His Word, but a great number of works, which monks and priests had devised, and which brought in large sums of money. These were Ave-Marias, prayers of St Ursula and St Bridget. It was necessary to chant and cry night and day. There were

as many places of pilgrimage as there were mountains, forests, or valleys. But these toils might be bought off with money: money, therefore, and everything that had any value,—chickens, geese, ducks, eggs, butter, cheese, &c.—were brought to the convents and to the priests. Then chants resounded, and bells were rung; perfumes filled the sanctuary, and sacrifices were offered; kitchens were stuffed, glasses rattled, and masses, winding up, threw a cover over all these pious works. The bishops did not preach, but they consecrated priests, monks, monasteries, churches, chapels, bells, books, cemeteries,—all these things yielding large returns. Bones, arms, and feet, were presented in gold and silver boxes: they were given out to be kissed during mass, and this yielded a large sum."

Thus, along with a multitude of other abominations, were monastic institutions perpetuated and extended. To erect a monastery, to endow a convent, was among the most illustrious deeds which one could perform. And, to forsake the vain pleasures and pursuits of the world, and to devote life to the austerities and masses and prayers of the convent, was, at once, the sure and speedy way to personal salvation, and the way to accumulate indefinite stores of merit for the salvation of others. Pondering these melancholy details, we cease to wonder at the spread of monachism, and that its miserable devotees should have been found in every land that professed the faith, and owned the authority of the Pope. We have already ventured a conjecture as to their permanent average number for many centuries; but there is reason to believe that that conjecture is greatly below the truth. One of her ecclesiastical historians computes the number in France, at the end of the seventeenth century—a period, be it observed, long *posterior* to the Reformation; and in which, of course, the ranks of monastics were immensely thinned—at upwards of two hundred thousand! England, at the time of the suppression of her monasteries by Henry VIII., contained upwards of fifty thousand. Poor Scotland, at the time of the Reformation, contained no fewer than eighty-six of these cloistered erections, the names, founders, endowers, and localities of which are well known. And it is on record, that one of the pontiffs was accustomed to make his boast that he had *forty-four thousand monasteries* at his command!

IV. *Wealth.*—The monastic revenues were derived mainly from four sources;—their endowments in land, the church livings which they held, their fees for ecclesiastical services, and the voluntary donations of pious devotees; and from one or other, or from all of these sources, an almost inconceivable absorption of national wealth constitutes a leading feature in monastic history, wherever these institutions obtained an establishment. We shall introduce a few historical facts illustrative of this statement.

First, as to England. "The prodigious increase of the riches of the Church," says one of her historians, "had been long the subject of complaint, as a matter of the utmost prejudice to the state. The barons, indeed, had taken care to insert a clause in the great Charter, which expressly prohibited any one to alienate his lands to the Church; but this prohibition had no effect. The Church still continued to acquire estates, which were never afterwards alienated; and yet, all these estates were in a dead hand, as to any return to the state. They afforded neither wards, reliefs, nor marriages, like other lands; and in proportion, there-

fore, as their revenues increased, the public exchequer was impoverished; nor would England in some ages, if this custom had been continued, have been anything else than a nation of monasteries and churches. Edward I., therefore, proposed to make a law which should effectually prevent the continuance of this evil, by prohibiting any one to dispose of his estates, without the king's consent, to societies which never die; and, accordingly, was passed the famous statute of Mortmain." In spite of all these precautions, the cause of monachism prevailed so much in England, that no fewer than six hundred and forty-five religious houses were suppressed by Henry at the Reformation, the annual revenues of which, according to Sir John Sinclair, were equivalent to *six millions* of our present money! Of particular houses, let the Abbey of St Albans be taken as a specimen. "That Abbey," says Sir John Sinclair, "which was valued only at £2500 per annum, possessed estates, which, a century after the suppression, brought in £200,000 a-year."

On the continent of Europe, matters were, if possible, in a still more disastrous state. In Sweden, we are told by the Abbé de Vertot, the property which belonged to the Church was of more value than all the other estates of the kingdom together. As a specimen of the Netherlands, the possessions of the ecclesiastics in one province—that of Cambresis—were, to those of the whole laity as fourteen to three! Of the condition of France, these are the words of a French writer: "At every step of our progress, we find monasteries and magnificent abbeys, more rich still than they appear. When travelling, I have often had the curiosity to ask, To whom these farms, these woods, these lands, belong? and have almost always been answered—To such an abbey—to such a community—to such a chapter! If to these immovable possessions be added the annuities, the tithes, and other contributions, we will be forced to conclude that at least the half of the property of the kingdom is in the hands of the priests and the monks. What I say of France," continues the same writer, "is still more sensibly true of Spain, Italy, Flanders, and Germany. If the Pope were master of all these estates, and could appropriate the use of them to himself, he would be the richest sovereign in the world. To find any equal to him, it would be absolutely necessary to raise again the ancient kings of Mexico and Peru—the Monte-sumas and the Atabilpas."

Scotland, too, poor though she was, sacrificed largely, as we have seen, at the shrine of monastic folly. One of her princes—David I.—in the twelfth century, reared and endowed no fewer than *twelve* magnificent fabrics, consecrated to the purposes of monachism, for which the Holy Father honoured him with the insertion of his name in the Saintly Calendar. One or two facts may be here stated regarding *one* of these Scottish erections, as indicative at once of *their* character, and of the condition generally of every country in which monastics were permitted to establish themselves. The Abbey of Dunfermline stood on a large extent of ground, and could, on occasion, lodge the king and his whole retinue. It had fishings in the Tweed, the Forth, the Tay, and the Spey. Among its possessions were various taxes and monopolies, one of which was the important right of public ferry across the isthmus of the Firth of Forth, which is supposed to have derived its name of Queen's-Ferry from the Scottish Queen Margaret. It was gifted with a diversity of tithes on rents, taxes, and various commodities, among which—given chiefly by

David I.—were the tenths of all the huntings between Lammermuir and Tay, and all the royal wild muirs of Fife and Forthrif; likewise the tenths of all the salt and iron brought to Dunfermline for the king's use; of the money-rents of Stirling; of all the gold that might come to him from Fife and Forthrif; and of all the *cane* (a species of rent or tax) payable to him, brought to Dunfermline from Fife, Forthrif, and Clackmannan, in grist, cheese, malt, swine, and cows, and even of *eels*; and, finally, the cane of a ship, wherever it may have plied in his kingdom. We may add, that the formidable power of excommunication on behalf of their claims was exercised by the monks, and of this there are on record some remarkable examples. To mention only one case:—The Lord of Dundas, on the south side of the Firth of Forth, having asserted a right to certain rocks along the shore convenient for the landing of boats, interfered with servants and boats of the abbot when attempting to use them. The abbot maintained that the rocks were the exclusive property of his monastery, and forthwith launched a sentence of excommunication against his opponent. His lordship was obliged to yield, and humbly to supplicate the abbot—who sat meanwhile on these rocks, along with some of his council, as being in possession of them,—that he would absolve him from the sentence of excommunication, and that he should abstain from molesting the men and boats in future. He was absolved accordingly!

In addition to such revenues as these, sums exceeding conception were brought into the monasteries by the exhibition and the sale of *relics*, and the offerings of superstitious devotees. Perpetually were the religious of these holy houses exhibiting a vast variety of relics, of priceless worth in themselves, and whose virtues were adapted to all the exigencies of human life. "In the Church of All-Saints at Wittemberg were shown a piece of Noah's Ark, a portion of soot from the furnace of the Three Young Men, a bit of the manger in which our Saviour was laid, hair from the beard of the great Christopher, and nineteen thousand other relics of greater or less value. At Schaffhausen was shown the breath of St Joseph, which Nicodemus had received into his glove. In Wurtemberg, a vendor of indulgences was seen selling his wares, having his head adorned with a large feather, plucked from the wing of the Archangel Michael!"

It is absolutely astonishing, and most melancholy to think of the excess of imposition to which the *relic mania* was carried by the monastic devotees. There were shown, for example, in different places, four arms of St Andrew, several dozens of Jeremiah's teeth, the girdle of the Virgin Mary, (shown in eleven several places,) two or three heads of St Ursula, some of the coals that roasted St Laurence, some of St Peter's buttons, and many a fragment of the muslin and lace of St Clara and St Margaret. The face of John Baptist was to be seen at St Jean Angeli; the rest of his head at Malta; his skull at Nemours; his jawbone at Vesuburn; his forehead at St Salvatore; but his whole head was exhibited at St Silvester in Rome; at Gaunt, in Flanders; and at Amiens, in France! The finger wherewith he pointed to the Saviour was to be seen at Besancon, at Lyons, at Bourges, at Florence, and at Thoulouse!

To these saintly relics were attributed properties of the most marvellous kind. They had power to fortify against temptation—to infuse and strengthen grace; to drive away the devil and all evil spirits; to allay

winds and tempests ; to purify the air ; to secure from thunder and lightning ; to arrest the progress of contagion, and to heal disease of every kind. It was, indeed, much more difficult to tell what they could not, than what they could do ! To be permitted to touch, or even to see these hallowed objects was a privilege for which the favoured had to pay ; but the possession of any of them was to be obtained only at a great price : and the virtue by which they were distinguished was always proportioned to the rate at which they had been procured.

In addition to the immense sums acquired by the exhibition and the sale of relics, the monastics were ever and anon attesting some new miracle, for the purpose of attracting the invalid, the penitent, and the pilgrim, all of whom were expected to leave an offering behind them to the wonder-working saint. The wealth of which, by all these means, the monks became possessed, was enormous. An English historian tells us that the offerings at the shrine of Thomas à Becket amounted, in one year, to a sum equivalent to more than *ten thousand* pounds of our present money ; and that the gold taken therefrom, at the demolition of the monasteries, "filled two chests, which eight strong men could hardly carry." "The jewels," says another historian, "the plate, the furniture, and other goods which belonged to all these houses, must have amounted to a prodigious sum, of which no computation can now be made. In many of the rich monasteries, their vestments were of cloth of gold, silk, and velvet, richly embroidered ; and their crucifixes, images, candlesticks, and other utensils and ornaments, were of silver, silver-gilt, and gold."

And what, it might be inquired, were the important benefits which, in return for all this enormous absorption of wealth, they conferred on society ? We have examined copies of the grants of estates and other property which were made to several of the monasteries by the kings and nobility of our country ; and, invariably, the grand return sought and given was a promise that all the influence the fathers possessed in heaven should be put forth on behalf of their souls, and the souls of their relations ! What imposition can be too gross for deceiving an ignorant and superstitious people ? The sanctity of the recluses consisted mainly in some ridiculous singularity of garb, and the observance of a variety of childish and unmeaning rites ; yet was the world so infatuated by their appearance and pretensions, that liberality to *them*—even to the begging of their own families—was regarded as the most direct path to heaven ; nor could immortal happiness be more effectually secured than by giving the luxuries of life to those who had bound themselves to abstinence, and by showering riches on those who had sworn to live for ever poor !

But, it may be said, they *fed the poor*,—their ample revenues were employed in maintaining multitudes who would else have perished in want and wretchedness,—and thus they lifted from off the State a burden which it was unable to bear.

It is a gross delusion. For, in the first place, the tendency of Popery, as a whole system, is to impoverish and degrade.

It is a principle in the theology of the Papacy that there is merit in poverty. Vows of voluntary poverty are commended and embraced, as part of a method of mechanical holiness, and of purchasing a title to heavenly rewards by self-inflicted privations. It was in this spirit that St Philip Neri was wont to pray that he might be reduced to the utmost

straits for lack of a penny, and not be able to find anybody to give him one. The Popish theology likewise attaches signal merit to almsgiving, which, from whatever motive bestowed, is said to hide a multitude of sins. Coleridge tells of a certain professed beggar in one of the Papal Swiss cantons, who was accustomed to levy regular contributions on a circle of peasants. Being, on one occasion, hastily turned off from one of their cottages, on account of sudden affliction in the family, he indignantly threatened to discontinue his calls, adding, "You will then see what you will do for want of a beggar!"—thus alarming the people at the danger of being cut off from this source of merit. "Maundy Thursday," or Mendicant's Thursday, is observed in many places by bishops and laity of high rank washing the feet of a dozen of beggars, and then dismissing them with a repast and an alms. Beggary is thus—if not dignified, at least denuded of its degradation; and any repugnance that might be felt as to depending upon it for a livelihood is taken away. Where it is necessary that some should give alms in order to purchase a ticket for heaven, it is equally necessary that others should be ready to receive the alms, as an indispensable means of the same grace to them.

Moreover, Popery is a system of grinding priestly extortion, and this fact amply accounts for the debasing and soul-crushing destitution that characterises the great body of its devotees in every land. "*Omnis venalia Roma*" is true of Papal, as it was of corrupt Pagan, Rome. Everything is sold,—some at stated prices, others for what can be wrung from the poor purchasers. Baptism is sold; prayers are sold; the nuptial benediction is sold; masses are sold; indulgences are sold; graves for paupers are sold; for all the offices of the church the faithful must pay. She finds them poor, and she keeps them poor. "If," writes a noble-hearted Irish convert from Popery to a Papal dignitary,* "if absenteeism and sub-letting do much to impoverish the people, Popery does yet more. It meets them at the cradle, and dogs them to the grave, and beyond it, with its demands for money. When the child is baptized, the priest must have money. When the mother is churched, the priest must have money. When the boy is confirmed, the bishop must have money. When he goes to confession, the priest must have money. When he partakes of the Eucharist, the priest must have money. If he wants a charm against sickness, he must pay money. When he is buried, his friends must pay money. After mass is said over his remains, a plate is placed on the coffin, and the people assembled are expected to deposit their contribution. Then the priest pockets the money, and the people take the body to the grave. Then comes the money for prayers and masses for deliverance from purgatory, which masses and prayers are continued as long as the money continues to be paid. Now," continues this earnest and patriotic Christian man, "when we remember that six out of the eight millions of the people of Ireland are Papists of the most bigoted stamp, and that this horse-leech process of collecting money is in operation in every parish, can we wonder at the poverty and degradation of Ireland? Can we wonder that its noble-hearted people are everywhere 'hewers of wood, and drawers of water?' Shame, shame upon your church, that it treats so basely a people so confiding and faithful! Shame, shame upon it, that it does so little to ele-

* "Kirkman."

vate a people that contribute so freely to its support! Oh, Popery!" he indignantly concludes, "thou hast debased my country; thou hast impoverished its people; thou hast enlaved its mind. From the hodman on the ladder; from the digger in the canal; from the ostler in the stable; from the unlettered cook in the kitchen, and the maid in the parlour; from the rioter in the street; from the culprit at the bar; from the state-prisoner in his lowly dungeon; from the victim of a righteous law stepping into eternity from the gallows,—I hear a protest against thee, as the great cause of the deep degradation of as noble a people as any on which the sun shines in the circuit of his glorious way!"

If the Popish system generally is productive and perpetuative of poverty and wretchedness, the monastic department of it is especially so. The monks extorted the property of the people by appealing to their benevolence; they pretended it was all for the benefit of the poor,—but, far from ameliorating their condition, they increased the poverty they pretended to relieve. The money, which ill-judged liberality enabled them to distribute, destroyed the spirit of industry and independence; inasmuch that, at an early period of their existence, it was remarked that, on pretence of benefiting the poor, the monks had reduced a great part of mankind to a state of beggary. Not only so, many of the monks themselves are beggars by profession. Their most considerable orders, before the Reformation, were the Franciscans and the Dominicans. Both of these were mendicant orders; and, though they found means of eluding their vow of poverty, they still continued to beg. Need we wonder that mendicity should pervade Popish countries, when begging is sanctioned by the example of the teachers of religion?

And so it does, and ever did. "In *Genoa*," says M. Dupaty, "there is such abundance of alms, that it swarms with beggars." "At *Lucca* you are besieged by beggars." "Mendicity has stronger and deeper roots in *Tuscany* than anywhere else; they spread and fasten themselves under the altars." "There are more beggars at *Rome* than anywhere else. They swarm on all sides. Mendicity here is a certain profession." "The monks possess all *Salerno*. Wretched city."

(To be continued.)

FOLLOWING CHRIST.

O LORD! we love the path to trace
Which Thou on earth hast trod;
To man Thy wondrous love and grace,
Thy faithfulness to God.

Thy love, by man so sorely tried,
Proved stronger than the grave;
The very spear that pierced thy side
Drew forth the blood to save.

Faithful amid unfaithfulness,
'Mid darkness only light,

Thou didst Thy Father's name confess,
And in His will delight.

Unmoved by Satan's subtle wiles,
Or suffering, shame, and loss,
Thy path, uncheer'd by earthly smiles,
Led only to the cross.

Give us Thy meek and lowly mind;
We would obedient be,
And all our rest and pleasure find
In fellowship with Thee.



A TROPHY OF POPISH INTOLERANCE.

THE case of the boy Mortara, torn from his parents and made a Papist by force, is a pregnant proof of the unaltered spirit of Rome. What she did to the poor Jewish parents in this case, she would do universally, and glory in it, if she had the power on her old principle, that "the end sanctifies the means." It is also a proof of the utter powerlessness of our Protestant Governments, which truckle to this dangerous and overbearing system, and yet allow it to beard them to their faces with impunity. The following is the most recent glimpse of young Mortara:—

THE MORTARA CASE.—A foreign correspondent of the *Watchman and Reflector* says:—"One day we were accosted in English by a canon in the Romish Church. He had just seen the Jewish boy Mortara in the monastery attached to the church, and our curiosity dared believe that the same thing was possible for us. Boldly ringing the bell, we found out the hour when the boys who are there training for the service of the church would be visible. At the hour, a day or two after, we were at the door inquiring for Master Mortara. We were admitted, and after looking about the court and cloisters of the monastery, we were soon admitted to the famous boy. He appeared with his teacher, an intelligent young priest, and a dozen boys besides, who seemed to know that he was the 'notable' fellow of their company. He was apparently twelve or thirteen years old, with the clear olive skin and liquid black eye of the Italian, with some slight sign of the Jew, and as nice a looking boy as one often sees. He is not one of the sights of Rome, perhaps is not often inquired after."

A THREATENED NEW MAYNOOTH.

A RUMOUR is afloat, which will probably turn out to be well founded, viz., that Government intends to grant £25,000 a year to the Popish College in Dublin, in addition to the annual grant of £30,000 a year to Maynooth. That Rome will make this demand need not be doubted, for she is the modern representative of the two daughters of the horse leech, which cry "give, give, and never say it is enough!" This form of grant would no doubt also be very acceptable to her, as it would enable her to train an additional 500 priests annually, or 1000 in all, as an ever-increasing horde to saddle on Great Britain and the Colonies. We think it also very probable that the Fenian movement has been played off by the priests at this time, with a view of alarming the Government, and securing the grant of this money. The Government have of course no principle now to stand in the way of this result, and the highest authority declares that the course of infatuation is always downwards. "Evil men and seducers wax worse and worse, deceiving and being deceived."

The most painful thing in connexion with this whole matter is, the consideration that the false policy of a number of Protestants, and even of Protestant societies, has probably done much to bring about this result. In fighting a battle of principle, all compromise and carnal policy are fatal, as well as wicked. We are to contend unflinchingly for right principle in faith, leaving the results to God. We are to buy the truth, but never to sell it. The blessing of God can never be expected in connexion with time-serving and unfaithfulness, however plausible the grounds may be upon which we attempt to vindicate our conduct. Now it would be painful to come to particulars, but it is perfectly well known that in the struggle against the existing Maynooth, many became latterly "weary in well doing." They "did run well" at first, but were soon "hindered" by various motives, some of them not very creditable, until at last those who fought the battle in the House of Commons were left nearly alone; they found few to support them, and many to throw cold water on their zeal. Against this we have always loudly protested, on the clear and broad grounds of principle and duty, shutting results entirely out of view. But what do we find now? We find that the way of duty was also, as it ever is, the way of highest policy. The would-be-wise Protestants said pettishly, casting aside the fear of God, "Let the Romanists have Maynooth, and we shall hear no more of this troublesome and interminable war." But the Papists on the other side said, "Having gained this important prize, let us now look out for new spoil. As the Protestants have resolved not to struggle, or are unable to struggle any more against the endowment of one college, let us now boldly demand the endowment of two. Moreover, even if we do not succeed, the new movement will divert attention, and at least make the existing endowment of Maynooth and all our other grants more secure." Thus, we have no doubt, the supposed wisdom of our timid and time-serving Protestants has been one main cause of the present new Popish aggression, and so may we expect it ever to be. "Thine own wickedness shall reprove thee, and thy backslidings shall correct thee." It is high time that the true-hearted Protestants of the kingdom understood each other better, and acted together. It is very evident that many cannot be trusted, that a great struggle is before the country, and, as in the case of

the three hundred of Gideon, God will probably select and single out those whom He honours to promote His cause, especially as it is nothing with Him "to save by many or by few." Nothing but stern principle will stand good ultimately in such a conflict. Popery is a thing so seductive to individuals as well as so influential with the rulers of nations, that, whilst we stand firm by truth and duty, our best attitude towards her is that of the king of old, who said, "We have no might against this great multitude, neither know we what to do, but our eyes are upon Thee." In such an attitude, let us have no fear of the result. Our nation is deeply criminal, and it may be the Divine will that we should be self-punished by such a dreadful plague as the renewed ascendancy of Rome. Let us earnestly pray that this result may be averted; but if this may not be, let us seek to "save ourselves from this untoward generation," and let us rest assured that, come what will, if only we are faithful in the way of duty, we "shall be hid in the day of the Lord's anger." Of course the utmost resistance will be offered to this new endowment if proposed, as well as to the old.

The following letter has been sent to every Scotch member of Parliament :—

OFFICE OF THE SCOTTISH REFORMATION SOCIETY,
17 GEORGE IV. BRIDGE, EDINBURGH,
October 11, 1865.

SIR,—You are no doubt aware that it is rumoured that it is the intention of the Government to propose to grant an endowment of £25,000 to £30,000 a year to a Roman Catholic university in Dublin; and I am instructed to take the liberty of bringing this matter before you, and respectfully to express the earnest hope of my Committee, that you will see it to be your duty to resist any such proposal.

It would be gratifying to my Committee were you to be so good as to enable me to inform them that this proposal, if made, will meet with your opposition.—I have the honour to be, sir, your obedient servant,

G. R. BARNES, Sec.

THE PROTESTANT ELECTORAL UNION.

We hail with peculiar satisfaction the publication of the Report of the "Protestant Electoral Union" of England, a body thoroughly in earnest, and fitted by the Divine blessing to be of much use. The following extracts will give an idea of the spirit of this Report, and we cordially wish the Association increasing success :—

Since the formation of this society there has never been any question in Parliament or any public occurrence, which has been brought to the knowledge of the Committee bearing upon Protestant interests, that has not been recognised, and to the utmost extent of their means and ability been dealt with.

During the last and preceding Sessions it has been the practice for one or more of the members of the Committee to attend frequently during the sitting of Parliament, and communicate personally with those who were friendly to Protestant interests, and afford such information as was required or available in reference thereto; while as to such cases as that of Eliza M'Dermott, Mary Ryan, Anne Cullen, Mrs Pittendreigh, and others, including, to some extent, that of Constance Kent and Mr Wagner, the Committee consider themselves entitled to declare that, but for their intervention, and the means adopted by them to keep these cases before the eye of the public, the excitement and anxiety created in the public mind as to

the extent and nature of priestly influence and power would have been, as far as these instances go, altogether unpublished, and the marked effect thereof in the recent Election would not have been manifested.

Shortly after this society was formed, the Scottish Reformation Society in Edinburgh promoted a similar society for Scotland, deeming its objects not only independent of and contributory to their own well organised Association, but to a great extent incompatible with the more general aims of the Scottish Reformation Society; and the Committee have reason to believe that the Protestant Alliance, which occupies in England much the same position as the Scottish Reformation Society in Scotland, now regard with a friendly spirit the like action of this society.

The Protestant Evangelical Mission, which has rendered most efficient service as an auxiliary, by its advocacy of sound Protestant evangelical truth, has also acted in cordial co-operation with this society.

In the efforts which the Protestant Electoral Union made to vindicate the rights and expose the wrongs inflicted on the M'Dermott family, as also in many similar cases which have been pressed upon their notice, the Committee felt the urgent need of the co-operation of *ladies*, and accordingly a society has been constituted in connexion with the Protestant Electoral Union, called the "*Ladies' Protestant Protection Society*," and the results of its action were promptly manifested in the restoration to her mother of the girl Eliza M'Dermott, withdrawn from her home by Father Charles Bowden—and in the protection and assistance afforded to many in the like position.

The peculiarity of these cases of abduction of young females by Roman Catholic Priests—and their not less active coadjutors the Puseyite priests of the Established Church—is that the moment these cases meet the public eye there arises such a cloud of misrepresentations and calumny against every one connected with the exposure, that the public are wholly unable to sift the various statements, and the whole question speedily resolves itself into an indiscriminate abuse, and, in many cases, the direct persecution and injury of every one who can be made to feel the effects of priestly virulence and indignation; while in the comparatively rare cases of escaped Nuns and others who strive to free themselves from the tyranny of the priests, the difficulty is increased by the necessity not only of protecting, but in fact maintaining the victims who thus endeavour to emancipate themselves therefrom.

LOTTERIES.

We are glad to observe that the Government is at length dealing firmly with Popish lotteries; and we trust that they will put down impartially all lotteries alike, Protestant and Popish. The only question is, whether the large sums already obtained by such unlawful means should yet be disgorged? We see a plausible letter from Sir George Bowyer on the subject, from which it appears that the hon. member is of opinion that the whole illegality consists in drawing the lottery; whereas it is equally illegal to advertise, sell, or hold tickets; in short, to participate in a lottery in any way whatever is entirely contrary to law, and exposes the parties guilty to heavy penalties. What does Popery, however, care for law if money is to be made? Here is Sir George's letter, which is a curiosity in its way. The "*ladies*," on whose behalf he writes so pathetically, are simply the dupes and agents of the priests, and the scheme one

of Romish aggression, for which the weaker classes of Protestants are thus made to pay :—

TO THE EDITOR OF THE TIMES.

SIR,—Your readers are aware that it was intended to hold a raffle for the benefit of the Orphanage at Mayfield, according to the usual method pursued by the promoters of many other charitable undertakings.

A large number of tickets have accordingly been issued, but it appears that all lotteries are illegal, so much so that even the benevolent young ladies who pursue the visitors at bazaars, and induce them to buy tickets for raffles, are liable to severe punishment, and to be declared rogues and vagabonds by sentence of a court of law.

Under these circumstances, the promoters of the Mayfield raffle, having been threatened with legal proceedings by the Home-Office and the Solicitor to the Treasury, are obliged to give up that mode of proceeding.

The only difficulty was to keep faith with the purchasers of tickets, and at the same time not violate the law.

After much deliberation it has been determined to adopt a distribution of the intended prizes on an arithmetical principle, calculated to preclude any suspicion of unfairness, and, at the same time, to divide the articles among all holders of tickets. Thus there will be no drawing of tickets, and the distribution of prizes will depend, not upon chance, but on the relative number of the prizes and of the possessors of tickets. It is hoped that they will take into due consideration the difficulties and necessities of the case, and readily acquiesce in the proposed arrangement for the benefit of the poor orphans at Mayfield.—I remain, sir, your obedient servant,

RADLEY-PARK, Oct. 3.

GEORGE BOWKER.

A BIBLE-READING IRISHMAN.

AN Irishman had taken to reading the Bible. The priest came and told him he had heard that he was reading the Bible. "And indeed it is true, and a blessed book it is." "But," said the priest, "you are an ignorant man, and ought not to read the Bible." "Well," said Pat, "but your riverence must prove that, before I'll give up reading my Bible." And so the priest turned to the place where it reads, "As new born babes desire the sincere milk of the Word." "There," said the priest, "you are a babe, and you ought to go to somebody who can tell you what the sincere milk of the Word is." Pat was a milkman, and he replied, "Your riverence, I was ill, and employed a man to carry my milk, and he cheated me—he put water in it; and how do I know (saving your riverence) but the priest may do the same?" The priest was discomfited, and said, "Well, Pat, I see you are not quite so much of a babe as I thought you were. You may read your Bible, but don't show it to your neighbours." "Indeed, your riverence," says Pat, "I've one cow that I know gives good milk, and while my neighbour has none, sure I'll give him part of it, whether your riverence likes it or not."

PROTESTANTISM AT WOLVERHAMPTON.

WE are glad to observe that the Protestants of Wolverhampton are projecting the establishment of a training institution in the principles of Popery and Protestantism. The more of such institutions the better. The training of the young in a thorough knowledge of Popery we regard as, under God, the only antidote for the mischiefs which now abound, including the inefficiency, not to say, in many cases, the unfaithfulness, of the press and pulpit.

PATRICK MURPHY.*

THE able author of this striking work justly remarks that, "During the last few years the progress of Roman Catholicism in England has been calculated to alarm thoughtful and earnest Protestants of every Christian denomination. The homes of thousands of happy families have been invaded by Romish priests, nuns, monks, and Jesuits. The confessional has been set up in Protestant churches, and numbers of young women have been victimised by that subtle agency." Whilst all this mischief is going on, however, little is being done to dispel the gross ignorance which unfortunately abounds amongst all classes in regard to the true nature of Popery and the true causes of Ireland's misrule and misery. The work before us is fitted to act as a powerful antidote to this state of things, where men are not actually "given over to a reprobate mind to believe lies." The true nature and working of the Romish system in Ireland are sketched with a master hand, and the real origin of Ribbonism, Fenianism, &c., laid bare. We most cordially wish that the work may receive a wide circulation.

THE APPROACHING OVERTHROW OF ROME.†

THE hosts of the Lord have the assurance of ultimate victory. The saints of the Most High possess the kingdom already by *right*; they are labouring, by efforts at home and abroad, to possess it in *fact*; they are progressing in their conquests, and soon, we believe, their triumph will be complete. The great Popish usurper and tyrant will be cast out and destroyed, and the Divine, universal kingdom, the only kingdom that can be universal, will be manifested in all its power and glory. Whatever agent or event exerts an influence tending to the overthrow of God-defying, Christ-degrading, man-enslaving institutions or governments, may be viewed even now as clustered around the dread tribunal of judgment, and taking part in the condemnation and overthrow of civil and spiritual despotisms. Do the progress of real knowledge, the translation and free circulation of the Scriptures, the revival of Christianity, the progress of commerce, the discoveries of science, the growing intercourse of nations, the revolutions and wars which shake existing institutions, do these all tend, in their immediate or remote influence, to the issue of this conflict? Then a free Bible, a free press, a revived church, a living, faithful ministry, are special and powerful agents. Then the chariot of commerce, the steam-urged car on its iron pathway, the electric spark rushing on its wire through the air or the ocean's depths, the bristling lines of steel, and the death-breathing cannon, all minister to the doom of the Man of Sin and Son of Perdition. But it is the Spirit breathed upon the Church, and giving efficacy to the preaching of the Word, and clothing with power the children of God—the Spirit as the spirit of judgment, and as the spirit of burning—that will be the grand, supreme, almighty agent in his destruction: "They overcame him by the blood of

* "Patrick Murphy; or, Popery in Ireland: A Narrative of Facts." London: Jarrold & Sons.

† The God-Man Warrior: a Sermon to the Rifle Volunteers. By the Rev. John Macleod, Alloo, Honorary Chaplain. Glasgow: Thomas Murray & Son.

the Lamb, and by the word of their testimony." We may hear, even now, the souls beneath the altar calling for retributive vengeance upon allied tyrants, and upon the papal despotism of Rome, for the shedding of the blood of the saints. We may imagine deposed kings, persecuted reformers, exiles, confessors, martyrs, from every country of Europe appearing on the scene; for every country has its roll of sufferers, and every kingdom has been deluged with the blood of the saints. The noblest of the earth have fallen beneath the consecrated weapon of the assassin, been suspended on the gibbet, or consumed to ashes at the stake. Thousands, millions, have been sacrificed to gratify these brutal, lawless, and insatiate powers. One universal and united voice of condemnation, loud as the sound of many waters, and deep as heaven's own thunders, ascends from the plains of Italy, from the valleys of Piedmont, from the fields of Germany, from the cities of Gaul, and from the shores of the British Isles. The Alps, pointing to the valleys at their feet, where slumber the ashes of her slaughtered sons, utter the call for vengeance, and Europe reiterates and swells the call. It is rolled in mightier volume along the banks of the Po and the Tiber, the Seine and the Thames. Increasing as it goes, it sweeps over the green fields of Erin, and over Caledonia's moors and mountains; valleys repeat the echoes, and the rugged Grampian answers to the loftier Alp.

"Avenge, O Lord, Thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones!
Forget not
Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundred-fold, who, having learned Thy way,
Early may fly the Babylonian woe."

But the progress of truth, and revolutions in thought and feeling and principles, are often preceded, attended, or followed by revolutions and convulsions and bloodshed in the political world. The revolutionary wars of the last sixty years, which have convulsed Europe from one end to the other, have contributed to the overthrow of irresponsible, tyrannical, and persecuting governments, and to the assertion of the just rights and liberties of man. Upon the whole, they have done so; upon the whole, the tide has advanced. Embattled hosts are now face to face on the plains of Holstein, and on Denmark's shores and isles; and whatever be the real or assignable causes of the war, we cannot doubt that it is part of the means by which despotism is to be overthrown, and one of the opening scenes, it may be, of the great day of God Almighty. True, despotic kings and emperors think not so; they profess to respect and support the Papacy, but the so-called Eternal City, its seat and centre, is the plague-spot of Europe. It is the den of the moral pestilence; it is the Ælian cave from which issue the tempests of revolution and of war; it is the focus of the earthquake now shaking the nations; it is the maelstrom, sucking down to perdition the dynasties under its control.

"Rome shall perish! write that word
In the blood that she has spilt;
Perish, hopeless, and abhorred,
Deep in ruin as is guilt."

THE PROTESTANT INSTITUTE OF SCOTLAND.

THE classes in connexion with the Protestant Institute of Scotland in Edinburgh, Glasgow, and Aberdeen, the three principal university cities of Scotland, will be resumed as usual in November, of which detailed local information will be given. We are happy to announce that the whole expense of the Institute—including the buying-up of the feu duty and the securing of a clear income of upwards of £300 a year—has now been defrayed. The cost has been upwards of £9000. An excellent library is also being collected at the head-quarters of the Institute in Edinburgh, and the beginnings of libraries made for Glasgow and Aberdeen. The number of students last winter was upwards of 400. In addition to the winter classes and other operations, it is contemplated that Dr Wylie, the professor of the Institute, shall have summer classes in rotation in some of the chief provincial towns of Scotland, so as to make the benefits of the Institute universal. The success which has already attended these efforts ought to be a matter of devout thankfulness to God, and a great encouragement to continued exertion. We earnestly wish that we saw similar Institutes established and equipped at Oxford and Cambridge.

THE FIRST POINT OF THE WEDGE IN SCOTLAND.

THE Popish Bishop Strain has addressed a very plausible letter to the Prison Board of Edinburgh, of which we subjoin a copy. The object, of course, is to bring gradually into operation in Scotland the bill improperly called the "Prison Ministers' Act;" but which should be called "A bill to promote the endowment of Popish priests." Bishop Strain is well aware that all necessary liberty is granted already—a liberty which would be entirely refused to Protestant ministers in Rome, Spain, some parts of South America, and wherever Popery is dominant. The bishop, moreover, claims the liberty of appointing all the priests, who are thus to have "the run" of the prison; whereas each prisoner at present is allowed to choose his own priest even as other prisoners choose the Protestant ministers who are to visit them:—

BISHOP STRAIN'S LETTER.

SIR,—As there is a considerable number of Catholic prisoners ordinarily in the jail, whom it is desirable to instruct and endeavour to reclaim, I wish to make a request to the Prison Board that, on my appointing a clergyman to the duty, he may be permitted to visit for the purpose all whom, according to the register, he may find to be Catholics. If you will kindly undertake to make this request in the proper official form, I shall feel greatly obliged.—I am, &c., JOHN STRAIN.

The following letter in answer to Bishop Strain's proposal, which we commend to careful perusal, has been sent by the Scottish Reformation Society to every member of the Edinburgh Prison Board:—

THE LETTER OF THE SCOTTISH REFORMATION SOCIETY.

OFFICE OF SCOTTISH REFORMATION SOCIETY,
17 GEORGE IV. BRIDGE, EDINBURGH,
October 11, 1865.

SIR,—I am instructed by the Scottish Reformation Society respectfully to submit to you the following considerations in reference to an application which has just been made to the Prison Board of the county of Edinburgh, by the Roman Catholic

bishop, that on his appointing a priest, "he may be permitted to visit all prisoners" according to the register he may find to be (Roman) Catholic :—

First, It is altogether unnecessary to grant such a request. According to the rules already adopted by the Prison Board, the same liberty is given to Popiah priests to visit prisoners as is afforded to non-established Protestant clergymen. Hence Roman Catholic prisoners may receive the visits of a priest whenever they express such a desire.

Second, The liberty thus already conceded, seems to be amply sufficient, as the prisoners, although confined, must be regarded as free agents in as far as religious questions are concerned, whilst if the request be granted, the Bible will, in all probability, be excluded from the cells of Roman Catholic prisoners, and their religious liberty otherwise interfered with by a dictation, which, in connexion with the proposed new concession by the Prison Board, will be held to be authoritative.

Third, This is notoriously but the first step towards pressing a demand that a Roman Catholic priest shall be permanently appointed as a chaplain, with a salary to be paid out of the rates of the county, and ultimately to have a Popiah chapel set apart for his use.

Fourth, If the request be granted by the Prison Board of the county of Edinburgh, a precedent will be laid down, and similar demands and appointments will be made in connexion with other prisons in Scotland.

Fifth, Experience has proved that Popery is fertile in crime, and that the system of confession and absolution, as well as the teaching of its priests, are opposed to the reclamation and reformation of criminals. A foreign element will also be introduced into the discipline of the prison, under the jurisdiction of a bishop amenable to the Pope, but over whom the Prison Board can really have no control.

Taking into consideration the above premises, the Society earnestly hopes and trusts that the Prison Board will see it to be their duty to refuse to grant the application referred to. You will pardon the liberty I have thus taken.—I have the honour to be, sir, your obedient servant,

G. R. BADENOCH, Sec.

SUPPRESSION OF MONASTERIES IN ITALY.

In the programme of the Italian Government for the present session, lately published, the following passage occurs :—

Faithful to an engagement undertaken with pleasure before the country, and convinced that the conquests of present civilisation and the interests of society loudly call for the suppression of religious bodies and the organisation of the ecclesiastical property, the ministry will promptly bring forward a Bill upon this subject.

Upon this passage the *Times* newspaper, that powerful and unscrupulous political weathercock, has the following strong but just observations :—

The circular of the Minister of the Interior to the prefects, states that, shortly after the assembling of the new Parliament, he will bring in a measure for the suppression of religious bodies and the readjustment of ecclesiastical property. All we are told of the nature of this measure is, that it will improve the condition of the clergy in the country districts, and that a portion of the proceeds will be assigned to elementary and middle-class education, while another portion is given to the communes where these religious bodies resided, for works of public utility and educational purposes. Here is a bold challenge to the sacerdotal party; enough to put them on their mettle if other causes of excitement had been wanting. The whole existence of monachism in the Italian peninsula is at stake; the wants of a civilisation, exigent in proportion as it has hitherto been starved, must at last be satisfied. The country is no longer content that its people should grow up uninstructed for want of schools, and its resources remain undeveloped for want of roads, bridges, and harbours; it is resolved to raise all it can by taxation; but that is inadequate. The demand is nothing less than to make up in a few years for the idleness and malversation of centuries. The funds may be obtained from a source on which even devout Spain herself has laid hands. Among the causes of poverty and misery existing in Italy, none are more obvious or more offensive than her monastic and conventual establish-

ments; to abolish them would be in itself a blessing, even if their abolition required a large outlay of public money. Of all forms of unproductive consumption known to mankind, none is worse than the maintenance of large communities of both sexes, vowed to perpetual celibacy and perpetual idleness, contaminating industry by their evil example, and poisoning the morals of the community, either by the scandal of their lives, or by the reputation acquired by useless and hypocritical austerities.

This witness is true, but the marvellous thing is, that what is so bad for Italy and Spain should be imagined to be good for Great Britain—that what the Italian and Spanish Governments find it necessary to suppress by force, our blind and infatuated Government should be commended for fostering into power by grants from the public treasury.

THE MARTYRDOM OF JOHN HUSS.

"RECAUT! recant!" cried every voice, the Emperor Sigismund with the rest; adding, that if Huss would do so, he would be set free under a very slight penalty. But Huss was steadfast; and the Emperor, annoyed at such persistent obstinacy, commanded his removal to prison. Then followed a long pause. Though the princes of the church had resolved on the prisoner's doom, Sigismund yet hesitated to subscribe sentence of death, after giving the royal word he should be suffered to return free and uninjured to Bohemia. Twice again on the 1st and 5th of July 1415, the prisoner was summoned before the court, and every means tried to bring him to submission; but as all alike failed, on the following day, (the sixth,) final sentence of condemnation was recorded, alike against his person and his writings. When the proceedings had closed, Huss fell on his knees, and besought God that he might have strength to pardon the injustice of his foes. Then seven bishops approached, and tore the priestly vestments from his person, cut away the tonsure,* and placed a high paper cap, painted with devils, on his head.

Then the usual maledictory formula commenced; and when the soul of the martyr had been thrice devoted to the devil, under the bitterest imprecations, he was handed over to the temporal power for the consummation of the sentence.—*The Mysteries of the Vatican*, vol. ii. p. 74.

OUR MAP.

We are thankful to say that the map which we lately published, representing, from authentic sources of information, the present state of Romish aggression in Britain, has produced a very decided impression. Communications in regard to it, have been received from influential men in all parts of the United Kingdom. We have printed it separately by request, with a short illustrative statement of facts, and for this there has also been a large demand. We earnestly trust, and pray, that this visible representation of stern facts may be the means of arousing, by the blessing of God, thousands of slumbering Protestants to a sense of their danger and duty.

* Whilst preparing for this part of the ceremony, the seven fell into an angry discussion whether it should be done by the scissors or a razor, so that Huss at length exclaimed: "In the name of cruelty make up your minds, why not in the manner in which it was originally made." The scissors were at length victorious, and the dispute ended.

It may be as well to intimate, that we intend to make an improved version of this map, adding the Popish schools and other educational establishments, most of which are mainly upheld by our infatuated Government.

THE POPE AND THE PAPACY.

ABANDONED by all the European Governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organising the Italian Catholic Association for the defence of the liberties of the Church. The statutes of the association are being drawn up at Rome. The object will be to organise the numerous clerical party in the peninsula so as to exercise a powerful and inevitable pressure at the coming election, and on the governmental machine as it now exists. Great exertions, too, are being made to obtain as many signatures as possible to the address from the Italians to the Pope, protesting against the rupture of the negotiations with Rome by the Italian Government. The address is being signed both in the kingdom of Italy and in the Papal territory, and the priests in the neighbourhood of Rome recommend the faithful from the pulpit to affix their names to it. In every small town commissioners have been appointed to receive signatures, together with subscriptions in money. Finally, the Pope has formed a project which will cause the greatest excitement throughout the Catholic world. Pius IX. was much struck by the fetes at Florence in honour of Danté, and he has resolved next year to celebrate the eighteenth secular anniversary of the martyrdom of St Peter (crucified A.D. 66) at Rome. The Catholic bishops of the whole world are to be summoned to the canonisation with which the celebration will commence; and Pius IX. wishes the whole of the Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops will be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so to undertake a pilgrimage to the Eternal City. On this occasion it is certain that important measures will be taken, and that an ecumenical council will be held. But where are to be lodged all the Catholics who will flock to Rome? Perhaps modern enterprise will come to the rescue, and English or French speculators will erect temporary accommodation for the faithful in the Roman Campagna.—*Pall Mall Gazette*.

PRESENT DUTY AND DANGER.

It is not often that we agree with the Bishop of Oxford; but the following extracts from a late speech of his at a missionary meeting we regard as truly admirable. We watch the proceedings of Bishop Gray with peculiar interest, and we very thoroughly agree with the estimate formed by Dr Wilberforce of the true spirit of modern pretended liberalism. Tolerant of falsehood and heresy to any extent, we believe it will always be found ready to revile and persecute the truth and people of God.

Let us turn next to the Cape of Good Hope, and I think that everything there is a summons to England. The judgment which at this moment has unsettled the Colonial Episcopate is a call. It says, "you are now set free to work perfectly free in all the strength of your apostolic administration. The State withdraws its aid

and withdraws the golden fetters which so very often limit the exertions of those who labour. There are two other reasons which seem to me to make that country loud in its call. First, there is the miserable fact of the state of the wretched colony of Natal. Shall it be that Britain, in one of the highest offices of its Church, shall send out one to teach the heathen to distrust the Word of God, and shall not Christian England drown that miserable voice by a universal declaration of the truths of Christianity! The whole history of the Church, if it teaches me anything, teaches me this—that every single heresy to pervert the Church has been held by believing minds to be God's opportunity for exalting the truth. Let us so read the troubles of Southern Africa. One great source of satisfaction is, that we have such a man as Bishop Gray of Cape Town at the head of that see. (Cheers.) Every single man in Christendom who held the faith of Christ felt his heart burn and his arm strengthened when he knew that Athanasius was leading the hosts of the faithful. Did he not feel transfused into himself the lion heart, the noble loving spirit, and unmastered intellect of the great champion of the faith? In the great continental war the Duke of Wellington estimated the presence of Napoleon in an engagement as worth 30,000 men. He meant that every single private in the French army was roused to an exertion which nothing else could kindle within him by the knowledge that he was fighting under the eye of the great general himself. And the fact that God has so raised up a man so brave, so simple-minded, so great in the comprehension of his duty, so loving in his heart, and so faithful to the truth as Bishop Gray, is a call to every English Churchman to use the opportunity for his Church. (Cheers.)

If from the foreign field of labour we turn to look at the state of things at home, we shall find a loud call here. I read it in the suggestions of those freethinking ideas which are soiling so many—an innocent, I was going to say,—but so many a spirit, with no mind or meaning, to receive the infection of unbelief. We find that almost everywhere. I have no doubt that the last attempt on the truth of Christ will come, not with any open denial of its verity, but with a courteous admission of its truth; but at the same time, with a sapping of all its distinctive features. The result will be universal toleration and a deep respect for religiousness everywhere, always provided that it is not that troublesome thing, which, by being believed, affects men's conduct, or ever troubles the course of society. If so, they will all agree to put it down. I have no doubt that unbelief contains in itself the seed of the most intensely hating persecution which the world has ever seen yet. Instead of its being tolerant I believe that is the perfection of intolerance. I believe that the very moment it has achieved its own victory, the thing above all others which it will hate is the simple faith of the Gospel of the Lord Jesus Christ. It must be so, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will against the voice of revelation in common and in revealed knowledge. The stream flows on under the moonlight shining of its semi-intelligence with the most delicious smoothness when there is nothing to thwart it. They say, "Let us all love one another; let us be tolerant of each other's views. If you worship the devil, worship him, if you only worship him quietly. If you worship the anti-devil, do so, provided you do so quietly. Let us go on together in our old worldly ways and worldly thoughts, only holding nothing that shall be troublesome and disagreeable." Anything that is disagreeable in religion is such a shocking thing, and the most disagreeable thing probably is the revelation of divine truth. If you say you will have nothing to do with this fellowship with evil, and tell these unbelievers that they are handing themselves over to the devil under the pretence of liberty and emancipation from their shackles, they will forthwith turn upon you the hatred of the rebel heart which the great rebel can stir up within it. Believing, as I believe, that there may be heard upon the wind these footfall echoes of the coming of the great anti-Christ, and that this which we hear whispered here and there, and see spreading we know not how through the air, is just the precursing atmosphere which comes before His advent; I say it is the time, if ever the time was, to be up and doing. There seems to me to be many things which ought to warn us that this is a season when the judgments of the Lord are abroad. Is not the mysterious disease which has attacked our cattle at this moment one of God's warning written on a nation's wall to warn us to turn to Him? Look at the newspapers! They tell us that men who have studied the subject most cannot tell whether it is an imported or an indigenous disease. Men of the greatest skill and

wisdom tell you to kill at once every diseased subject, bury it, and hope for the best. Then, again, there is a whisper of the onward march of the pestilence of cholera now rustling in the breeze of the evening, and making men's hearts ache with the fear of what they may find when they wake in the morning. Are not these God's hand-writing on the wall? (Cheers.) The right rev. prelate concluded with an earnest exhortation in support of the missionary societies.

ROMISH SUPERSTITION.

THE following idolatrous prayer, circulated in Greenock during the prevalence of typhus fever, will give an idea of the kind of refuges of lies to which Romanists betake themselves in the hour of trouble :—

THE PRAYER OF THE CROSS.

WRITTEN BY A SAINT OF THE EARLY CHURCH.

The following beautiful prayer is held to have been written about the fiftieth year of Our Lord Jesus Christ; and in 1503 it was recommended by the Pope to the Emperor Charles, when he was going to battle, as being the most appropriate orison for his safety. Those who repeat this prayer, hear it read or repeated, or keep it about them, shall never die a sudden death, nor be drowned, nor shall poison take any effect on them, nor shall they fall into the hands of their enemies, nor be burned by fire, nor shall they be overpowered in battle. This prayer being recited by any woman in labour, she shall be safely delivered, and be a glad mother; and when the child is born, lay this prayer on its right side, and through life it shall never be troubled with any misfortune. If you see a man in fits, lay it on his right side, and he shall stand up and thank you. Those who shall read this prayer from house to house shall be blessed by the Lord, and those who laugh at it shall suffer :—

“O adorable Lord and Saviour Jesus Christ, dying on the Cross for our sins. O Holy Cross of Christ, see how I believe in Thee. O Holy Cross of Christ, stir me in all good works. O Holy Cross I believe thee to be the way to Heaven. O Holy Cross of Christ, free me from dangerous death, and give me life eternal. O Merciful Jesus of Nazareth, have mercy on me, that my worst enemies may fail to injure me now, always, and for ever. In honour of Thy Sacred Passion, Thy Cruel Death, Thy Glorious Resurrection, and Ascension, do I thus unburden my soul of its love for Thee. O Lord Jesus, teach me the way to heaven, as Thou didst guide the Three Kings to the stable of Mary and Joseph. I believe in Thee, O Jesus, as I do that Thou wert born on Christmas Day, and circumcised on the eighth day. From my enemies, visible and invisible, then, preserve me, O Lord, now and for ever more. Amen.

“Into the hands of Our Lord I offer myself. Have mercy on me, Jesus. Mary and Joseph of Arimathea, who took His body from the Cross, who relieved Him through His bitter agony, through His sufferings on Calvary, intercede for us, particularly when our souls are leaving our bodies. O Lord, have mercy on my soul when it is leaving my body, when my immortal soul leaves this world. Jesus, love me, that I may bring to mind that the way of the Cross is good. Amen.

“In the efficacy of the above prayer I place implicit confidence. It is as true as if written by the Holy Evangelists. Those who preserve it in their houses shall not be hurt by thunder or lightning, and those who will repeat it, or hear it repeated, shall have warning three days before their death. I write this prayer in honour of Our Lord and Saviour Jesus Christ, trusting that the Father will bless me, the Spirit of the Son strengthen me with grace, and the Holy Ghost guard me from sin, and bring me to everlasting life and happiness.” Amen.

PRIZES FOR HAWICK.

WE hope to be able to announce in next number that a generous friend will give £10 to be awarded in prizes, for a competition in Hawick, the conditions of which will be afterwards fixed.

PRIZES FOR DUNDEE.

A FRIEND lately offered £10, 10s., to be given as prizes in Dundee, on condition that the same amount should be raised in that town. The offer has been accepted, and the conditions of the competition, the adjudicators, &c., will be afterwards announced. Meantime, we may state that the competition will be by essays on the following subject, "The evil and the danger of conventual and monastic establishments," a very important subject little understood.

THE DEATH OF OLIVER CROMWELL.

AFTER READING HIS LETTERS AND SPEECHES, BY CARLYLE.

How easy lies this head that wears no crown !
The blessing of the King of saints, that brings
No sorrow, is the only diadem
That ever rested on it. Now it rests
On its death-pillow, curtained by the wings
Of God most high, and leaning on the arms
Of Israel's Watcher. Oliver the Great,
The kingliest man of England's hundred kings,
Is dying, and his fainting heart is filled
With peace and joy ineffable. His hope
For earth and heaven was anchored long ago
In God's eternal covenant with Christ.
His great earth-work is finished, and he hastes
To go and take possession of the throne
Which waits for him where crowned seraphs reign,
And, reigning, minister to crowned saints.
Strong confidence in God—his covenant-God—
Doth keep his heart and mind in peace so full
Of glory, that within his dying room
There is no thought of fear or sound of strife.
Beyond there is strange elemental war—
The spirit hosts that rule the realms of air,
The armies of the god who claims this earth,
Are gathering fast to wage vindictive war
Against this mighty warrior of the Lord,
To trouble him in death, and make the vale
Of death blacker than night. The tempests roar,
Blasts meet in conflict, spend themselves in rage,
And howling, as inspired from hell's dark caves,
Rush to renew the fight :

All the great winds
Meet round the palace-gates ; and is there not
A new sound travelling on the troubled air,
The shout as of a king amid the wild,
Tumultuous conflict ? From the heavens on high
Thousands of angels riding on the wings
Of storm and tempest, clad with lightning, arm'd
With thunder, haste to guard the dying heir
Of Life. The very God of peace Himself
Has come to watch His loved one tenderly.
Great uncrown'd hero-king, whose life hath been
To God, by faith, rest, for He gives thee rest !
His angels are victorious—they shall guard
Thy head in this last scene of battle. Thou
Canst plead a little while—thyself at peace—

For those whom thou art leaving for the flock
Of God, and for the glory of His name
On earth; and while thou prayest, lo! the storm
Is hushed. There is no sound upon the air;
But as of praying voices, strong in faith,
That travel throne-wards by the path which thou
Ere long shalt tread with joyous victor-step.
Yea thronewards, thou shalt wear a crown
The world can neither give nor take away; for great
Dominion giveth He in heaven to those
Who fight his battles on the earth.

Good night!

God give thy weary body peaceful sleep
Until the morn when all the sons of God
In glory shall be manifested! Yea,
Till then good night!

We marvel not, the world
Hath never known thee, for it knew not Him
Who gave thee all thy work, and laid His hand,
His strengthening hand, upon thy burdened head.
Yet thou hast taught the world—although it may
Refuse to profit—that the Word of God
Is all-sufficient as the guide of kings;
That England's highest end is to be true
To God's revealed truth, ever to hold
His banner higher than all earthly flags.
And evermore to lead the van in war
With Antichrist. Thus shall the blessing of
The King of nations be upon her like
The dew on thirsty ground, and like the light
Of morning, o'er the darkness of the night.

Thine ears
Have caught the sound of God's approving voice,
His "Well done, good and faithful one"—the sound
Of golden harps and victor songs, beside
The sea of glass, where wild winds never roar;
But we can hear strange muttering sound of storms
That grows ever more loud—may it not be
The tempest of His wrath who yet shall pour
The vials of His vengeance on the lands
That will not serve His Son?

His will be done,
And let His kingdom come o'er land and sea!
Then, Oliver, thy prayers shall be fulfilled,
And thou shalt reign on earth with Christ the King.
Meanwhile with anxious, earnest hearts we pray
That God would send great men like thee to stand
Around our much-loved Queen, to guard her throne
Against the thousand fatal stratagems
Of Papal Rome, men who are taught of God,
To rule by faith as seeing Him who is
Invisible. Then shall the Lord of hosts
Be our defence and our Almighty King.
Else surely as Jehovah's word is true
His storm shall terrify our guilty land,
His tempest shall be sent to persecute
The silent slumbering watchmen who have failed
To warn our nation from its sinful course,
Who still are crying "Peace and safety," when
The Lord is threatening us with all His plagues.

ROMISH TREASON.

GARIBALDI recently wrote to a friend, the following pregnant sentences:—"You have the right to demand, once for all, that an end be put to all these dark dens of a false religion, where conspiracies against the country and the human conscience are hatched; where nature, which is life, is compelled to sterility; where love is profaned; where Paradise is sold in hand-breaths in exchange for vast and rich earthly possessions; and where ignorance is preached as a doctrine, though it has been the mother of misery and despair, the old curse of the world. Remember, that of all the religious corporations, the most numerous, the most powerful, the most hurtful, is that of the priests." This is a just and powerful description of Popery, in its practical workings, not only in Italy—as is now generally admitted—but everywhere. In truth, the Pope's supremacy and the unity of the system, as branching out from one great centre at Rome, make this certain, even if it were not demonstrated by universal experience. No doubt Romish priests sometimes very dexterously endeavour to conceal this, especially in Great Britain and America, and to a large extent they succeed amongst those who are willingly blind. But from time to time, unmistakable evidence of its truth comes out.

One such evidence of a very startling kind has just appeared in connexion with the sad and savage war in New Zealand. Incredible as it may still appear to some, we stated formerly, and it was reiterated in the House of Commons by Mr Whalley, that the Romish priests had a good deal to do with that rebellion. The following is an extract from a letter written by Archdeacon Williams, dated Bay of Islands, New Zealand, April 4, 1865, addressed to James Lord, Esq., and published by him in the *Protestant Magazine* for October, and it confirms the fact beyond all doubt:—

In this country, as in the mother country, there has been much truckling to the priests by authority. They are a sly and insinuating folk, and such the lukewarm state of Protestantism that even professors of religion deem it to be a most liberal act not only to tolerate such an evil, but even to patronise their doings in various ways, under the plea of charity; hence great pecuniary support is given to this delusion. These priests, headed by the French bishops, all political agents of France, have, from before the foundation of the colony, propagated every species of falsehood against the Christian religion and the British Government, yet they have been extolled for their zeal towards the Government until of late. Now their evil deeds are seen.

You will learn with pain the account of the horrid tragedy which took place at Opotiki, in the Bay of Plenty, on the 2d ultimo, in the murder of the Rev. (Carl Sylvius) Volkner, of the Church Mission, by a body of fanatics, instigated by the sayings of the Popish priests, in their secret communications amongst the disaffected tribes, which has been in practice for several years.

Since the commencement of the war in Waikato between Her Majesty's troops and the Maories in that quarter, these priests have been carrying on their communication between the various tribes, conveying their despatches from place to place, sowing seeds of sedition, to the utter confusion of the people, as stated by the natives themselves. These priests are the strength of the rebellion, in their advice and encouragement given to the rebels.

In the course of last year, one of these Popish priests was detected by Mr Volkner, at Opotiki, in conveying inflammatory letters from the rebellious tribes of Waikato to those in the Bay of Plenty, knowing their contents, and holding treasonable

communication with them, exciting them to sedition. This was reported by Mr Volkner to Bishop Williams, who gave the information to the Governor, who required M. Pompallin, the Papish bishop, to explain. This circumstance led to the expulsion of the offending priest. Hence the denouncement of Mr Volkner and Bishop Williams.

These fanatics, after they had murdered Mr Volkner, proceeded to Taranga, Poverty Bay, the abode of Bishop Williams, when the people around, with whom the bishop had resided on the best of terms for twenty-five years, abandoned him and joined the murderous band; which act obliged the bishop to quit the place, at considerable loss in property, and risk of life.

The present state of New Zealand is most fearful; the Government, if, indeed, there be a Government, perfectly paralysed, and the natives, acting under their blind delusion, doing as they please, laughing at military proceedings; the Prime Minister, a Papist, whose creed, as such, is to multiply confusion.

We hope that this very grave matter will be investigated by the House of Commons as soon as it sits down. Meantime, that a similar spirit exists and has long existed in Ireland, is notorious. Let our readers carefully peruse the following extract from a report which appeared in the *Times*, Oct. 20, and say whether the meeting does not breathe, with a cunning attempt to disguise it, the very same spirit. And yet this is the system which is openly and increasingly supported by our infatuated rulers:—

There was a meeting of the National Association of Ireland held yesterday in their rooms, Lower Ormonde Quay. It was attended by two Archbishops (Dr Cullen and Dr Leahy,) several of the bishops, the Rector of the Catholic University, and some other dignitaries of the Roman Catholic Church. The chair was occupied by Alderman M'Swiny. The Most Rev. Dr Leahy addressed the meeting, and made particular reference to the Fenian movement. He said—

We are holding our meeting to-day under very grave circumstances. The country cannot be regarded with other than painful feelings by anybody who wishes well to her or who is anxious for the happiness of the people. There are two ways of redressing the grievances of Ireland—two ways of acquiring those rights hitherto withheld from us—I mean the employment of physical force and the employment of modern means. Our way is that pointed out long ago by O'Connell. (Hear.) We do not consider an appeal to the sword *as the only means of redress*. We do not consider Parliamentary action as a thing altogether hopeless, as some of our countrymen do. Therefore I think we have done our part in endeavouring to procure the return to Parliament of a number of good men and true—of honest, and I think we have succeeded. We have succeeded at any rate in the county to which I belong in returning at least one honest and true man, my honourable and true friend Mr Dillon (hear, hear,) and if other parts of the country had done as well, we should congratulate ourselves. I think, however, that we may congratulate ourselves upon the result of the last election. We are determined, and those who think with us, to employ such means as are placed by the constitution of this country within our reach. (Hear.) We are determined, at any rate, to make one other experiment, to see whether by the employment of those means we can obtain that justice so long withheld from our country. We will try what we can do to put the case of Ireland before the Government and Parliament of this country, and in the hope that at length they may see the wisdom and the common policy of dealing with this country in a far different spirit from that to which they have dwelt with it hitherto. (Hear.)

Observe the substance and drift of this. The only two ways open to the disaffected Papists of Ireland for securing their objects are unceasing agitation or open rebellion. No disapprobation is pronounced, upon "an appeal to the sword." The only question is, whether by means of agitation the factious objects of the Papists may not perhaps be secured, wrung from the fears of a continually alarmed and tormented Government, without such an appeal. We have been rather taken by surprise

by this plain speaking, but we never doubted that this was the spirit of the Romish priesthood, and the true origin of all the turbulence and disaffection of the Irish Papists.

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 119.

CHAPTER VII.

JAMES II.—HIS POPERY AND PERSECUTIONS—JUDGE JEFFREYS.

"Be thou a covert to them from the spoiler."

ENGLAND was now called to engage in an unexpected struggle. The severe lessons her people had learnt from the hands of Rome were still fresh in their memories, and they resolved to fight for the freedom they had lately enjoyed. The reign of James II. cannot but be looked upon as a most important period in history. Ascending the British throne with every expression of attachment and regard to the Reformed Church and promises of toleration to every subject, his very first act was to shock the feelings of every Protestant, by apostatising and openly celebrating the Romish service in the palace. His coronation, which shortly followed, was performed with every peculiarity of Romish splendour and superstition. Bishop Sancroft was ordered to abridge the liturgy, alleging that the day was too short to admit of such a long service; leaving the true reason obvious, namely, that it contained many things not agreeable to the feelings of the Roman Catholics. The ceremony of presenting the sovereign with a Bible on this occasion was omitted. Thus was a dark veil drawn over the horizon of England's fairest prospects, and the Lord's people felt that again a period was approaching when they should have to endure "cruel mockings and scourgings, yea moreover, bonds and imprisonments, not accepting deliverance, that they might obtain a better resurrection." In an early part of his reign the king took into his particular favour a man, at whose name "the world grows pale," for in Sir George Jeffreys all the crimes possible in human nature seem to have found their centre. He was in James II.'s reign what Bonar was in Mary's, but if possible in an aggravated form. He held the office of Lord Chief Justice, and in that character the first who seems to have felt his wrath was the good Richard Baxter, who was tried more with all the insult and indignity of lynch law than the calm justice of a judicial court. The storm which had long raged in Scotland now burst upon the defenceless Covenanters in all its fury. In this reign they endured the most heartrending violations of family ties and cruel persecutions for the sake of religion. One atrocity appeared to follow another, and many suffered violent deaths for alleged treason, who in reality were slaughtered in the cause of Christ's gospel. These escaped the fury of their enemies and joined to the "noble army of martyrs." While these scenes were going forward, James made bold strides towards Popery; he sent an ambassador to the Pope to make submission, and to obtain a re-admission of England into the bosom of Rome. Much as the people objected to these proceedings, Rome eagerly took advantage of them, and the Jesuits began to erect colleges and chapels in all parts of the kingdom. Four new bishops were nominated, and consecrated in

the king's chapel, and went forth to exercise their ecclesiastical functions, invested with the title of Vicars Apostolic. These men exerted their utmost influence to draw England more and more under the dominion of the papacy. Nevertheless the people seemed determined to maintain their independence; and thus a continuance of cruel persecution was kept up in many parts of the kingdom, against true Protestants in England, and the noble Covenanters in Scotland. One youthful maiden very strikingly bore testimony to her faith, in Scotland. Being secured to a stake where the Solway tide was about to turn, she was asked if she would abjure Christ and attach herself to the religion professed by her king; but she exclaimed, "No;" she would rather suffer death than purchase life by apostasy, and after being twice released and bound again, she exclaimed, "I am Christ's, let me go;" and the returning waters closed over her in death. In this eventful year, 1685, the Monmouth rebellion alarmed every part of the kingdom. It is difficult to pass an opinion on a matter such as this. Rebellion is a crime of a deep dye; but when provoked by tyranny and oppression, when the makers and defenders of the laws are men as guilty as those who break them, it becomes a delicate point to decide. We cannot but attribute the origin of this rebellion to the ambition of one man, James Duke of Monmouth, nephew to the king of England; but as to many who joined themselves to his standard, we cannot doubt that their motive was the defence of Protestant freedom. It cannot be denied, that when the constitution is violated, when Government becomes an arbitrary power, and the real weal of the people becomes a matter of insignificance, resistance is fully justified, and is sure to be the result; and so it was then. James's conduct had warranted a general mistrust and dissatisfaction in the minds of his subjects. When therefore the rebellion broke out, at last the real feeling of the Protestants was manifest. The brave Earl of Argyle was the first who suffered in connexion with it. He landed in Scotland and led on his troops till taken prisoner and carried to Holyrood, where he was tried and sentenced to death. On the scaffold he was attended by divines sent from the king, and not those of his own persuasion; nevertheless he listened to their useless exhortations with silence and respect; but when one asked him, "My lord then dies a Protestant?" he firmly responded, "Yes, and not only a Protestant, but with a heart-hatred of Popery, Prelacy, and all superstition." He then laid his head on the block, which was soon placed on the top of the Tolbooth, where that of the brave Montrose had formerly decayed. At almost the same time the head of another appeared in Edinburgh. It was that of Rambold, who with his last breath declaimed against any other feeling than zeal in the cause of Protestant liberty, as a motive for the part he had borne in the rebellion. On the scaffold he raised his voice against papal tyranny with such vehemence that the soldiers were ordered to strike the drums lest his voice should be heard by those around. Monmouth soon succeeded these, his followers. Not very long after the heartless devastations in Argyleshire, he arrived from the Hague, and landed in England. He pushed his way through danger and blood, on to Bridgewater and Taunton, where he was met by joyful crowds, among whom the foremost was a party of young females, one of which presented him with a Bible of great cost. He took the book with reverence, mingled with his usual winning courtesy, exclaiming, "I come to defend the truths contained in this book, and to seal them, if it must

be so, with my blood." Still urged by an ill-advised and hasty zeal, he advanced as far as the well-known plain of Sedgemoor, where the last battle was fought on English ground. Here the royal cause, by reason of its superior numbers, gained the victory. Monmouth and his principal followers were taken, and some hundreds were executed on the gallows on the road from Bridgewater to Western Toyland. Monmouth himself received sentence of death. In him we have, it is to be feared, a painful example of disappointed ambition. What may have been the motive by which he was impelled, or the reality of the attachment he professed to feel towards religion, is not ours to determine. "I dis a Protestant," he exclaimed. This painful recital we would fain have passed over, but could not without dissolving the connexion it bore to the succeeding acts of persecution and violence which took place immediately under the command of the Lord Chief Justice Jeffreys. When he arrived on the never-to-be-forgotten Western Circuit, it was to make sport of human blood; and the names of many devoted servants of Christ appear among those who endured the utmost cruelty and indignity at the hands of this unjust man, as having connexion with the rebellion of Sedgemoor, but many of them indeed died for the sake of the Master they loved. "They gloried in tribulation," their end forming a copious appendix to the Marian Martyrology. In this savage work the court readily assisted, and even the queen and her ladies (forgetting that humanity which is the glory of their sex) were not behind in urging extortions of the most exorbitant nature to be made on those against whom the sentence of death could not under any semblance of justice be passed. To appeal to the king in such times was no less than useless; for, says his minister Churchill, laying his hand on a marble mantel-shelf, "this is not harder than the king's heart." Such was the state of affairs when Jeffreys repaired to Hampshire, where he executed a delicate and gentle female of the name of Alice Lisle. From thence he went to Dorchester, where in a few days 292 persons received sentence of death. From Dorchester he proceeded to Exeter, where he did similar work; from thence he went to Somersetshire, where the slaughter was such that the bishop of that diocese wrote to the king, describing with pathetic eloquence the deplorable state of the country, the air of which he declared to be "tainted with the odour of death." But to no effect; the king remained inexorable. He shortly afterwards made Jeffreys Lord Chancellor, an honour conferred as a mark of approbation and reward for the eminent services he had rendered to his country. Thus stimulated, Jeffreys passed on to London, which soon groaned beneath his touch. Here among other cruelties he sentenced Elizabeth Gaunt to be burned alive. She was a woman whose life was spent in doing good, and the crime for which she suffered was that of sheltering in her house a Puritan minister, who was afterwards taken at Sedgemoor. Precisely like Alice Lisle, she met death calmly, regarding the injunction of her Divine Master, who said, "Inasmuch as ye do unto the least of these my brethren, ye do it unto me." Seeing a brother in need she "did what she could." "A stranger, she took him in; hungry, she gave him meat." The latter of these martyrs left a letter in which the following remarkable sentences occur:—"My fault was one which a prince might well have forgotten; I did but relieve a poor family, and lo, I must die for it; but in that they have injured myself, I forgive them; but in that they were enemies to that good cause which

will yet revive and flourish, I leave them to the judgment of the King of kings." Her execution was followed by a series of persecutions of the dissenting bodies of Christians. The places of their meeting were frequently changed, and many were the methods they took to avoid being surprised by the king's soldiers, whose orders were to seize the preacher and scatter the flock. Nevertheless they were often discovered, and numbers suffered in consequence. Some sought refuge in flight; among these was the celebrated John Howe. Such was the condition of our land under the last Romish monarch. Thus was the strength of England reduced by the slaughter of her sons.

"Horror indeed hath filled our heart, and paled the throbbing brow,
To hear of these atrocities that fill'd all England now;
And as we read each harrowing tale of unexampled woe,
Deep indignation mingles with the burning tears that flow.
And punishment on those must fall whose Church with direful hate
Hath doom'd our brave old ancestors to such appalling fate.
But if a purer faith be ours than that which Rome can own,
Oh, let the difference of our creed be in our actions shown!"

NEW ROMISH MOVEMENT.

TO THE EDITOR OF THE ST JAMES'S CHRONICLE.

SIR,—Here is another move in the well-considered course of action of the Romanists in England :—

A MISSION TO THE SICK AND DYING.—Nineteen Sisters of Charity have left Southampton, in the Royal Mail steamer *Seine*, to attend on the sick and dying. Many of them were persons of high standing, and they were clad in coarse garments, with large white bonnets. They attended the Catholic Church of St Joseph in Southampton, on Sunday morning, and were seated beside the altar. The Rev. Father Mount delivered an impassioned discourse, in which he eulogised the self-denying virtues of these ladies, and a beautiful choral service was performed on the occasion, consisting of some of the choicest of Mozart's sacred music, sung by Mrs Davis, of London, and a full choir.

All this is manifestly an exhibition. Two objects will be gained—the public eye will become accustomed to *these* strange dresses and proceedings, and these will be followed by still stranger dresses and proceedings, until, at length, the host will be carried through the streets, and the Fête de Dieu and the Fête de la Vierge celebrated in public. Whither these nineteen sisters were going, or why there should be such a parade of charity—the very nature of true charity being retiring and unobtrusive—we are not informed. The Romanists have succeeded, to a great extent, in making Popery a State religion, and they will not rest until they make it *the* State religion: that is the explanation.—Yours,

VIOLE.

CONVERSION OF THE PURSE.

A ZEALOUS Christian of former times, Captain Webb, when any one informed him of the conversion of a rich man, was wont to ask, "*Is his purse converted?*" Without the conversion of *his purse* the liberal-hearted captain could not credit the conversion of the man. In this he agreed with Dr Adam Clarke, who used to say, "He did not believe in the religion that costs a man nothing." The religion that *costs* nothing

is no religion at all ; and the being converted, *all but the purse*, is no conversion at all.—*Herald of Mercy*.

[An old Scotch minister was in the habit of eagerly asking, when he heard any person commended as "a very fine man," "Pray had you ever any money transactions with him?" The most true if not the most dignified spiritual pulse is often to be found in the pocket.]

REV. G. T. FOX ON OUR PRESENT PROSPECTS.

THE following letter from the Rev. G. T. Fox of Durham to Dr Wylie is worthy of careful perusal, as containing the opinions of a thoroughly able, practical, and intelligent minister of the Church of England in regard to the present state and prospects of the country :—

DURHAM, Oct. 28, 1865.

MY DEAR DR WYLIE,—I deferred answering your letter till I had read your book, for which I sincerely thank you. I cannot say I have read it with pleasure, for it is a book to make the blood boil, and the heart both sick and sore. In it you have graphically and forcibly portrayed all the dangers of our times, over which I have long sorrowfully brooded. I don't know whether you had old John Bunyan in your eye, when describing the tactics of Rome since 1829 in her assault upon our Protestant fortress, but I was struck with the completeness of the resemblance between his "Holy War," wherein he describes the schemes, and tactics, and success of Diabolus in his attack upon Man-soul, and your truthful representation of Rome's policy and its success in our own land.

I am not quite sure that I entirely agree with you in ascribing the Tract movement to the direct agency of Jesuitism, and that Newman and his co-adjutors were Papists in disguise—*ab initio*. Many of these men were the children of honest Protestants, and were bred as such. My theory is that Diabolus, in his attack on the Protestantism of our land, began by forming two armies—the Popish army, and the Puseyite army—and as the hearts of all unconverted men are under his control, he had as free access to the scholars of Oxford, as to the Jesuits of Italy. He selected the cleverest, the ablest, the most suitable for his purpose ; he organised them, instilled into them the doctrines which they embodied in the "Tracts for the Times," and thus he had the great advantage of two detachments of the same army, the one fighting openly outside the walls ; the other secretly within. When the traitors within had been sufficiently drilled, then they corresponded with the enemies outside ; sometimes forsook the citadel and joined the enemy openly, especially when their honesty began to be suspected, and their tactics exposed ; but more generally they have remained, knowing they could do more mischief within and under their thin disguise.

There is only one other remark I would venture to make—exhaustive as your book is of the subject it handles, there is just one topic I wish you had given more prominence to, and that is to have refuted, with your heavy metal, the stock argument of our liberal* politicians which they mainly rely upon.

* By the term "liberal," I don't mean exclusively the party which generally goes by that name. I use the word in a different sense, to describe that false liberalism,

They will tell you—"We have nothing whatever to do with the question, whether Romanism be a true religion or a false one, but a large number of our fellow-countrymen are Roman Catholics, they pay their share of the taxes, and are entitled to their share of the public money, for the purposes of education and religion." * Another pet argument is, "Surely nothing can be worse than ignorance; it is that which degrades the human character, makes men savage, and the tools of popular delusion. Irrespective of the truth of religion, it is far better the people should be educated, than uneducated; and as we can't give them a Protestant education, better they should have a Roman Catholic one, than none—hence we ought to contribute to the education of our Roman Catholic countrymen from the public money." †

I should feel the more anxious that these topics should be prominently handled, if I had any sanguine hope that our legislators would read your book—but I confess I have not. It is one of the great evils of the day, that you cannot get access to the ear of the nation, and least of all to the few who rule the nation. Thus Diabolus, in the prosecution of the war, has provided fetters even for Dr Wylie; and though he cannot prevent you from writing an able book and exposing all his tactics, yet he has laid an interdict on the book, and will not suffer it to be read. A small section of the community are beyond his power or beneath his contempt, the religious—these will buy, and read, and mourn; but your Puseyite, your infidel, and above all, your political leaders, will not look at it, but turn away with contempt, or if they do read a few pages, soon cast it from them, as the narrow-minded rant of a controversial fire-brand.

I have been looking on for sometime at the rapid progress of events in our midst, and have been asking myself the question, "Wherunto will these things grow?"

In the Church of England things are degenerating most rapidly. Although we have had in times past many seasons of deadness, and many internal evils to mourn over, yet if we except the Laudian period, the Church of England has always been a bulwark against Popery. I fear it is ceasing to be such.

Three features may be noted—

1. The Puseyite heresy, after having been for a while snubbed, has broken out again with greater virulence than ever. One cannot shut one's eyes to these two facts—the rapidly increasing numbers of Puseyite clergy; and secondly, the growth of their doctrines, the progress of their

which ignorance of the nature and genius of Popery has produced, under the influence of which Conservatives and Liberals alike are bent on surrendering our Protestant principles, striving against each other, who can bid highest for Popish votes.

* One obvious answer to this is that Hindoos and Mormons also pay taxes, and therefore have as good a claim to be endowed—if the principle in question were adopted—as the Papists.—En.

† Two answers may be given to this. It is not admitted that education cannot be communicated to the Romanists in any other way. The priests are anxious that this should be understood, but the experience of education in America proves that it is a delusion. It has been proved, moreover, that Romish schools are established sometimes, not to give instruction, but to prevent their dupes from receiving instruction elsewhere. Children long in Popish schools have been proved to be incapable of putting two letters together. But, after all, is it better to be ignorant, or educated in superstition, idolatry, and all mischief?—En.

views, the ultraism of their present position. Why the Puseyites of the "Tracts for the Times" were mere babies to the full-grown Puseyites of the present day.

The drivelling frivolity of their practices is something so disgusting and contemptible, that one really hasn't patience to see men of education, who have passed through a university, devoting the energies of their minds to dressing up altars, falsely so called, with flowers, and rigging themselves out in gaudy trappings, after the fashion of Rome. But they are wise in their day and generation, being drilled by Diabolus. The object of all this nonsense and tomfooleryism, is to accustom the Protestant eye to Popish externals, that the transition may not be so great at a future day.

Thus the great metropolis has been selected for the chief theatre of such performances, and dozens, I had almost said hundreds, of our London churches are now transformed into mere Popish mass-houses. Alas! that it should be a Scotchman who, by his feeble rule, has suffered things to come to this unhappy pass!

2. The next gloomy feature is our infidel party. Long since, Bishop McIlvaine foretold that Puseyism would give rise to a flood of infidelity. It has come to pass. And here we labour under the additional misfortune, that it enjoys the smile, the sunshine, the patronage of Royalty; and I may add also, that Scotland contributes her quota to increase the mischief; the chief contributors to "Good Words," whose names I need not transcribe, are hand and glove with our Stanleys, Colensos, Kingsleys, and Maurices, in doctrine and purpose, and bask likewise in the sunshine of Royalty.

3. And, thirdly, I must remark on the decay of Evangelism in our church. We have just lost Stowell—M'Neile is aging, and the standards of our Protestantism and Evangelism are dropping off one by one. Where are the men, I often ask, to take their places? I cannot hear of them. There is a great profession of Evangelism, it is true, but it is a feeble diluted species. Many men who call themselves evangelical, are largely imbued with Broadchurchism, and have a dread of Calvinism. Our old standards of last century, when the Church of England awoke from its long slumber, transmitted their distinctive theology, which was essentially Evangelical and Calvinistic—our Venns, Berridges, Scotts, Newtons, &c., to a succeeding race,—our Haldane Stewarts, Stowells, M'Neiles, and others, who either have passed off the stage of life already, or are rapidly doing so—and though we have a few very faithful and powerful leaders still left, and many godly men, labouring in more retired spheres, yet my painful conviction is, that the standard of evangelical doctrine is lowered by many of those who profess it, and that our ranks are not being recruited by "workmen who need not be ashamed."

When I reflect on these signs of the times, is it to be wondered at that I should take a gloomy view of our prospects, and feel that the Church of England is daily becoming less and less a bulwark against the inroads of Popery? But if I ask the question, How is this? the response comes back to me, "an enemy hath done this." Not only an enemy, but *the* enemy—the great enemy who, having a design to overthrow the Protestantism of Britain, knew full well that in order to accomplish his purpose, he must not merely employ the tactics you have so ably exposed, in his Romish army, but make an attack also on the Church of England,

and utilise it to his own purpose, employing it as a sort of nursery garden to cultivate young saplings, which in due time could be planted out to advantage, where he, the head gardener, knew they would yield him most profit. Besides which, most of our legislators are Church of England men; and though, alas! the religion of the House of Commons is at a low ebb, and its Protestantism at a yet lower, yet it would be a great point gained, if the rising generation, who are shortly to be legislators, could have their young minds so imbued with the essential principles of Popery, under the guise of Puseyism, as to be utterly emasculated and entirely disqualified for defending our liberties from the assaults of that open Popery, on which they have learned to look with so tender an eye.

That things are drawing to a crisis would seem strongly probable. As far as the Church of England is concerned, three such utterly discordant parties can hardly remain bound together much longer, if things are carried with as high a hand as they have lately been. Discordant as the views of Puseyite and infidel are, whenever the conflict comes, you will find that, as Herod and Pontius Pilate were made friends together when Christ was their common object of attack, so will the Puseyites and infidels combine in one phalanx, to give efficacy to their common hatred of Evangelism.

As to that other great conflict with Popery pure, you are as well able to judge as myself when the disruption is likely to occur; but I fully believe our infatuated rulers will go on surrendering one fortress after another, till we have nothing left; and then, perhaps, after the yoke has become intolerable to the nation, we may have a stand-up fight; but the danger is, that in the process, the Protestantism of the nation will have evaporated, and a degenerate people, accustomed to the yoke, may succumb, and disgrace the name of their Protestant ancestors, who bought with their life's blood the privileges and rights they have so lightly thrown away.

Anything I can do to help the circulation of your invaluable book, I shall be most happy to do; and remain, yours most truly,

G. T. Fox.

POPERY AND STATUARY.

AMONG the sculpture at the Dublin Exhibition is a gigantic marble statue of the Pope, holding a scroll, on which has been recently discovered a Latin inscription, which translated is, "We declare, pronounce, and define that the blessed Virgin, at the first moment of her conception, was born free from the stain of original sin." Such an attempt at propagandism, in such a place, naturally caused some scandal; but it is suggested that, now the thing is made public, the left hand of the figure should be also supplied with a scroll, bearing the text from Isaiah—"Is there not a lie in my right hand?"—*Essex Standard*.

A NEW PROOF OF ROMISH INTOLERANCE.

IN Belfast a new illustration has been furnished of the unaltered intolerance of the Romish system. The Roman Catholic working classes of that thriving town projected a Literary Institute, on the principle of

"limited liability," but behold! Dr Dorrian, the Popish Bishop, has given them to understand that he will resist such a scheme to the uttermost, unless his own conditions are complied with. And here are his conditions:—

1. The approval by the bishop of such articles of association as he shall judge satisfactory, and their adoption as the basis of any new company to be formed.

2. The same right, on the part of the bishop, of approving the rules of management of lecture-hall, library, and news-room.

3. A veto by the bishop on any member acting on the Directory, whose morals, religious principles, and habits of life, the bishop may object to.

4. The approval by the bishop, or one appointed by him, of all books and newspapers to be admitted for reading into news-room or library; and the like approval of any lecturer to be invited to lecture for the members.

If these conditions be not the basis of the institute, I wish to give fair notice that, by whatsoever name the new association be called—and to change the name, if such be in contemplation, is not a very hopeful sign—I shall consider it my duty, for the protection of my people, to debar from sacraments all and every one who may become a member, or aid in its construction.

Is not Rome marvellously changed, O ye credulous and hood-winked Protestants? The attempt to form the Institute has since been abandoned.

POPISH ASSUMED TITLES.

THE following letter was sent by the Rev. Dr Armstrong, of Burslem Rectory, to a clergyman in England. It concerns a matter much more important than many half-informed Protestants imagine:—

RECTORY, BURSLEM,
Oct. 23, 1865.

MY DEAR SIR,—I am very glad to hear that my little services in Burton-on-Trent have been useful.

I have for many years been a sincere opponent of the great apostacy; and I wish well to every effort that is made against it.

But I must be candid with you, that I have always been offended with the ascription of titles to the Bishop of Rome's nominees in this country by Protestants, and I regret to say your Society has in its printed papers constantly given the title of "Cardinal" to the late Dr Wiseman, a man who (under the Bishop of Rome) has been the great aggressor against the dignity of the Queen, and the nation and Church of England.

I am quite aware that my objections on this score have been considered frivolous, but that does not in the least degree affect my opinions on the subject. I have succeeded in convincing many of the absurdity of their gratuitously flattering Popery, and I am happy to say the Scottish Reformation Society never act so inconsistently. The acts of individuals are comparatively of little consequence, but an aggressive society ought to aid public opinion, and to be very exact in their terms.

As a Church of England clergyman, I have subscribed the thirty-nine Articles, and the thirty-seventh declares that "the Bishop of Rome hath no jurisdiction in the realm of England."

How can I maintain that, and still acknowledge his jurisdiction in giving his pompous titles to British subjects?

In fact, by calling Wiseman Cardinal, I acknowledge that the Bishop of Rome hath jurisdiction in this realm of England.

I have nothing to say to his giving titles to his own subjects, or to any foreigner who acknowledges his jurisdiction, but in this country it is *not acknowledged*. I consider it a betrayal of Protestantism to acknowledge it. I never find, when any of our state authorities had to deal with Wiseman, that that title was acknowledged; and when his secretary appeared in court, his presentation was cancelled by order of the Queen. My blessing on Her Majesty for that. Why should I acknowledge titles which Her Majesty ignores?

It is probable I may be considered very punctilious in this; be it so—I am not more so than Her Majesty.

I have often been reproached by Romanists for not acknowledging Wiseman's Popish titles, and my conduct contrasted with your Society's liberality in acknowledging it; but this only proves that I am right, and that they feel sensibly the ignoring of their titles. And it proves what a value *they* attach to them. Again I say, am I to succumb to this pretension on their part, particularly when I know that they frankly despise every dignitary of our Church?

I feel the more disposed to respect the Scottish Reformation Society for their ignoring of Popish titles, since the Papal aggression was not against the Presbyterian Church; but in Scotland I found many who resented the aggression against the Church of England, as if it were against themselves: they consider themselves our fellow-Protestants and brethren. But I find this fellowship does not exist in some quarters in England.

It is possible Dr Manning may have a "Cardinal's hat" presented to him by his master in Rome; if so, are we immediately on hearing of His holiness's condescension to our countrymen, to acknowledge his title? I shan't; others may do as they please.

I should be very glad if your Society saw its way to alter its course; but whether or not, I can't alter mine, being a matter of conscience and principle. And I don't see what is the use of offending a faithful Protestant (such as I trust I am) just to gratify the vanity of the Bishop of Rome's nominees and their supporters in the country. It is true my support to any Protestant society is not very great, but it is greater than will be received by Popery through flattering their insolent names.—I remain, &c.,

JOHN ARMSTRONG.

PROTESTANT INSTITUTE OF SCOTLAND.

DR WYLIE'S INTRODUCTORY LECTURE.

ON Saturday, Nov. 11, the introductory lecture to students attending the classes conducted under the auspices of the Protestant Institute, was delivered by the Rev. Dr Wylie, in the Hall, 17 George IV. Bridge. The following gentlemen accompanied Dr Wylie to the platform:—The Rev. T. Main; Rev. Mr M'Ewan, Knox's Church; Rev. Jonathan Watson; Rev. Mr Braidwood, missionary; John Miller, Esq. of Leithen; J. Holt Skinner, Esq.; James Blackadder, Esq.; J. Dick, Esq.; W. G. Camels, Esq., &c. There was a numerous attendance; and the proceedings were opened with prayer by the Rev. Jonathan Watson. Dr Wylie announced his subject to be "Christ the Centre of the Church, and the Church the Centre of the World." The rev. lecturer gave an outline of the history of the Christian Church, from its origin during the dark ages, and at, and subsequent to, the Reformation. At the present day, science, commerce, and letters were seen centering around the Church, and the ploughshare of war was going round the earth, rooting out everywhere those gigantic systems of idolatry and slavery which burdened it. Not a war had been waged for the past ten years, whether in China, India, Turkey, Italy, or America, but had that result. A black cloud was now appearing on the horizon of our own country, and there was reason to fear that there would be scenes of judgment. But there was no cause for despair, for if the heavens and the earth were to be shaken, it was in order that a new heaven and a new earth would rise out of them.

Dr Wylie concluded amidst applause.

Dr Wylie also delivered an introductory lecture to his class in Glasgow on the same evening. The meeting was crowded. The Rev. Dr M'Gillivray has also made a most successful commencement of his classes at Aberdeen. The Hall was crowded. Ministers and elders of all depositions

minations were present, and great interest was manifested. In addition to the ordinary class prizes and others previously intimated, the following have now been formally announced :—

PRIZE IN HISTORY.

A prize of £5 for the best examination, to be conducted in writing, on the Rev. Dr M'Lauchlan's History of the "Early Scottish Church." This prize is open to members of all the students' classes in connexion with the Protestant Institute in Edinburgh, Glasgow, and Aberdeen. The examination will take place simultaneously in the respective class-rooms on the first Saturday of March next, at two o'clock. The Rev. Dr M'Lauchlan will be the final adjudicator.

DUNDEE.

Prizes of ten, six, and four guineas for the best Essays on "Monastic and Conventual Institutions,—the rise of the principle in the early ages,—its development into regular monasteries in the middle ages,—their opposition to the Word of God, and the evils which have resulted from them to Society and to Civil Liberty, as exhibited in the History of the Middle Ages, and at the time of the Reformation in England and Scotland, and at the present day abroad, especially in Italy, and in our own country." These prizes are offered to parties residing in Dundee.

The Essays, accompanied with a sealed envelope containing the author's name and address, with a motto on the outside corresponding to a motto on the Essays, to be lodged with Mr Badenoch as above described, on or before the 28th February 1866. The following clergymen in Dundee have agreed to act as adjudicators of the prizes, viz.—Rev. A. Taylor (Estab.,) Rev. Thos. Hill (Free,) Rev. James Wilson (U. P.,) Rev. R. T. Irvine, M.A. (Cong.,) Rev. John Kidd, B.A. (Ref. Pres.,) Rev. Wm. Robertson (Orig. Sec.)

Further information may be had by applying to Mr Badenoch. See also the *Bulwark* for November and December current.

Prizes of three, two, and one guineas to the members of the class in Dundee, conducted in connexion with the Dundee Branch of the Scottish Reformation Society, who may stand the best examination on the subjects treated of in said class. Full information of the class may be had by applying to Mr J. R. Cooper, Secretary, or to Mr R. J. Niven, Corresponding Secretary of the Branch Society, Dundee.

HAWICK.

Prizes of £5, £3, and £2 to parties residing in Hawick, who will stand the best examination on Dr Begg's "Handbook of Popery." This examination will take place on the last day of February 1866, in St Mary's Parish School-room, at eight o'clock. The following ministers in Hawick will act as adjudicators, viz. :—Rev. J. Thomson, Rev. J. Macgregor, and Rev. J. M'Ewan. Copies of the Handbook may be had at Mr Dalgleish's, bookseller, Hawick.

ENGLISH RAILWAYS AGENTS FOR POPERY.

THERE is something perfectly startling in the profound stupidity on the one hand, which prevails amongst almost all classes in England on the subject of Popery, and, on the other, as a result in the singular effrontery of the agents of Rome there. On a recent occasion we copied the following placard, exhibited in flaming red letters at the Preston Station of the London and North-Western Railway :—

Grand drawing of prizes on the plan of the Art Union. Last week but one for the sale of tickets. Preston, July 31, 1865. £400 worth of prizes for sixpence. Tickets SOLD HERE.

Is there no Shareholder prepared to call the Directors to account for such a daring and illegal use of their premises and servants? The company itself, indeed, ought to be prosecuted and punished severely for such flagrant misconduct.



ROMISH INTOLERANCE TO THE DEAD.

ONE of the tokens of the implacably savage spirit of Rome is, that it follows men beyond death, and tries to take vengeance on their dead bodies by refusing them burial. Of this we have abundant evidence in the past, and in Spain, Cuba, and other Popish countries at present. The following is a very recent instance of this savage peculiarity :—

PUERTO RICO.

We (the *Protestant Alliance Circular* of October 2, 1865) have received the following statement from the British Consul at Puerto Rico, with an urgent appeal for funds to carry out the object :—

About two thousand British seamen, most of whom are Protestants, annually visit the port of "San Juan," the capital of the Spanish Island of Puerto Rico. Here they are subject to the fatal effects of yellow fever and other tropical epidemics, but no better place of interment than the sea-shore was assigned for the bodies of those who died. For some years, owing to the humanity and Christian charity of the Provisoria, or ecclesiastic under whose charge such matters rest, the bodies of the defunct Protestants were interred in the Roman Catholic cemetery, no questions being asked respecting the religion that the dead had professed ; but this officer having been changed, his successor announced that for the future the law was to be enforced, and none but Roman Catholic interments permitted. Shortly after this, the mate of an English vessel was killed through falling down the hold of his ship, and the body being refused admission to the cemetery, was indecently interred in an open road, where it was disturbed by the pigs and dogs which wander about that part of the city.

Strong remonstrances having been made to the Captain-General by the British Consul, that enlightened gentleman immediately ordered that a piece of ground should be made over to him for a Protestant cemetery. The opposition of the Provisoria was, after much negotiation, with difficulty overcome, and a piece of almost inaccessible ground granted, upon condition that no religious services were to take place at the interments; the Consul accepted this ground, *saut de mieux*, had it surveyed, and an estimate made of the expense for modestly enclosing it and making steps up the cliff to render it accessible. This was fixed at £160, but it might possibly reach £200; but this sum, or any portion of it, her Majesty's Government refuses to give, as the Act of Parliament only authorises it in such cases to grant a sum equal to that subscribed by the British residents upon the spot. But, notwithstanding its commerce, whose value exceeds £5,000,000, there are no British residents at Puerto Rico (the Consul and family excepted,) for the Spanish Colonial Law practically excludes them, by obliging every person intending to reside more than forty-eight hours there, to swear that he or she is a Roman Catholic; thus 2000 British subjects annually run the risk of having their bodies desecrated, and the feelings of their friends harrowed, for the want of this trifling sum; and it is to be hoped that that which cannot be obtained from the Government may be collected from the private charity and patriotism of our Protestant countrymen in England, particularly when it is remembered with what difficulty a Protestant cemetery was obtained at Madrid;—it would, indeed, be reprehensible if another were lost in another Spanish city, after it had been so unexpectedly obtained.

Contributions will be thankfully received by the Secretary, Charles Bird, Esq., at the office, or they may be paid to Messrs Ransom & Co., Pall Mall East, to the account of the "Cemetery at Puerto Rico."

THE NEW POPISH MOVEMENT IN SCOTLAND.

OUR readers will be glad to learn that the Prison Board of Edinburgh have unanimously declined to grant the application of the Roman Catholic Bishop, requesting the Board to allow a priest appointed by him to visit all the prisoners whose names appear in the register as Roman Catholic, whether sent for or not. They are allowed to come if asked. We hope that all our Prison Boards in Scotland will follow the precedent which has thus been laid down, in the disposal of similar applications by the Romish priests, if made.

THE SERVANT GIRL AND PRIESTLY IMPUDENCE.

We copy the following from the *Record* :—

"In the interests of servants and their employers, as well as of all those to whom the cause of our common Protestantism should be dear, may I ask the favour of a place in your columns for the following narrative of facts, communicated to me by an aged lady of my acquaintance high in Christian character and position, and verified by her informant, a most respectable young woman, when questioned by myself on the subject? I believe the narrative to be authentic, and as such a timely warning to careless Protestants to acquaint themselves, by reading and other-

wise, with the various methods by which an unscrupulous priesthood, comparatively unheeded, is prosecuting its pernicious objects in our midst, that they may be the better able to resist it. The incident, I may observe, has already served to quicken the dormant Protestantism of my aged friend.—I am, sir, your obedient servant, H. J. BROOKMAN.

"PROTESTANT ELECTORAL UNION 3 CRAVEN STREET
STRAND, Oct. 1886.

"On the 19th September,' says the lady, 'I sent my servant, aged seventeen, by train from Brighton to Kensington, to prepare the house for my return. She was alone in a second-class carriage, into which stepped a priest and four nuns, or 'Sisters of Mercy.' As soon as the train started the priest asked my servant where she was going, and of what religion she was. She replied that she was going to London, and that she was a Protestant. He asked her to consent to become a nun, but she refused. He described the nunnery as a most delightful place, and said that if she was once there she would never wish to come out again; that she would not have to work for her living any longer, but would be a lady (!) and would have a suit of clothes given to her. He also said that he would teach her seven languages, and then added, 'If I give you a sovereign will you come?' She replied, 'No, I will not.' Afterwards he tried to induce her by showing her six sovereigns, which he promised to give her if she would go with him. When she refused them also, he said, 'If I give you twelve sovereigns will you come?' She answered decidedly, 'No, not for twenty.' During the rest of the journey he frequently renewed his solicitations, and said that if she would only accompany him to the convent, and just look in at the door, she would not be obliged to enter if she did not like the appearance of the place. He further offered her a silver cross, which she also refused, as well as one of the rings off his finger. He then threw some liquid out of a green bottle over her, and signed her forehead with the sign of the cross, pronouncing words she did not understand; after which he said, 'Whether you will or not, you are now a Catholic, and your soul will be lost if you renounce that religion.' She was much frightened, and felt quite faint, and she put her head out of the window to recover herself. One of the nuns remarked, that she looked pale, and that it was in consequence of her religion. They spoke occasionally to the priest, but she could not understand them. The priest spoke to my servant in some foreign language, and then remarked that the ignorance of Protestants was very great, 'because,' said he, fixing his eyes on her, 'you do not know what I am saying, though I am speaking to you.' He took from his pocket a box containing a wafer, a piece of which he offered to her, telling her that it was the body of Jesus. This she refused. He then asked her where she lived. She replied, 'that is my business, sir, not yours.' 'Because,' he added, 'I could then come and pray with you' (!!)

"When the train reached Kensington, he took her hand, and, holding it tightly, again asked her to go with him to the nunnery, telling her that she need not go in if she would only look inside, and that there was a carriage waiting to take him there. When she again replied that she would not go, he said, 'I never saw such a strong-minded girl as you are;' adding, 'It is extraordinary that we cannot get young girls to go with us to such beautiful homes.'"

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

There have been presented to the library of the Protestant Institute a complete file of the *Witness* newspaper, 24 vols., by the Rev. Mr Duncan, Free Church, minister of Temple, near Edinburgh; also by W. R. M'Phun, Esq., publisher, Glasgow, a complete copy of the *Church of Scotland Magazine*, 4 vols. Other donations of books, bearing on the history and doctrines of Romanism, will be very thankfully received.

The friends of the cause will be glad to hear that nearly five hundred volumes have been lately purchased for the library, consisting chiefly of the most valuable standard works on the controversy. It may be said that the library of the Institute at Edinburgh is now the most valuable of its kind in the kingdom, if it is not unique.

MR GLADSTONE'S ADDRESS AT EDINBURGH.

In retiring from the office of Lord Rector of the Edinburgh University, Mr Gladstone made a singularly comprehensive and brilliant address. From this address we present our readers with the following suggestive extracts. Speaking of the superiority of revelation to the highest forms of mere human reason, he says—

But indeed there is no need, in order to a due appreciation of our debt to the ancient Greeks, that we should either forget or disparage the function which was assigned by the Almighty Father to His most favoured people. Much profit, says St Paul, had the Jew in every way. He had the oracles of God: he had the custody of the promises: he was the steward of the great and fundamental conception of the unity of God, the sole and absolute condition under which the divine idea could be upheld among men at its just elevation. No poetry, no philosophy, no art of Greece, ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbour, on which "two commandments hang all the law and the prophets," and which supplied the moral basis of the new dispensation. There is one history, and that the most touching and most profound of all, for which we should search in vain through all the pages of the classics—I mean the history of the human soul in its relations with its Maker; the history of its sin, and grief, and death, and of the way of its recovery to hope and life, and to enduring joy. For the exercises of strength and skill, for the achievements and for the enchantments of wit, of eloquence, of art, of genius, for the imperial games of politics and war, let us seek them on the shores of Greece. But if the first among the problems of life be how to establish the peace and restore the balance of our inward being; if the highest of all conditions in the existence of the creature be his aspect towards the God to whom he owes his being, and in whose great hand he stands; then let us make our search elsewhere. All the wonders of the Greek civilisation heaped together are less wonderful than is the single Book of Psalms. Palestine was weak and despised, always obscure, oftentimes and long trodden down beneath the feet of impetuous masters. Greece for a thousand years,

"Confident from foreign purposes,"

repelled every invader from her shores, and, fostering her strength in the keen air of freedom, she defied, and at length overthrew, the mightiest of empires; and when finally she felt the relentless grasp of the masters of all the world, them too, at the very moment of her subjugation, she subdued to her literature, language, arts, and manners. Palestine, in a word, had no share of the glories of our race; they blaze on every page of the history of Greece with an overpowering splendour. Greece had valour, policy, renown, genius, wisdom, wit,—she had all, in a word, that this world could give her; but the flowers of Paradise, which blossom thinly, blossomed in Palestine alone.

The Romish allies of the Government will not thank the Chancellor

for the following picture of the origin and mischiefs of the monastic system. Indeed, with such views it is difficult to understand how Mr Gladstone can be a party to allowing this abominable and unnatural system to have free course in our land again, not to speak of its being largely endowed by the Government, of which he is a distinguished member.

Divine truth contained in the gospel, is addressed to the wants and uses of a nature, not simple but manifold, and is manifold itself; though dependent upon one principle it consists of many parts, and in order to preserve reciprocally the due place and balance of those parts means that we call human are available, as well as means more obviously divine; and secular forms and social influences, all adjusted by one and the same Governor of the world, are made to serve the purposes that have their highest expression in the kingdom of grace. The gospel aims not at destroying this equilibrium, but at restoring it; and in the restoration it accepts, nay courts, and by natural law requires, the aid of secondary means.

It is manifest, indeed, that there was in Christianity that which man might easily and innocently carry into such an excess, as, though it would have ceased to be Christian, would not have ceased to seem so, and would under a sacred title have tended to impair the healthful and complete development of his being.

Rousseau objects to the Christian system that it is opposed to social good order and prosperity, because it teaches a man to regard himself as a citizen of another world, and thus diverts him from the performance of his duties as a member of civil society. "Far from attaching the hearts of the citizens to the State, it detaches them from it, as from all other earthly things. I know nothing more opposed to the social spirit. . . . A society of true Christians would no longer be a society of men. . . . What matters it to be free or slave in this vale of misery? The one thing needful is to go to Paradise, and submission to calamity is an additional means of getting there."

In an age and in a country such as this, it is not required, it is scarcely allowable, to seem to depreciate those forms of self-restraint and self-conquest which the spirit of man, vexed in its sore conflict with the flesh and with the world, has in other times employed to establish the supremacy of the soul, by trampling upon senses and appetite, and all corporeal existence. Even in the time of the apostles, it seems to have been manifest that a tendency to excess in this direction had begun to operate in the Christian Church. As time passed on, and as the spirit of the unrenewed world became more rampant within the sacred precinct, the reaction against it likewise grew more vehement and eager. The deserts of Egypt were peopled with thousands upon thousands of anchorites; who foreswore every human relation, extinguished every appetite, and absorbed every motive, every idea, every movement of our complex nature in the great but single function of the relation to the unseen world. True and earnest in their Christian warfare, they notwithstanding represent a spirit of exaggeration, which it was requisite to check, uprooting what they ought rather to have pruned, and destroying what they ought to have chastised, and mastered, and converted to purposes of good. That internecine war with sin, which is of the very essence of Christianity, seems to have been understood by them as a war against the whole visible and sensible world, against the intellectual life, against a great portion of their normal nature; and though as regarded themselves, even their exaggeration was pardonable and in many respects a noble error, yet its unrestricted sway and extension would have left man a maimed, a stunted, a distorted creature. And it would have done more than this. By severing the gospel from all else that is beautiful and glorious in creation, it would have exposed the spiritual teacher to a resistance not only vehement but just, and would have placed the kingdom of grace in permanent and hopeless discord with the kingdoms of nature, reason, truth, and beauty, kingdoms established by the very same Almighty hand.

Those principles of repression, which were indispensable as the medicine of man, were unfit for his food. What was requisite, however, was not to expel them, and thereby to revert to the mental riot and the moral uncleanness of heathenism, but to check their usurpations, and to keep them within their bounds; and this was to be effected not by prohibition or disparagement, but by vindicating for every part, and power, and work, of human nature, and for every office of life, its proper place

in the divine order and constitution of the world. The seed of this comprehensive philosophy was supplied by the words of the apostle : " Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, and if there be any praise, think on these things." And so the solid and fruitful materials of the Greek civilisation came in aid, by a wise Providence, of the humanising principles and precepts of the gospel, to assist in securing a well-balanced development of the powers of the Christian system, and to prevent the instruments designed for eradicating the seeds of disease from subverting the yet higher agencies appointed for the fostering and development of life in every region of our being and our activity.

The following short extract sets in a clear light one of the great leading sources of danger in the present day, and proves that this statesman in knowledge of the truth, is a good deal ahead of some of our professed theologians :—

We live in times when the whole nature of our relation to the unseen world is widely, eagerly, and assiduously questioned. Sometimes we are told of general laws, so conceived as to be practically independent either of a lawgiver or a judge. Sometimes of a necessity working all things to uniform results, but seeming to crush and to bury under them the ruins of our will, our freedom, our personal responsibility. Sometimes of a private judgment, which we are to hold upon the hard condition of taking nothing upon trust, of passing by, at the outside of our mental life, the whole preceding education of the world, of owing no debt to those who have gone before without a regular process of proof, in a word, of beginning anew each man for himself ; a privilege which I had thought was restricted to the lower orders of creation, where the parent infuses no prejudices into its litter or its fry. Such are the fancies which go abroad. Such are the clouds which career in heaven, and pass between us and the sun, and make men idly think, that what they see not, is not, and blot the prospects of what is in so many and such true respects, a happy and a hopeful age. It is, I think, an observation of St Augustine, that those periods are critical and formidable, when the power of putting questions runs greatly in advance of the pains to answer them. Such appears to be the period in which we live.

MONACHISM—MONKS AND MONASTERIES.

(Continued from p. 91.)

WHEN we to cite in this place the recorded sentiments of the most eminent writers on this subject, we should find them unanimous in holding the views we have above expressed. A few instances may suffice. " Henry VIII.," says Montesquieu, " resolving to reform the Church of England, ruined the monks,—of themselves a lazy set of people, that encouraged laziness in others ; because, as they practised hospitality, an infinite number of idle persons, gentlemen, and citizens, spent their lives in running from convent to convent. He demolished even the hospitals, in which the lower people found subsistence, as the gentlemen did theirs in the monasteries. Since these changes, *the spirit of trade and industry has been established in England.*" " If the monks in earlier times," writes the Abbé Raynal, " cleared the deserts they inhabited, they now contribute to *depopulate the towns*, where their number is very great. If the clergy have subsisted on the alms of the people, they, in their turn, *reduce the people to beggary.* Among the idle classes of society, the most prejudicial is that which, *from its very principles*, must tend to promote a general spirit of indolence among men." " They," (the monks,) says Blackstone in his commentaries on the " Laws of England," " fascinated the minds of the people by pretences to extraordinary sanctity, while all

their aim was to aggrandise the power, and extend the influence of their grand superior, the Pope. And, as in those times of civil tumult great rapines and violence were daily committed by overgrown lords and their adherents, they were taught to believe, that *founding a monastery* a little before their death, would *atone* for a life of incontinence, disorder, and bloodshed. Hence, innumerable abbeys and religious houses were built within a century after the conquest, and endowed, not only with the tithes of parishes, which were ravished from the secular clergy, but also with lands, manors, lordships, and extensive baronies. And the doctrine inculcated was, that whatever was so given to the monks and friars was consecrated to God himself, and that to alienate or take it away was no less than the sin of *sacrilege*."

In 1795, a very valuable "Memoir on the Advancement of Agriculture," was presented to the Supreme Council of Castile, by "the Patriotic Society of Madrid," in which, after tracing the origin of monasteries, they go on to say, "At the same time that the prevalent laxity of morals among the clergy multiplied the number of convents, the vices of the proprietary monks gave rise to the mendicant orders, who, increasing, becoming proprietary, and equally immoral in their turn, occasioned the necessity of continual reformations. The consequence of such a multitude of religious orders, and the enormous multiplication of monasteries, of proprietary monks, and others subsisting upon alms, has been the *robbing of the industrious classes in society of subsistence and support*." Even in priest-ridden Spain, the same writer tells us that "measures were taken by the government to diminish the number of the monks; and, in consequence of these measures, the number of monks and nuns was, in the course of twenty years, between 1768 and 1788, reduced from 84,122 to 71,607 persons."

With other two brief paragraphs we close these citations. In his "History of America," Robertson relates, that "in the year 1644, the city of *Mexico* presented a petition to the king, praying that *no new monastery might be founded*, and that the *revenues* of those already established might be *circumscribed*, otherwise the religious houses would soon *acquire the property of the whole country*: they request likewise that the bishops might be laid under restrictions in conferring holy orders, as there were at that time in New Spain above six thousand clergyman without any living." They must have been enormous abuses, indeed, when American Spaniards were compelled to remonstrate against them! "The increase of monasteries," says another historian, "if matters be considered merely in a *political* light, will appear the *radical* inconvenience of the Catholic religion; and every other disadvantage attending that communion, seems to have an *inseparable connexion with these institutions*:—Papal usurpations, the tyranny of the Inquisition, the multiplicity of holidays—all these fetters on liberty and industry were *ultimately derived from the authority and insinuations of monks*, whose habitations being established everywhere, proved so many seminaries of superstition and folly."

V. *Corruption*.—We have, in great part, anticipated this topic, and, therefore, our remarks on it shall be brief. It would have been well if the mere absorption of property and wealth had been all the *positive injury* which the monastic institutions inflicted on society. This, of itself, would, in process of time, have effected social ruin. Europe would ere long, had the system been unchecked, have been only a region of

monasteries and monks. But it is the *moral* degradation into which they sunk, and the *moral* pestilence which for ages they sent abroad, that renders them pre-eminently infamous, and throws over their guiltiness its deepest and darkest shade. A nation's *morality* is its true glory; that gone, though trade, and riches, and power should remain, it has become an abomination in the earth.

Our preceding statements have shown that such is the natural and necessary tendency of monastic institutions.

There is not, perhaps, one individual of our species, on whose mind seclusion from society would not produce baneful effects. It would make him either a misanthrope or a fanatic. Men of strong mental powers, improved too by education, have been unable to withstand its influence. "Indeed," says M. D'Alembert, "it seems to be the unavoidable effect of a monastic education to contract and fetter the human mind. The partial attachment of a monk to the interest of his order, which is often incompatible with that of other citizens—the habit of implicit obedience to the will of a superior, together with the frequent return of the frivolous and wearisome duties of the cloister, debase his faculties, and extinguish that generosity of sentiment and spirit, which qualifies men for thinking and feeling justly, with respect to what is proper in life and conduct."

The effect of cloistered seclusion on the *female* mind has been sometimes of a singular cast. We read of a French convent of nuns, where an impulse seized one of the fair sisterhood to *mew* like a cat, which soon communicated itself to the rest, and became general throughout the convent, till, at length, they all joined, at stated periods, in the practice of *mewing*, and continued it for several hours! The same writer mentions another instance still more extraordinary, and not quite so harmless, of the way in which female imaginations have been affected in

"These deep solitudes and awful cells,
Where heavenly, pensive, contemplation dwells."

In the fifteenth century, one of the nuns in a German convent was seized with a strange propensity to *bite* her companions, and, surprising as it may seem, this frenzy spread among them, till the whole sisterhood was infected with the same fury!

This exhibits the *ludicrous* of monachism; but it is the influence which it has exercised on the *passions* that society has had most reason to deplore. Men may think to escape the power of passion, by flying from the objects by which it was excited—but the attempt is vain. "The calm which seems to accompany the mind in its retreat is deceitful; the passions are secretly at work within the heart; imagination is heaping fuel on the latent fire, and at length it bursts forth with volcanic fury. The man may change his habitation, but the same passions lodge within him, and, though they appear to be undisturbed and inactive, are silently influencing all the propensities of his heart. Even minds under the influence of virtuous principle could with difficulty stem the impetuous torrent; and as for those of an opposite description, it is not wonderful that they should be overcome." Thus was it with the devotees of monachism. The poverty, the celibacy, and the self-tormenting inflictions to which they professed to dedicate themselves—away from any true knowledge of the gospel, and any experience of its renewing and sanctifying power—were only the means of fostering their pride, their ambition, and their sensuality; and so rapidly was the very semblance

of sanctity banished from their habitations, that, in the eighth century, the most strenuous efforts of Charlemagne were inadequate to the task of repressing the disorders by which they were pervaded. Ignorance, arrogance, and luxury, were the prominent features in the character—not, indeed, of the monks only, but of all the orders of clergy. "Worldly ambition," says Tytler, "gross voluptuousness, and grosser ignorance, characterised their various ranks; and the open sale of benefices place them often in the hands of the basest of men."

It is sad to think of the dismal centuries during which this melancholy state of matters continued over the nominally Christian world. The truth of God and the church of the Redeemer were not, indeed, extinct. Reigning Jesus had prepared a place for them, in Alpine and other solitudes, where, in the midst of fiery trials and bloody persecutions, they were preserved till the day of deliverance came. In the midst of the great apostacy itself, too, God raised up from time to time, witnesses for His oppressed truth and cause,—enlightened and holy men, who set themselves to stem the torrent, and bring back a degenerate world to the knowledge, the worship, and the ways of God. But they were overborne. Their testimony was closed in martyrdom, and the world continued to "wonder after the beast."

The close of the fifteenth century beheld Sixtus IV. on the Papal throne. The first step of his government was an attempt to reform the nunneries, and the dens of monastic corruption. As his agent in this good but perilous undertaking, he commissioned Boesus, a canon of renown, of the strictest principles, and of a most inflexible disposition. The Genoese convents, where the nuns lived in open defiance of all the rules of decency and the precepts of religion, were the first objects of his attention. The orations which he publicly delivered from the pulpit, as well as his private admonitions to the nuns from the confessional chair, are said to have been models of eloquence, probity, and zeal. Amid discouragement and opposition he pursued his benevolent enterprise, and beheld the fairest prospects of success opening on his view. But they were soon overclouded. The arm of magistracy, which he had called on to aid his patriotic design, was enervated by the venality of its hand; and the incorrigible objects of his sollicitudes, freed through bribery from the terror of the civil power, contemned his denunciations of eternal vengeance hereafter, and relapsed into the licentiousness of their former course. A few, indeed, of the inmates of the guilty convents, were gained over by his powerful remonstrances to virtue and piety; but the far greater part were impenitent in their impious courses; and, though more vigorous methods were in a short time adopted against the refractory monastics, they set all attempts to reform them at defiance. Their modes of vice changed, perhaps, with the character of the age; fashion might render them more cautious and reserved; but their passions were not less unhallowed, nor their dispositions and conduct less corrupt and vile.

Such is the record of monastic corruption; and when we think of the position which the monks held in reference to the people, and, moreover, with what swarms of them Europe was filled—friars, white, black, and gray; canons, regular, and of St Anthony; Carmelites, Carthusians, Cordeliers, Dominicans, Franciscans—conventual and observantines, Jacobines, Remonstratensians, Monks of Tyronne, and of Vallis Caulium,

Hospitallers, Holy Knights of St John of Jerusalem ; Nuns of St Austin, St Clare, St Scholastica, St Catherine of Sienna, with canonesses of many clans,—we might conclude that the contagion of their example should operate with most debasing and corrupting effect upon the mass of manhood. And so it was. Well has the dismal period been termed “the dark ages,” for so it emphatically was—not merely in an intellectual, but, more mournfully still, in a spiritual and moral point of view. The world was led away from God, and from the only Saviour, Christ Jesus, and from His will and service ; it was sunk in the wicked one ; a few here and there, meanwhile,—God’s hidden ones,—through those sad ages, “sighing and crying for all the abominations done in the earth,” and uttering in secret, with almost despairing voice, the earnest prayer, “Lord, how long !”

POPERY AT NEWCASTLE.

NEWCASTLE-ON-TYNE is a Popish stronghold in the north of England. The system there manifests its usual characteristics in opposing the truth and loving darkness rather than light. One of the town missionaries determined to confront it in the spirit and with the weapons of truth, when the usual result occurred. Bold when no competent champion appears on the other side, Mr Dobson found, that whenever the controversy assumed an earnest form, Popery acted as she usually does in such circumstances. Having applied for some books and information to the Scottish Reformation Society, which were promptly furnished by Mr Badenoch, the secretary, the following letter to that gentleman will convey any remaining information which is necessary. We trust that other ministers and missionaries in similar circumstances will also pluck up courage and copy this excellent example.

5 CHARLOTTE STREET, NEWCASTLE-ON-TYNE, *Sept. 25, 1865.*

DEAR SIR,—I beg most respectfully to return you my grateful acknowledgments for the kind letter, books, &c., you so kindly sent me ; but, strange to say, I have not needed the books, as my opponent did not come forward yesterday, for what reason I cannot say, nor did he send any reason or apology. I went to our place of meeting at the appointed time, and after waiting for a quarter of an hour, I sent a man to his residence to inquire the cause of his absence, but the man returned, saying, he could not find him, as he was not at home. My chairman then informed the meeting that neither my opponent nor his chairman were forthcoming, and could not be found, but we would wait until half-past two o’clock, the meeting having been announced for two, and should he not come forward by that time, or send a reason, we must infer that he did not intend coming. However, in the meantime I had received from a friend an intimation that he was not coming, as he felt he was not competent to meet my arguments. After waiting half an hour, I then got up and addressed the meeting. As the Roman Catholic portion were very much dissatisfied at his non-appearance, I said as my opponent had not come forward, or sent an apology, I must infer that he found his cause would not stand discussing. I would not refer to the past discussion, as my opponent was not present, but I was very sorry that he had not come forward, as I was fully convinced that the arguments I should have produced were such as I thought would convince any candid individual of the error of Romanism. (*Hisses and “No, no,” from Romanists.*) I said I could *prove* the truth of my cause. I had given them a fortnight to select their best man and get him ready, and when they had brought him forward he had been put “*hors de combat*” with the first day’s work. This looked, to say the least, very suspicious ; but I had also granted him the choice of the subjects, and a longer period than originally proposed to continue the discussion, and now he was absent. I found

then that I had the sympathies of the Romanists, and I made good use of the opportunity, and they seemed very much impressed with what I said; and I do really believe that a good many have got their faith in Romanism shaken to the foundation. I believe that God has overruled this affair for His glory and the good of souls, in answer to our prayers; and now I would pray God to bless the humble effort to the good of souls and His glory in a far greater degree than yet appears to human eyes. I preached at night again, and I struck some very severe blows at Popery, and one man (a Romanist) crept gradually up to me, and seized my legs and endeavoured to pull me down from where I was standing; but I was very sorry for him before he got away, for, notwithstanding my solicitation, he got roughly handled by some of the meeting.

I think this is nearly all the affair in a very brief form. But I am contemplating, if I can raise the means, to engage a room for the purpose of delivering lectures on Popery, in conjunction with a brother missionary, as a means to prevent the aggressions of Popery in this town, and I must confess that they are something alarming. Also, I trust that it would, by God's blessing, be the means of opening the eyes of many who are led captive by the enemy at his will. I shall be glad to hear from you, with your opinion of the scheme; and I can only say, in conclusion, that you are at liberty to make any use of this rough epistle you choose, and beg again to return my thanks, and remain, &c.

(Signed)

JOSEPH DOBSON, Town Missionary.

Since the above was written, the following additional information has been received:—

NEWCASTLE-UPON-TYNE, Oct. 16, 1855.

DEAR SIR,—Permit me to return you my thanks again for your kindness in sending me the parcel of books, and subsequently the *Bulwark*. Ever since I last wrote you, my opponent came forward and pleaded sickness as an excuse for his absence, and I not being desirous of throwing any obstacle in the way, favoured him with another opportunity of defending his creed; but even then he wanted me to take another individual in his stead. To this I would not consent, so we proceeded with the discussion. When the time was expired, that day the person my opponent wished me to discuss with came to me, and gave me a challenge to discuss with him, to which I replied, that I could not undertake to discuss with more than one at a time, so I must decline the challenge until I had finished the present discussion; and secondly, if he wanted to discuss with me, he must get the written permission of his priest. This he refused to do, so that ended the matter for the time being.

But to return, my opponent met me again on the 8th inst., the subject being "Purgatory," and at the close of that day's discussion challenged me to discuss "the Thirty-nine Articles." I of course refused to discuss sectional differences, as being out of compliance with the conditions of the challenge. (For my opponent did not know I was a Churchman when he accepted the challenge. Nor did I acknowledge the Thirty-nine Articles as my rule of faith.) I said in my challenge I would discuss the *Romish doctrines*, so I would not deviate from the challenge until I had discussed the *Romish doctrines*.

Well, yesterday my opponent would not discuss with me, and there the matter rests at present. But I gave another challenge to any Romanist who would come forward and bring me the written permission of the priest, and discuss with me in a room, for the conduct of the Romanists was very disorderly outside. I therefore wanted some pledge of order and good conduct. I saw yesterday that there were evident signs of disturbance, so I declined to discuss in the open air any more.

The meetings have been largely attended, upwards of three thousand people being present on the last two occasions. The Romanists were very excited, but I think they saw that they were in the minority, which had a tendency to check any disturbance.

In December (D.V.) I hope to commence a course of lectures on Popery in my Mission-room, and shall be glad of any suggestions you may have to offer, if you will kindly communicate with me.

Hoping you will pardon me for trespassing on your valuable time, I remain, &c.

(Signed) JOSEPH DOBSON, Town Missionary.

MORAL THEOLOGY OF THE CHURCH OF ROME.

We think it our duty to bring before the public some of the true teaching of the Church of Rome. To those who are not acquainted with her history, doctrines, &c., she presents herself in a most plausible manner—says she is belied, slandered, &c.; but when we come to read her authorized works, we find there the most filthy, immoral, ridiculous, and abominable things that could possibly exist. It is from one of these works that we shall quote—viz., "The Moral (!) Theology of St Alphonso Maria de Liguori, Mech. 1845." *A decree concerning this theology was made by the Sacred Congregation of Rites, and was confirmed on May 18, 1803, by Pope Pius VII., which declared that all the writings of St Alphonso, whether printed or unedited, had been most rigorously examined, according to the discipline of the Apostolic See, and that not one word had been found "censuræ dignum"!* It also declared that Liguori's Theology had been *twenty times* rigorously discussed with the rules of the decrees of *Pope Urban VIII. and Benedict XIV.*, and in the definitive judgment of the Sacred Congregation all agreed "*voce concordi, unanimi consensu, una voce, unanimiter.*"—*Dublin Calendar* for 1845, p. 167. Thus the Church of Rome has declared that in Liguori's Theology there is not one word worthy of censure; and, therefore, they are the true teaching of the Church of Rome!

Liguori was made a Saint of the Church of Rome on Trinity Sunday, May 26, 1839!

We may premise that Liguori holds the probable system, and his Theology is written according to it. Dens, a celebrated Roman Catholic Theologian, says concerning this system, that it "can justly be refuted *a posteriori*, because it hath carried into Christianity horrid monsters of doctrine, making parricides, adulteries, perjuries, &c., **LAWFUL**. Inasmuch that it was needful to crush them with the Apostolic thunderbolt, which Alexander VII. employed in the year 1665, and the following year, in condemning forty-five propositions; and Innocent XI. in the year 1679, in condemning sixty-five other propositions."—*Dens Theologia*, tom. i. n. 187; *De Conscientia Probabili*, xi, p. 411: Dublin, 1832.

Thus it is evident, according to Dens, that two Popes condemned the Probable System; but the works of Liguori, which advocate and are written upon this system, were declared, by the Sacred Congregation of Rites, at Rome, (and this judgment was confirmed by Pope Pius VII.) not to have one word "*worthy of censure*" in them! Behold the boasted infallibility and unity of the Church of Rome! Two Popes and Dens against one Pope and Liguori! Infallibility condemns what it has sanctioned itself. Liguori's views concerning the Probable System are found in his "*Moral Theology*," tom. i, p. 25, &c., Mech. 1845. Speaking of the books which are forbidden, heretical books, &c., &c., Liguori mentions the Bible! "*The Scriptures and books of controversies may not be permitted in the vernacular tongue: as also they cannot be read without permission.*"—*Moral Theology*, tom. x, p. 236—*Ibid*. Dens says concerning the forth Rule of the Index of Council of Trent (which is the same in meaning as the above quotation of Liguori,) "*It was more dispensed with only where Catholics lived among heretics.*"—*Dens' Theologia*, tom. ii, n. 64; *De Lectione Scripturæ Sacre*, vi, p. 108—Dublin, 1832.

From these quotations we see that the Bible is not allowed to be read, without permission, in Romish countries, but in Protestant countries the rules can be relaxed to save appearances, and to throw dust in the eyes of Protestants—England, for example.

Concerning dissimulation, Liguori says:—"When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbour, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good."—*Moral Theology*, tom. ii, n. 14, p. 117—Mech. 1845.

He teaches, also, the principle of doing evil that good may come. He says:—"It is lawful to induce another to commit a less evil, that he may be impeded from a greater."—*Ibid*, tom. ii, cap. iii, n. 77—*Ibid*. He asks also—"Whether a servant can, by reason of his servitude, accompany his master to a brothel, and for that purpose harness the horse? Bussembaum (a Romish Theologian) says *yes*, with *Nav.*, *Man.*, and others, ap. Sanch. Dec. 1, cap. 7, n. 22," (other Romish authorities)!!—*Ibid*, tom. ii, n. 64, p. 180—*Ibid*.

"Quæst. III.—Whether is it lawful for a servant to open the door for a harlot? Croix, lib. ii, n. 283, denies it, *but more commonly* Bua, Salm., &c., cap. viii. n. 74; Laym. de Carita. 13, resp. 5, Tamb., with Sanch., Dian., Azor Sa. Rodr., and others, answer that it is lawful." He says that the servant does "*not sin mortally*, if he do that from a fear of *great injury*; for example, lest he should be badly treated by his master," &c. *Id.*, tom. ii, cap. ii, n. 66, p. 182, *ibid.*

"Quæst. IV.—Whether from fear of death or of great loss, it may be lawful for a servant to stoop his shoulders, or to bring a ladder for his master ascending to commit fornication, to force open the door, and such like? Viva and Milanti deny it in dict. prop. 51, P. Concina, tom. ii, p. 280; Salm., n. 75; Croix, l. ii, n. 244, and others; because, as they say, such actions are never lawful, inasmuch as they are intrinsically evil. But Busemb., *infra* n. 68, Sanch. dict. c. 7, n. 22, and Less. 1, 2, cap. 16, n. 59, SPEAK THE CONTRARY, WHOSE OPINION, APPROVED OF BY REASON, APPEARS TO ME THE MORE PROBABLE!"—*Id.*, tom. ii, cap. 2, n. 66, p. 182, *ibid.*

On Cursing, Liguori says:—"To curse irrational things, inasmuch as they are creatures of God, is the sin of blasphemy; but to curse them as they are considered in themselves, is *insignificant and trifling*. Hence, according to Viva and others, IT IS NOT A SERIOUS MATTER TO CURSE *simply the hour, the day, the year*, unless the word *santo* is added, or unless the day of itself bears some special sanctity above itself, as the Paschal Day, the Epiphany," &c.—*Id.*, tom. ii, n. 129, p. 279, c. i. de Blasph., lib. iv, *ibid.*

On Equivocation, Liguori says:—"A confessor can affirm, *EVEN WITH AN OATH*, that HE DOES NOT KNOW A SIN heard in confession, by *understanding as man, now as the minister of Christ*, as St Thomas, 2, 2, q. 70, art. 1, ad. 1, Lng. disp. 22, teach, (who however, n. 75, explains, in another manner, that word that he *does not know* is *through a knowledge which is useful for answering*)."—*Id.*, tom. ii, n. 163, p. 319, *ibid.*

Again—"A poor man, absconding with goods for his support, can answer the judge THAT HE HAS NOTHING. Salm. n. 140"—*Id.*, tom. ii, n. 158, p. 321, *ibid.* Again—"It is asked, II., whether an adulteress can deny adultery to her husband, understanding that she may reveal it to him? . . . If sacramentally she confessed adultery, she can answer, *I am innocent of this crime, because by confession it was taken away*."—*Id.*, tom. ii, n. 162, p. 322, *ibid.* Behold the great advantages of the Confessional!

On Oaths, Liguori says:—He who hath sworn to a judge that he would speak what he knew, is *not bound to reveal concealed things*. The reason is manifest"—*Id.*, tom. ii, p. 340, *ibid.* Again—"However, let them (oaths) BE EVER SO VALID, THEY CAN BE RELAXED BY THE CHURCH."—*Id.*, tom. ii, n. 192, p. 346, *ibid.*

On Adjuration, Liguori says:—"The doctors commonly teach, with Salmant, &c., that he cannot be excused from grievous sin who would hold USELESS CONVERSATIONS WITH THE POSSESSING DEVIL." Again,—"LET HIM BEWARE LEST HE SHOULD JOKE WITH THE DEVIL; but rather let him say little, and not permit the devil to speak much, but command him to be silent."—*Id.*, App. de adjur. Dæmon. lib. iv, *ibid.*

On the Sabbath, he says:—"The Pope can decree that the observance of the Lord's-day should continue only for a few hours, and that certain servile works would be lawful."—*Id.*, tom. iii, lib. iv, tract. iii, n. 265, p. 4, *ibid.* Dr Cumming (of London) says, on this point—"In an Italian Catechism which I have, drawn up by (Cardinal) Bellarmine, and sanctioned by two Pontiffs in succession, the Second Commandment is totally omitted, and the Fourth Commandment is perverted, being thus written—'*Recordati de sanctificare le feste*:' 'Recollect to sanctify or keep holy the festival,'—the word 'Sabbath' being *wholly expunged*. In the Irish Catechisms, the Second Commandment is *left out*, and also in a French Catechism I purchased on the Continent last year."—*Comment. on Eccl. xx. 8*, p. 192, London, 1862.

In his treatise on the Sixth and Ninth Commandments, Liguori discusses the most filthy subjects. We will give one or two in the Latin, as a specimen:—"Dulcium, iii. 464: Quid de congressu innaturali? 465. Quid de mollitie? 466. Quæ sit sodomia imperfecta, et quæ perfecta? &c.

On Theft and Restitution, Liguori says—(and it would be well if every business man would ponder it well):—"Note here the thirty-seventh proposition of Innocent

XI, which said: 'Domestic servant men and women *can STEAL from their own masters*, for the purpose of compensating themselves for their own labour, which they judge to be greater than the salary they receive.' He then goes on to say, that a servant can *compensate himself* "if, from necessity—for the purpose, doubtless, of alleviating his own misery—he agrees upon a salary notably less than just. The reason is, because the pontifical decrees are *not designed to lay servants under an unjust obligation*."—*Id.* tom. iii, n. 522, p. 245, *ibid.* Again—"A servant can, according to his own judgment, COMPENSATE HIMSELF FOR HIS LABOUR, if he, without doubt, judge that he was deserving of a larger stipend."—*Id.* tom. iii, n. 524, p. 246, *ibid.* Who, now, will employ Roman Catholic servants? And who do place themselves open to the practice of this teaching?

Again—"Whether it be a mortal sin to steal a small piece of a relic? There is no doubt but that in the district of Rome it is a mortal sin," &c.: "OTHERWISE, Croix probably says, (with others) if any one should steal any small thing out of the district of Rome," &c.—*Id.* tom. iii, n. 256, *ibid.* This seems rather curious doctrine that a theft should be sin in one place but not in another!

Liguori admits that the Confessional has produced immorality. He says—"Oh, how may Priests, who before were innocent, on account of similar attractions (of women) which began in the spirit, HAVE LOST BOTH GOD AND THEIR SOUL."—*Id.* *Praxis Confessarii*, tom. ix, n. 119, c. 8, p. 104, *ibid.* Again—"Oh, how many Confessors have lost their own souls, and those of their penitents, on account of some negligence in this respect," viz., hearing the confessions of women.—*Id.* tom. ix, c. 10, n. 198, p. 145, *ibid.*

Again—"Whether a Confessor, soliciting to immodest actions which are only venial, should be denounced? The first opinion is affirmative, &c.; but the second more probable opinion is negative."—*Id.* tom. vii, lib. iv, n. 682, p. 167, *ibid.*

He says, under the head of "Restitution," that a ravisher, if he be a great man, is not bound to marry a woman if she is much inferior to him in station, even though he has promised marriage to her with an oath!!—*Id.* tom. iii, lib. vi, n. 643, p. 530, *ibid.*

Is not Rome fully proved to be the mother of harlots and abominations of the earth from her own authorised standards? Let us, therefore, stick and cling to the only sufficient Rule of Faith and Practice, the Bible. "To the Law and to the Testimony, if they do not speak according to this word, it is because there is no light in them."—*Isaiah*, chap. viii. 20. Let any parent become acquainted with the unpronounceable abominations of Dens' and Liguori's Theology on the Confessional, and he would, with pleasure, exchange its horrors for the persecutions of heresy, and prefer the stake for his wife or daughter to the racks of that moral inquisition to which she is there bound to submit! Here is the mighty secret of this inquisitorial call of iniquity and of death. It is not the system of licentiousness, awful as this is, but the awful and illimitable tyranny it upholds.—*EU. Delin. Roman*, book ii, p. 202. Let us then, in every legitimate manner that we can, oppose the spread of that earthly, sensual, and devilish system. Let us energize for the spread of Christianity and the downfall of error; and once more, the great and rapid increase of Romanism calls out to every true follower of the Lord Jesus Christ to arise, for now "it is high time to awake out of sleep."—*Rom.* xiii. 11.

The Word of God, referring to Rome, says "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. It is, then, our duty, not only to come out of Romanism into the light and liberty of Protestantism, but it is also our duty to keep it from our Constitution, our doctrines, and our churches, in whatever shape it may come, be it in the appearance of Processions, Genuflections, Tractarianism, Decorations, Crosses, &c. Rome will not hear of equality; that is only a specious pretext for acquiring power; she never rests till she has obtained absolute supremacy! She is advancing rapidly in England, and gaining ground and strength day by day! The precious price that our present liberties have been bought with, viz., by the blood of our forefathers, ought to stir us up to oppose Romanism, that diabolical mixture of spiritual and temporal power, and not surrender our liberties tamely to the emissaries of a prince of a foreign land! Awake! Arise! O slumbering Nation! Awake, against the deadliest bane that exists upon the face of the earth; arise, against the most treacherous and damnable conspiracy that could have been formed against thy civil and religious

liberty, to drag thy freedom to the earth, and to lay the virtue of thy daughters in the dust and prostrate them in the lowest hell of the vilest iniquity, licentiousness, and debauchery! Be true, O England, to thy Protestant principles, and let thy watchword be, "WAR WITH ROME!"—*Circulated by the South Staffordshire Central Protestant Reformation Society.*

[Those who wish to see this subject very fully and most ably discussed are strongly recommended to read Clarkson's Works, vol. III., just published in Nichol's Series of the Puritan Divines.—Ed.]

GREENOCK YOUNG MEN'S PROTESTANT ASSOCIATION.

WE have read the winter's programme of this truly excellent association with much satisfaction. It implies both an ardent desire to be useful on the part of the committee of management, and a wise choice of means. We are also much gratified by the extent to which the local ministers are rendering their effective aid. We cordially wish the association every success.

POPISH EXPECTATIONS.

THE following are the appropriate remarks of a sanguine apostate. The tiger claws are scarcely concealed, but as yet the power is fortunately not equal to the will :—

Dr Manning was "enthroned" at the Roman Catholic pro-cathedral at Moorfields, London, on Monday, Nov. 6. Addresses were presented to him on the occasion from the clergy; and in acknowledging these, he said :—"The pallium which was worn by St Augustine, St Theodore, St Ephoge, St Anselm, St Thomas, St Edmund, after a lapse of three hundred years, was laid by the same undying hands upon the shoulders of the first Archbishop of Westminster. England is not further from the faith and unity of the Church now than when St Gregory sent the pallium to St Augustine. And St Augustine could little foresee the glories of the Saxon Church, or the perilous and majestic greatness of the Norman. What may be our future, God only knows. But we are bound in faith to hope great things, and in fidelity to endeavour them. We should fail in our duty to our Divine Master if we were to aim at anything less than the conversion of England, the redemption of all our brethren from heresy and from schisms, the reconciliation of our country, dear to me next after the Church of God, to the kingdom of Jesus Christ. It is a paltry service and an earthly prudence which aims at anything less than the whole breadth of our divine commission. "If you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence thither, and it shall remove; and nothing shall be impossible to you." Two things are certain—the one that Protestantism, after running like other heresies its course of 300 years, is dissolving and vanishing away; the other, that the Catholic faith is irresistibly expanding on every side. These two operations never rest. Everything which bears the semblance of a theology or of a church out of the unity of the only true fold, is visibly changing and passing out of sight. In a generation or two the Anglican religion will be like Donatism or Arianism—a page in history. The immutable and perishable Church, in the midst of a world-wide conflict which is rising higher and higher every day, will be all the more visible to the nations as the sole ark of salvation moving upon the face of the waters.

THE POPERY OF PUSEYISM.*

THE movements of Dr Pusey and his allies cannot be too closely watched, as being perhaps after all more dangerous, because more insidious, than those of avowed Romanists. Some things of late have tended to lull and abate this salutary jealousy. What appears to some a necessity for a large combination against Broad Churchism has had this effect, although in reality, Rome has always been the fruitful mother of infidelity, and its constant ally. A certain tone of moral and almost of evangelical earnestness on the part of Dr Pusey has also tended in this direction, and imposed even upon many of the more feeble evangelical clergy. Nevertheless, the new book lately issued by the Doctor, and whose title we give below, proves that all this is a sad and may prove a most fatal delusion. The whole drift of the "letter" to the author of the "Christian Year" is to recount the triumphs which Puseyism has already achieved in un-Protestantising the Church of England. Its main object is to reassert the sophistries by which it is attempted to be proved that there is really very little difference between the Churches of Rome and England, and to express an earnest and reiterated desire for the union of "all Christendom," in other words, of the Greek, Roman, and Anglican Churches, into one visible communion. The apostate Newman is always spoken of in this Letter in language of endearment, and the only difficulty alleged to exist besides disinclination in the way of an immediate incorporation of these Churches is said to arise from the recent Popish declaration of the Immaculate Conception of Mary, and the Pope's late Encyclical Letter. These having had no existence at the time of the Reformation, that event of course, must on these principles have been foolish and wicked. He must know little of human nature who is not aware that the practical tendency of such teaching, if it is not its design, is to make rapid converts to Rome. A man brought to believe that the boundary line is so narrow, and the object to be gained by passing it so great, will not long scruple in crossing, although his preceptor may in the meantime choose to remain on the other side. But all Christian men had better be upon their guard, for such an union would form the most infallible precursor to sweeping persecution. A true Romanist or Romaniser has only two ideas connected with his great Diana of visible unity, viz.—to persuade as many as possible to unite visibly, and to burn the rest.

What surprises us most in all this is the unblushing boldness of these proposals, and the inconceivable apathy of English Protestants. If Dr Pusey and his friends can combine, expound, proselytise and openly muster their Romeward forces for twenty or thirty years, why may not evangelical men in the Church of England—not to speak of Dissenters—make a counter combination? If combination is practicable, in opposition to the whole spirit of the English Reformation, and to the most solemn engagements, why may it not be carried out also, nay, more easily, in support of honesty and truth? The existing state of matters is to us a profound mystery, unless we are to suppose that the country is doomed

* The Church of England, a portion of Christ's one Holy Catholic Church, and a Means of restoring Visible Unity. A Letter to the Author of the Christian "Year," by E. B. Pusey, D.D. Parkers: Oxford, and Strand, London, (fourth thousand.)

of God, and the mass even of Christian ministers given over to a reprobate mind. We have earnestly looked round the whole horizon of late years for some better token. Earnest and admirable *individuals*, we know, exist in all parts of England, but as yet we have looked in vain for any such bold spirit and earnest combination, as, by the blessing of God, might give promise of staying the plague.

Since the above was written, the following letter lays bare the treacherous object of Dr Pusey, and proves that within the church he is more dangerous than Dr Newman is without.

Dr Pusey has addressed the following letter to the editor of the *Weekly Register* (Romish paper):—

CHRIST CHURCH, OXFORD, Nov. 22.

SIR,—I thank you with all my heart for your kind-hearted and appreciative review of my "Eirenicon." I am thankful that you have brought out the main drift and objects of it, what, in my mind, underlies the whole, to show that, in my conviction, there is no insurmountable obstacle to the union of (you will forgive the terms, though you must reject them) the Roman, Greek, and Anglican communions. I have long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained authoritatively—i.e., by the Romish Church itself, not by individual theologians only. This involves the conviction on my side that there is nothing in our Articles which cannot be explained rightly, as not contradicting any things held to be *de fide* in the Romish Church. The great body of the faith is held alike by both; on those subjects referred to in our Article XXII., I believe (to use the language of a very eminent Italian nobleman,) "your [our] maximum and our [your] minimum might be found to harmonise."

In regard to details of explanation, it was not my office, as being a priest only, invested with no authority, to draw them out. But I wished to indicate their possibility. You are relatively under the same circumstances. But I believe that the hope which you have held out, that the authorities in the Roman communion might hold that "a reunion on the principles of Bossuet would be better than a perpetuated schism," will unlock many a pent-up longing, pent-up on the ground of the apparent hopelessness that Rome would accord to the English Church any terms which it could accept.

May I add that nothing was further from my wish than to write anything which would be painful to those in your communion? A defence, indeed, of necessity involves some blame; since, in a quarrel, the blame must be wholly on the one side or on the other, or divided, and a defence implies that it is not wholly on the side defended. But, having smoothed down, as I believe, honestly, every difficulty I could to my own people, I thought that it would not be right towards them not to state where I conceive the real difficulty to lie. Nor could your authorities meet our difficulties unless they knew them. You will think it superfluous that I desired that none of this system which is now matter of "pious opinion," should, like the doctrine of the Immaculate Conception, be made *de fide*. But, in the view of a hoped-for reunion, everything which you do affects us. Let me say, too, that I did not write as a reformer, but on the defensive. It is not for us to prescribe to Italians or Spaniards what they shall hold, or how they shall express their pious opinions. All which we wish is to have it made certain by authority that we should not, in case of reunion, be obliged to hold them ourselves. Least of all did I think of imputing to any of the writers whom I quoted that they "took from our Lord any of the love which they gave to His mother." I was intent only on describing the system which I believe is the great obstacle to reunion. I had not the least thought of criticising holy men who held it.

As it is of moment that I should not be misunderstood by my own people, let me add that I have not intended to express any opinion about a visible head of the Church. We readily recognise the primacy of the Bishop of Rome; the bearings of that primacy upon other local churches we believe to be matter of ecclesiastical, not of divine law; but neither is there anything in the supremacy in itself to which we should object. Our only fear is that it should, through the appointment of one

bishop, involve the reception of that practical *quasi*-authoritative system which is, I believe, alike the cause and (forgive me) the justification in our eyes of our remaining apart.

But although I intended to be on the defensive, I thank you most warmly for that tenderness which enabled you to see my aim and objects throughout a long and necessarily miscellaneous work. And I believe that the way in which you have treated this our *bona fide* "endeavour to find a basis for reunion on the principle debated between Archbishop Wake and the Gallican divines two centuries ago," will, by rekindling hope, give a strong impulse towards that reunion. Despair is still. If hope is revived in the English mind that Christendom may again be united, rekindled hope will ascend in the more fervent prayer to Him who "maketh men to be of one mind and one house," and our prayers will not return unheard for want of love.—Your obedient servant,
E. B. PUSEY.

DR NORMAN M'LEOD ON THE SABBATH.

On Thursday, November 16, it was proposed in the Presbytery of the Established Church at Glasgow to circulate a pastoral address on the obligation of all to observe the Sabbath-day. The address, which was a very good one, occasioned by the Sabbath breaking on the North British Railway, contained amongst other things, the following statement:—

We consider it necessary, brethren, to remind you that we do not look on the commandment, "Remember the Sabbath-day, to keep it holy," as of more obligation in itself than any other of God's commandments, but we think that the due observance of the Lord's-day is inseparably connected with the due observance of the other commandments: the very position in the Decalogue, occupying as it does, by the Divine arrangement, the middle place between our duty to God and our duty to our neighbour, seems to indicate its special use as the link connecting reverence towards God with truth, justice, and charity towards man. We are fully persuaded that were the Lord's-day to sink, in our estimation, to the level of ordinary days, the public worship of God would soon cease, religious and moral ignorance prevail, and men, amidst the uninterrupted round of worldly business, cares, and pleasures, forget God and the interests of eternity. It appears to us that this important use of the Sabbath-day, as preparing man for the proper discharge of all the moral and religious duties, is the main reason why God's ancient people were so often reminded of its obligations by the prophets, and so often nationally chastised for neglecting or profaning it. Many Christian men believe that similar Providential arrangements entered also into Gospel times.

Beloved brethren, we have deemed it necessary to state some of the reasons that induce us to attach so much importance to the observance of the Lord's-day, and to watch with so much jealousy over it. We are aware that you yourselves know all these things; we address you only by way of remembrance to show our care for you, and that you may be ready, when required, to give a scriptural reason for your observance of the Christian Sabbath.

One would have thought that nothing could have been more appropriate than this, and that it must have met with strong support from all Christian ministers. Unfortunately, we are continually learning at present, that if we have not actually reached the perilous times of the last days, all is not gold that glitters in the church any more than in the world. A class of men is arising in Scotland, smaller as yet and less defined than a corresponding class in England; but equally unreliable on all questions of vital principle. With a great glare of religious sentiment and feeling, such men, we believe, have already done great mischief, and anything which tends to unmask them we regard as of great importance. From this class of men, of course we expect no help in

our war with Rome, whilst all their operations tell the other way. To return to Dr M'Leod. On the occasion referred to, in a long and somewhat rambling and incoherent speech of three hours' duration, he uttered the following sentiments, as reported in the newspapers:—

I do not believe in the continued obligation of the fourth commandment. I have no faith in it. That is the point—the one point—on which I particularly differ; while at the same time I have perfect faith in the Lord's-day utterly irrespective of all in the fourth commandment, utterly irrespective of all that has been said of the primitive Sunday.

Still more astounding than this, Dr M'Leod avoids the inconsistency of those who profess to hold the rest of the Decalogue, whilst they reject the fourth commandment by throwing the whole overboard. Here are his words, as reported in the *Daily Review*:—

After some further remarks, Dr Macleod continued—I believe the whole of the Decalogue is abrogated, because it is stamped with that which is partial and passing. I hold its very intimation stamped it as being passing—"I am the Lord thy God, that brought thee out of the land of Egypt, and out of the house of bondage." He never brought me out of the land of Egypt or out of the house of bondage. I am not connected with the Jews in flesh or spirit. I am born of God, and the deliverance out of Egypt is no ground of obligation to me any more than the Reformation or any other great work the Lord has done for men. These ten commandments can never be binding where they were never promulgated. The same as to the primeval Sabbath—it cannot be binding where it never was promulgated. When I say this commandment is abrogated, as the whole Decalogue is abrogated, I trust you will not suppose I mean that we are not under the law, but that the Decalogue, as a Decalogue, was buried with Jesus Christ—that it is impossible to read the 7th chapter of the Romans, or to read the Epistles to the Corinthians and Galatians, without being convinced that we are entirely in a new relationship to Christ, and that we have got something infinitely greater and better than the whole of this Decalogue. You have in it, that the Lord God is Creator of the heavens and earth, but you have it revealed—what the Jew never dreamt of—that the eternal Son created heaven and earth; more than that, God in Christ, who made the world—by Him all things were made in heaven and in earth—God, my Father, whose name is life, infinitely better than the fourth commandment. I have the Lord's-day established by divine authority, in and through Jesus Christ and His apostles. I have not merely "Thou shalt not kill," but, "If any man hate his brother, he is a murderer." I am not told "Thou shalt not commit adultery," but that my body is the temple of the Holy Ghost, which, if any man defile, him will God destroy. I have heard people say, "What security have you for morality if you give up the Decalogue?" I say this, that the life of Christ, and the power of the living Christ, and the power of His resurrection, and the power of the Holy Spirit—is there no security in them unless we go back to the "beggary elements," as the apostle calls them? The whole of this teaching is that mere days are nothing in comparison with what I have in Jesus Christ my Lord. The law is done away with. The law was given by Moses, but grace and truth came by Jesus Christ.

We have given the whole of the passage, because we are anxious that full justice should be done to such a marvellous declaration. It is said that a Scotch candidate for Parliamentary honours—a self-made man—very ignorant, but prepared to swallow any number of pledges, was asked, "Will you bring in an Act to amend the Decalogue?" when he unhesitatingly answered, "Yes." This was thought a very good joke at the time, but it is exceeded by the sober reality of Dr M'Leod's speech. Of course Dr M'Leod professes to be making a great improvement in theology. There never was an innovator who did not pretend that he could make things better. It is all very plausible to talk of the superior restraints imposed by Christianity; but Christianity is destroyed by this view, for Christianity pre-supposes the existence and authority of the divine law. "By the law is the knowledge of sin." If there is no law, and what law is

there besides the Decalogue, there is no sin and no need of the blood of Christ. The whole world is not guilty before God if the Decalogue is abolished. The law, besides, is the great standard of Christian duty. "Do we make void the law through faith? God forbid, yea we establish the law." "I am not come to destroy the law," said Christ. And although no unconverted man can understand it, every true Christian is painfully aware that in a spiritual sense he has been as much brought "out of the land of Egypt, out of the house of bondage," as ever the Jews were in a literal sense, and that a sense of obligation is as much as ever the true spring of obedience. All the loose talk of Dr M'Leod in his speech about "hot joints" on Sabbath, and against what he regards as the gloom and austerity of the day which to God's people is one of special joy and privilege, the holy of the Lord and honourable, is painful indeed.

But the matter is far more serious. Dr M'Leod's speech is in the teeth of the "Westminster Confession of Faith," to which he has sworn "as the confession of his faith," and which he has promised "to the utmost of his power to defend." Here are its words:—

As it is of the law of nature, that in general a due proportion of time be set apart for the worship of God, so in His word, by a positive, moral, and *perpetual commandment binding all men, in all ages*, He hath particularly appointed one day in seven for a Sabbath to be kept holy unto Him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, and is to be continued to the end of the world as the Christian Sabbath.—*Confession*, chap. 21, section 7.

After speaking of the moral law as given from Sinai, the same confession says:—

The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it; but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve but much strengthen this obligation.—Chap. 19, sec. 5.

Both the larger and shorter Catechisms proclaim and confirm this view. This, then, is Dr M'Leod's solemn and judicial declaration of faith, as a ground of holding all the emoluments of his present lucrative offices. If he has changed his mind, common honesty not of the church merely, but of the market-place, ought to induce him instantly to abandon these offices. If he does not, however painful it may be, the church is bound to expel him, unless he retracts and apologises. Failing this, the church itself must bear the odium.

POPERY A GREAT SABBATH-BREAKER.

THE following evidence of the *Times'* correspondent at Madrid of 4th December last, is instructive. It proves how Popery destroys the Sabbath:—

With all these drawbacks Madrid is to many an enjoyable place nevertheless. There never are less than three or four theatres open daily. On Sundays two successive performances, in the afternoon and evening.

THE GUNPOWDER PLOT.

THE Protestant Alliance have issued a tract of eight pages, being a careful digest of the facts contained in Jardine's history of that memo-

able event. We earnestly commend this tract for circulation ; it should be distributed throughout the length and breadth of the land. It is sold at 5s. per 100, and may be had at the Protestant Alliance Office, 7 Serjeants' Inn, Fleet Street, London.

MONACHISM—MONKS AND MONASTERIES.

(Concluded.)

VI. *Overthrow—Lamentations—Conclusion.*—We devote a few sentences, in conclusion, to show the groundlessness of the regrets in which some writers have indulged, in regard to the overthrow of these institutions, and the demolition of their edifices.

"*Opinion*," says Abbé Raynal, "gave rise to monks, and it will be the cause of their destruction." Rather he should have said—*blind superstition* originated them, and the enlightened overthrow of the superstition will be theirs also. It was so. Not the progress of human science, but the light and power of the recovered Word and gospel of God, overthrew, in many lands, never again to rise, the papal superstition and the papal reign ; and, as part and parcel of the unhallowed system, inflicted a death-blow on monkery in all its ramifications. Alas ! the "deadly wound" has been, for a season, greatly healed. Not to speak of Italy, where, very recently, there were 1506 monasteries, and 876 convents, containing 28,991 male, and 14,807 female inhabitants,—in our own favoured country,—England and Scotland alone, where, 36 years ago, there was neither monastery nor convent, there are, at this day, no fewer than 55 of the former, and 171 of the latter ! How sad is this ! Its spirit and purpose were seen to be at variance with the spirit and design of the gospel ; and the pollutions and miseries, wherewith it had filled nations, were so great as to be no longer endured. And who sees not the blessedness of the revolution over all Protestant lands ? It has been at once their temporal and their moral exaltation. "By abolishing these establishments," says one eminent writer, "the Reformation has elevated and enriched us ; it has increased the sum of national industry, by the addition of a great number of useful hands ; it has circulated among the community an immense mass of property which was previously devoted to the purposes of idleness and profligacy ; it has delivered all classes of the community from the exactions of insatiable monks ; it has given habits of prudence and industry to the humbler classes of society ; and, finally, it has delivered our country from the extortions and tyranny of the pontiff of Rome." "Which great event" (the Reformation,) says another good writer, "has proved very beneficial to those countries wherein Protestantism has been firmly established ; since, by suppressing the idle drones in the convents, and putting a stop to the great sums annually remitted to Rome, and carried to other parts for pilgrimages, &c., their people are more increased, and more profitably employed for the general benefit ; while their money, before so unworthily dissipated, is now employed in trade and commerce."

Of various sorts have been the regrets expressed for the demolition of the monasteries. Some, among whom were even Cranmer and Latimer, have imagined that it would have been desirable to spare some of them,

or, at least, some of the nunneries, to be the abodes of aged, unmarried females, or of solitary widows. Here, it has been imagined, such persons as these might live together in sweet communion, and, in leisure hours, pay visits to the sick, and give alms to the poor. It is a delusion—a fragment of the old, repudiated system. Every one who has impartially considered the subject must be convinced that monasteries, under any form, would neither promote the happiness of the inmates, nor confer any advantages on the community. What are the Popish “Sisters of Mercy,” whom we meet with, in sable array, traversing our streets, but poor, unhappy superstitious recluses, who, under proper and Scriptural guidance, might have occupied important spheres in domestic society, and been instrumental in diffusing blessings all around them, instead of wearing out their own lives in irksome solitude, and fostering occasionally the weakness of poor, ignorant minds, by a superstitious alms! “Never in my life,” says Lady M. Wortley Montagu, “had I so little charity for the Roman Catholic religion, as since I see the misery it occasions to *so many poor unhappy women*. And then,” she adds, “the superstition of the common people; who are, some or other of them, day and night, offering bits of candle to the wooden figures that are set up almost in every street. The processions I see very often are a pageantry as offensive, and apparently as contradictory to common sense, as the pagodas of China.”

But the lamentations to which we have special reference are not of this kind. They are those of some literary and scientific men—lovers of literature and the fine arts. Great and sad have been the lamentings in which some of them have indulged as to the alleged outrages of the Reformation. Most piteously have they bewailed the loss of the thousands of precious volumes, which, with the monasteries that contained them, were, by the barbarous fury of the reformers, consigned to destruction. Literature, they have said, will never recover from the terrible disaster! And, as for the fine arts, the demolition of the splendid edifices appropriated to monachism, inflicted an injury upon them which is absolutely irretrievable! Now, in reference to such expressions of regret as these, we say, in the *first* place, they are greatly groundless; and, *secondly*, we have no sympathy with them even where they are not so.

First, as to the destruction of ancient literature, they are *without foundation*. That the monastic libraries, at the time of the Reformation, were furnished with many—or, indeed, with any—very valuable works, is a mere unwarranted assumption. It does not appear that those writers who have poured forth their wailings over injured literature, had any evidence for their justification. For more than half a century had the press been in vigorous operation, and, during that period, it is likely, all in literature that was really valuable had been drawn from obscurity; nor, distinguished as the reformers were for their regard to learning, and, in several splendid instances, for their literary acquirements above all their contemporaries, is there the smallest ground to doubt, that, if any of these literary monuments remained, they would have been the objects of their anxious search and careful preservation. But we need not to rest the matter here. We have positive information as to the state of *some* of the monastic libraries, and this, in the absence of contrary evidence, may be fairly regarded as a specimen of the condition of the rest. In the biography of the Scottish Reformer, for example, by the late eminent Dr M'Crie, we are presented with the contents of several of these pre-

tended receptacles of learning which appear to have been meagre in the extreme. Legends of saints, pastorales, graduales, missals, breviaries, and other works of a kindred kind, seem to have been the precious lore, for destroying which the Reformation has been branded with the most odious epithets! Not only so, the truth is, that the monks themselves were the greatest destroyers of ancient manuscripts, and did a thousand times more injury to the interests of literature, than any other class of men in the world. The writings of the bards, and other sages of Greece and Rome, were, in many instances, carefully obliterated, that the materials on which they were written might serve the nobler and more hallowed purpose of recording the penances of some devotees, or the miracles of some saint! Thus far, therefore, we hold the lamentations over the demolished monasteries to be groundless.

But now, *secondly*, with respect to the charge of doing disservice to the fine arts, the Reformation, it must be acknowledged, to a certain extent, is guilty. Popery is a religion of pageantry and pomp. It aims by outward show to dazzle the minds of its votaries, and thus to shroud from their view its intrinsic deformity; and, in the days of its glory, when princes, and kings, and emperors, were numbered among its vassals, and all the wealth of the world was ready to be offered at its shrine, it was wont to summon art and genius to its aid, and to rear for its celebration sumptuous edifices, embellished with all the ornaments of the chisel and the pencil,—establishing thereby the more firmly its usurped dominion. This the Reformation, whosoever it has obtained, has put an end to, and, in so far, *has* exerted an influence unfavourable to the arts. It was attended with the demolition, in several countries, of the fabrics appropriated to monachism, many of which architecture, painting, and sculpture, had combined to render monuments of grandeur and of taste; and, in this instance, therefore, if not in the former, the lamentations of the devotees of science do *not* seem entirely without foundation. Nevertheless, we have *no sympathy* with them. The promotion of the fine arts is our most ardent wish, but never do we desire to see them promoted at the expense of the far more precious interests of liberty, spiritual religion, and true morality. What were the monastic edifices but so many trophies reared to celebrate the triumphs of spiritual despotism over mankind? And, though it is true, that the system might have been abolished, while its fabrics were spared, who will say that, emancipated as the people were, suddenly and unexpectedly, from a tyranny which, for ages, had deluded and trampled them in the dust, it was to be expected that they would exercise much discrimination in manifesting their resentment against the authors of their wrongs, or that they would extend a protecting arm to edifices which they could not but regard as strongholds of the power by which they had been oppressed? It is not in human nature to act thus; and, therefore, far from censuring the demolition of these edifices, we regard it as the effervescence of a noble spirit—rude, it may be, in the mode of its operation—but indicating the return of health and vigour to the public mind.

Moreover, the destruction of these monuments was a piece of good policy, contributing materially to the overthrow of Popery, and the prevention of its re-establishment. There is more wisdom than is at first apparent in the maxim of KNOX—that the best way to keep the *rocks* from returning, was to pull down their *nests*! In demolishing, or render-

ing uninhabitable these buildings which had served for the maintenance of the ancient superstition, the reformers only acted on the principle of a prudent general, who raises or dismantles the fortresses he is unable or cares not to keep, and which might afterwards be seized by the enemy, and employed against him. Had they been allowed to remain in their former grandeur, the Popish clergy would not have ceased to indulge hopes, and to practise means, of restoration to them; occasions would have been taken to tamper with the credulous, and to inflame the minds of the superstitious; and the reformers might soon have found reason to repent their ill-judged forbearance.

In conclusion—we think the following reflections of a judicious writer, respecting one of the monasteries, may, with great fairness, be extended to them all. “Its fraternity”—that of Glastonbury Abbey—“consisted of five hundred established monks, besides nearly as many retainers, in the Abbey. Above four hundred children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, might have been seen lodged at once within its walls; while the poor, from every side of the country, waited the ringing of the alms-bell, when they flocked in crowds, young and old, to the gate of the monastery, where they received, every morning, a plentiful provision for themselves and their families. All this appears great and noble. On the other hand, when we consider five hundred persons bred up in indolence, and lost to the commonwealth; when we consider that these houses were the great nurseries of ignorance, bigotry, and superstition,—the stews of sloth, stupidity, and, perhaps, intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to villify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad equivalent to the occupations they left at home; and, finally, when we recollect that indiscriminate alms-giving is not real charity, but an avocation from labour and industry,—checking every idea of exertion, and filling the mind with abject notions,—we are led to acquiesce in the fate of those foundations, and to view their ruins, not only with a picturesque eye, but with moral and religious satisfaction.”

THE MARQUIS OF WESTMEATH ON POPERY AND PUSEYISM.

THE following resolution was passed at a meeting of the Bradford District of Loyal Orangemen, held in the Town of Leeds, on the 30th day of October 1865, and we append the Marquis of Westmeath's noble reply, which does credit to his head and heart.

Moved by Bro. Auty, and seconded by Bro. Muff,—“That the best thanks of this meeting are due and are hereby given to the Most Noble the Marquis of Westmeath, for his exertions in opposing Puseyism in the Church of England in the House of Lords, during last Session of Parliament, as also for his opposition to the Tractarian traitors generally; and this meeting pledges itself to support him in all his future efforts, by

petitioning both Houses of Parliament against this Jesuitism in the Church of England, or in any other manner which will conduce to the overthrow of this greatest of curses to the Protestant Church of England and Ireland, which has befallen it since the days of the glorious and blessed Reformation."—Carried unanimously.

HIS LORDSHIP'S REPLY.

To the Loyal Society of Orangemen under the Grand Mastership of the Right Honourable the Earl of Enniskillen, held at Leeds, on Monday, the 30th of October 1865.

SIR,—A very indifferent state of health for more than a month must be my apology, and I am sure will be received, for not having sooner acknowledged the very complimentary resolution which was passed in my favour at the Loyal Society of Orangemen of England, on the 30th of October last.

The cause of the Protestant Reformed Religion has always been sacred to my heart, and now in the decline of my days it has been, if possible, dearer than heretofore. The priests of the Church of Rome, history has taught me, (as well as observation), have been the curse of every country where they have obtained footing and power. Nothing they say or do binds them. I gave credence to their promises antecedent to 1829. It was natural for me to do so; I belonged to a Roman Catholic race, and, at that time I certainly had a belief in their honour, not knowing that, when their political views and the advancement of their lying system were concerned, all truth, all honour, all principle have been cast aside, and nothing was considered but to obtain political power.

A slight sketch of my own family may perhaps make more intelligible my strong feeling on the subject.

The Earl of Westmeath, my immediate ancestor, was, in 1642, barbarously victimised by Sir Phelim O'Neil and his priests. What Irishman but knows that the rebellion of 1641 was got up in the Abbey of Mulkyfarnam, in the county of Westmeath? Lord Westmeath's castles were burnt by the rebels; he himself being then most prominent in protecting and succouring the Protestants who were flying from the massacre. His treasure was plundered, and himself barbarously murdered. His son, Lord Delvin, was dead; his grandson was a child in arms, and could have done no wrong. The priests had raised the country in the child's name; this was enough for Cromwell's deputy; the prize and the opportunity were not lost. The family then became subject to the decree for the confiscation of his large estates. History records how inexorably this was carried out.

I have entered into all this to show how it happens that I am what I am at my advanced age, and how it is that you heard something of me during the last Session of Parliament, and how it is also that I now advocate the principles I stand in. Ever since I could comprehend these matters, I was convinced that the English Parliament had found Popery in itself was incompatible with all civil government; and having to deal with Ireland as they had it before them, they adopted the rule of common sense, and were determined to GOVERN. The issue was one of frightful suffering, but from whence until now Popery has never changed its character. It has been in all times and under all circumstances, and incessantly will be, on horseback to commit aggression wherever it is endured. Every day supplies us with fresh evidence of this. Satan has their priests in his hand, and they have him by the hand for the common end. Puseyism is the same thing, its insidiousness making it, if possible, more detestable.

The clergy of Rome in Ireland now assume it to be believed that they are unfavourable to what is called *Fenianism*. Why! it is all their own work!! I have been latterly, therefore, much shocked to perceive that a highly influential portion of the press of this country has been endeavouring to familiarise the people of England with the idea, (one of its own coining,) that the Orangemen are stubbornly disloyal—that because the body refuse to be bullied or bamboozled out of its principles, it should be classed with rebels. This disgusting trick cannot last, it is too foul. Shame, shame, that what was once so fair, should find it suit now to come down so low. It is a lie, and the choicest lie of their lying treasury. They first try to calumniate the bravest of the brave, and then ask to tie their hands. The well-in-

formed part of the community need not to be reminded that the principles of the Orange body are a sincere and full adhesion to those principles which brought over William the III. to England, and seated him on the throne. That king was no persecutor, but what he swore to do, he adhered to it; and though I am not an Orangeman myself, I know that these loyal men of the present body stipulate, as the first of their rights, that the principles of 1688 should never be tampered with by any minister or government whatsoever. To condescend to defend them from the charge of disloyalty, would be to insult them. I myself have an undying detestation of Rome and all her machinery, and regard them as the active agents of Satan, against God's truth upon earth. The odious superstitions and mummeries of Rome are ever before us. Even now, a scheme is supposed to be on foot to found a college in the city of Dublin, exclusively to teach the idolatrous mass under a Royal Charter.

Oh! may the uncompromising attitude of the Orange body, incapable by any weakness of blending with the deceptions we deplore, be a standard to all irresolute men, and save us from further degradation, is the prayer of him who has the honour to subscribe himself, as addressing the loyal Orange body, your very faithful servant,
To Mr Squire Auty, Bradford. WESTMEATH.

PUBLICLY ENDOWED POPISH SCHOOLS.

THE following is a list of Roman Catholic Schools, throughout England, Wales, and Scotland, receiving Grants from Government. Compiled from Report of Privy Council on Education, 1864-1865:—

ENGLAND.					
County.	No. of Schools.	County.	No. of Schools.	County.	No. of Schools.
Bedfordshire,	0	Suffolk,	0	Argyleshire,	0
Berkshire,	2	Surrey,	12	Ayrshire,	1
Bucks,	0	Sussex,	4	Banffshire,	2
Cambridge,	1	Wiltshire,	18	Barwickshire,	0
Cheshire,	11	Westmoreland,	0	Buteshire,	0
Cornwall,	0	Wiltshire,	0	Caithness,	0
Cumberland,	5	Worcestershire,	3	Clackmannan,	0
Derbyshire,	6	Yorkshire,	28	Dumbartonshire,	1
Devonshire,	4	Isle of Man,	1	Dumfriesshire,	1
Dorsetshire,	0			Edinburghshire,	10
Durham,	15	Total in England,	349	Elginshire,	0
Essex,	0			Fifehire,	0
Gloucestershire,	7	WALES.			
Hampshire,	1	Anglsea,	0	Forfarshire,	3
Herefordshire,	1	Brecknockshire,	0	Haddingtonshire,	1
Hertfordshire,	0	Carmarthen,	0	Inverness-shire,	2
Huntingdonshire,	0	Carmarvonshire,	1	Kincairdineshire,	0
Kent,	9	Cardiganshire,	0	Kinross-shire,	0
Lancashire,	109	Denbighshire,	0	Kirkcudbright,	0
Leicestershire,	8	Flintshire,	4	Lanarkshire,	15
Lincolnshire,	2	Glamorganshire,	3	Linlithgowshire,	0
Middlesex,	48	Merioneth,	0	Nairnshire,	0
Monmouthshire,	5	Montgomeryshire,	0	Orkney & Shetland,	0
Norfolk,	1	Pembrokeshire,	0	Peeblesshire,	0
Northamptonshire,	9	Radnorshire,	0	Perthshire,	2
Northumberland,	0			Renfrewshire,	7
Nottinghamshire,	4	Total in Wales,	8	Ross & Cromartyshire,	0
Oxfordshire,	2	SCOTLAND.			
Rutlandshire,	0	Aberdeenshire,	4	Roxburghshire,	0
Shropshire,	2			Selkirk,	0
Somersetshire,	8			Stirlingshire,	3
Staffordshire,	23			Sutherlandshire,	0
				Wigton,	0
Carried forward,	268	Carried forward,	4	Total in Scotland,	53
			SUMMARY.		
England,					349
Wales,					8
Scotland,					53
			Total,		409

WHAT SHOULD BE DONE?

THE following well-timed and sensible letter we regard as exceedingly important. Were the excellent suggestions which it contains only energetically acted upon, we should have much more hope of the Protestantism of England.

TO THE EDITOR OF THE ST JAMES'S CHRONICLE.

SIR,—I direct your attention to the following letter from the columns of the *Morning Post* :—

"Sir,—From an article of yours that I saw in the *Dublin Evening Mail*, it appears that Archbishop Manning is determined to carry on war against the Protestant Church like an earnest man ; and what is there to prevent him? You say, and say truly, wherever there is a weak spot in the Church, there his nuns and his monks will certainly be. Now, how are we to meet him? The same as was done at Bath, where they have met and checked Popery most effectually. An Irish clergyman, a friend of my own, was got specially licensed for controversy : he has the use of all the pulpits in Bath, and delivers lectures on controversy two or three times a week in the different school-houses. What has been the consequence? The plague has been stopped, and even some whom the Papists had won over have returned. Now, let London be divided the same way. Let Mr Dallas, the head of the Irish Church Missions, select two or three of his clergy—they are all well trained in controversy, which English clergy are not as yet ; let the Bishop appoint them to such districts as he may think most suitable ; and let the Church of England be on the aggressive instead of the defensive, and you will soon see what a difference there will be. Some men may protest against controversy as disturbing Christian union ; but what does every clergyman profess at his ordination? and does he keep to his vow who shrinks from it?

"Trusting that some benefit may arise to our common Protestantism from these hints, I am, yours, &c.,

B. H. JOHNSON.

"12 St. Peter's Hill, Dublin, Nov. 15."

With so successful an experiment, no time should be lost in doing the same things here. A few well-spoken men of zeal, with discretion, would soon change public opinion. The power of the Papists consists in the ignorance, even more than in the indolence, of the middle and higher classes. The evils, the social and political vices, of Romanism are unknown ; its history is forgotten ; it is seen here in England as a sentimental amusement for women, as a mere sensuous, mean, and mindless superstition—innocent enough to those who don't like the trouble of inquiry, and still more of controversy.

Clearly, no other means are left by which the people can be instructed. It is not too much to say that, either by a false pedantic liberalism, or rather, by the authority which the Romanists have obtained more or less over the whole periodical Press of the country, nothing appears but on one side of the controversy. Sir George Bowyer and his anonymous co-conspirators command insertion into the *Times* of their own side articles ; they seem to command the exclusion of all facts and all notices which would excite opposite judgment, except, just now and then, to save appearances—a trick the Jesuits well understand. In the criticism of books the same inflexible policy prevails, of which the recent notice in the *Times*, of the new edition of Burnet's "History of the Reformation," is a strong proof. Two and more columns of tedious verbal criticism—mere insipid chaff—in no way recommend that most admirable work to the study of the reading public.

"Crimes of the Papacy; or, Mysteries of the Vatican," is a book hardly known in England, yet of great research and of undoubted authenticity—a hand-book for Englishmen who love their laws and liberties, let alone all question about Protestantism. It has been snubbed by the reviewers, or not noticed at all by them. So is it with nearly all books which are calculated to rouse inquiry and alarm. A work was lately in the hands of a bookseller of great experience. He said, "This book is sure to succeed, and it will be reproduced abroad. There is only one thing against it—you have exposed some of the deeds of the *Romish priests*, and nearly all our reviews are in the hands of the *Roman Catholics*." The truth, then, is, there is no liberty of the Press in England. The Jesuits direct what shall appear and what shall be omitted in our newspapers, and they "Burke" in the reviews all works which are hostile to their faith, and which may instruct people as to their traitorous confederacy.

Nothing is left, then, but to scatter abroad either gratis, or sell at one penny, small pamphlets, and, to adopt the excellent scheme of Mr Johnson, appoint learned and clever preachers to talk to the people and raise the warning voice. Already much has been done unaided, unnoticed, and almost discouraged, by a Mr Murphy, a lecturer on Protestantism, and especially on the obscenities of the Papacy. So much has he done that the Papists annoy him in many ways; they persuade town councils and others to refuse their public-halls, and sometimes they attack him with Irish violence—stones and clubs. Pretty fellows these Papists to lecture Englishmen about toleration!—I am, your obedient servant,
J. H. ELLIOT.

ROMISH PROGRESS.

THE four Roman Catholic Archbishops are at present in London, where, in accordance with previous arrangement, says the *Ulster Observer*, "They are in communication with Sir George Grey, relative to the character of the Catholic University. It is confidently expected that no obstacle will arise to prevent the Government doing full and complete justice to the Irish people on this important question."—*Times' Correspondent*.

ESCAPE OF THE FENIAN CHIEF.

THE escape of Stephens from his Dublin prison, by the direct connivance of government officials, is a significant event, and well fitted to make our infatuated rulers think. It is notorious that a true Romanist not only reckons the promotion of Popery of paramount importance, but that all ties and obligations, however sacred, may not only lawfully but meritoriously be set aside to promote this grand object. This is the doctrine taught at every Romish college, and it is an intensely practical one. We see it here acted upon in regard to jails, and we may by and by see its operation in the case of the police, the army, and the other public departments in which Romanists have begun to swarm, if ever the country gets into any difficulty with a Romish power. We confess to be rather glad that a pregnant fact has come out illustrative of this dangerous peculiarity of the Romish system. It remains to be seen what effect it shall have.



A CARDINAL BREAKING UP A PROTESTANT CONGREGATION.

HENRY III.*

We have repeatedly remarked on the striking Providence which brings out at the present moment vivid pictures of the atrocities perpetrated by the Popish Church in the days of her former power—as if to leave her present blind and infatuated Protestant supporters without excuse. The history before us of Henry III. of France is such a book. It is impossible to read it without seeing to what a fearful depth of moral and social degradation individuals and states must sink under the domination of the mystic Babylon. Some of the characters and events which figure in this history—for example, Catherine de Medici, and the massacre of St Bartholomew—are pretty well known, but a strong, new, and connected light is reflected on the whole scene. The modern Jezebel Catherine greatly outstripping her prototype—a fit consort for the Prince of Darkness, if he needed one—is drawn to the life. Perhaps in the whole history of fallen humanity no more dreadful picture can be found than that of this hell-hag sustaining the faltering courage of her son the Emperor, whilst Popish murderers, with fiendish yells, were massacring the Protestants of France, and the streets of Paris were streaming with innocent blood. The brood, however, of wolf-cubs from this polluted source were nearly worthy of their mother—foul and impure to the uttermost—false and crooked as the old serpent, and greedy and insatiable

* "Henry III., King of France and Poland: his Court and Times," by Martha Walker Freer. In Three Volumes. London: Hurst & Blackett.

as the grave. And yet the inspiration of all this proceeded directly from Rome. These were the very saints of that Church. Bishops and cardinals were their chosen companions and abettors, and the Pope cordially applauded their worst deeds. It was a singular Providence that preserved England from their power, for one was about to be married to Edward VI., and another to Queen Elizabeth. It is a wonderful evidence of the wisdom and power given by God to brave old John Knox of Scotland, that he should have seen through and defeated the schemes of one of their most plausible and unscrupulous emissaries, backed by the cunning and policy of all the rest. We cannot too strongly recommend the study of such works to all who really wish to understand the "mystery of iniquity" in its practical workings—a subject very little understood even by the able authoress of this history herself. Human nature is bad enough—deceitful above all things, and desperately wicked, apart from the grace of God—but Popery comes, bringing the seven other spirits, more wicked, and the last end of men is worse than the beginning. As the following scene forms the subject of our woodcut, we give it first. At the same time, no extracts can give any proper idea of the facts exhibited by these volumes. The process of "wearing out the saints of the Most High" was never more effectually accomplished in any country than in France, and the horrors of her subsequent Revolution were only a re-echo of the previous cruelties of her Popish kings and priests. The following scene occurred during the struggle for bare toleration, sometimes nearly successful on the part of the then numerous and powerful Protestants, and the exhibition is ludicrous, although the spirit of it is unmistakable :—

"The royal pair proceeded to Rouen, where Henry made but a brief sojourn. The only incident which diversified the king's residence there was an outburst or ill-timed zeal on the part of the Cardinal de Bourbon. The prelate, hearing that the Huguenots were assembled at worship, conformably to the permission given them under the recent treaty, proceeded in full pontificals, attended by the chapter of his cathedral, to the place where the *prêche* was holden. There, commanding the preacher to leave the tribune, the cardinal himself ascended and addressed the assemblage in terms more vigorous than courtly. Such, at length, became the excitement of the prelate, and so menacing his denunciations, that the people, fearing it might be the preliminary tirade to an onslaught, took to flight in the greatest confusion."—Vol. II., pp. 113, 114.

Here is a moral scene which might illustrate some chapters of the Book of Revelation—

"Public morality was sunk to the lowest ebb ; the profligacy of the court infected all classes. The wife and daughter of no man, whether of rank illustrious or humble, were safe from pollution ; while, during this reign, such became the fearful ascendancy of vice, that even women deemed virtue a reproach, and deliberately participated in orgies the most obscene. The clergy contributed their share to this universal declension ; incited during the first outbreak of the reformed tenets to the practice of something resembling outward morality and zeal, all restraint had now been cast aside. The convents of Paris were converted into resorts for the young lords of the court ; the abbesses being frequently the all but recognised mistresses of potent nobles. . . . The majority of the people, therefore, had become atheists or rationalists. They scoffed at the ceremonies of the Church, and derided that system of penance and absolution which one day exhibited to them their king parading the streets arrayed in sackcloth, attended by the pompous adjuncts of the Romish Church, and the next voluptuously drifting down the Seine in his painted gondola, surrounded by a troop of courtezans."—Vol. II., p. 86.

Here is a remark true of many—

"Though guilty of the most odious crimes, Salzedo was a fanatic in religion."—Vol. II., p. 305.

Take another kingly scene—

"While the people in many districts of France were clamouring for bread, the Louvre swarmed with apes, dogs, and parrots. At his various palaces Henry had new 2000 lap-dogs. These dogs were divided into bands of six, each half-dozen having a keeper who yearly received from His Majesty a stipend of 200 crowns, exclusive of the food consumed by the animals under his charge."—Vol. II., p. 290.

Turn the picture again, and find the Romish element—

"The rain fell in torrents; nevertheless Henry proceeded in procession from the monastery of the Augustinians to the cathedral. His Majesty marched on foot, muffled in his sack, and was preceded by the Cardinal of Guise, bearing aloft a cross of silver. The Duc de Mayenne followed the king in like attire, and carrying a scourge, which he pretended to use upon the royal shoulders."—Vol. II., p. 321.

And yet such is the spirit of Rome, that when this abject slave of the Vatican dared to support the true heir to the throne, who happened to be a Protestant, the whole minions of the Papacy conspired against him. A monk urged on to his bloody task, and, forcing his way by falsehood into the king's presence, stabbed him to the heart. Our historian shall intimate the result in her own words, in so far as Rome was concerned.

"The intelligence of the assassination of the king had been received with transport in Rome. Sixtus V. ascended the pulpit before the consistory holden in the Vatican September 11, 1589, and lauded the deed of the regicide, exalting the act above the exploits of Judith and Eleazer, 'for,' said His Holiness, the universal father of Christendom, 'such a holy, glorious, and pious act could only have been inspired and executed by the admirable and immediate interposition of Almighty God. God, our Almighty Lord, in thus saving miraculously the city of Paris, punished also the iniquities committed by deceased monarchs of France. To Him, therefore, be ascribed glory and honour, and to the sainted martyr, Clement (the monk who committed the murder) our tribute of veneration.' Such is a specimen of the blasphemous oration pronounced by Sixtus V. The funeral services performed in the papal city by command of His Holiness were for the repose of the soul of the traitor, and not for that of his victim."—Vol. III., pp. 379, 380.

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 146.

CHAPTER VIII.

JAMES II. A POPISH KING—PROGRESS OF POPERY—ALARM AND RESISTANCE OF PROTESTANTS.

"If you have the Word," said an inquisitor, when trying a Protestant, "we have the sword." This has ever been the case. Rome never could stand unless supported by carnal weapons. By these atrocities, therefore, James was making a way to advance his most darling scheme, the supremacy of Rome. But with such events in memory as the Spanish Armada and the Gunpowder Plot, (true specimens of Papal intention,) it was natural that the English legislature should vigilantly guard the laws of their defence, made by Queen Elizabeth. The Habeas Corpus Bill, (the greatest defence to every individual, high and low,) James sought to repeal. But here he found a difficulty, for though the land had bled

continually for the cause of religious freedom since the king's accession, England seemed resolved to defend still that liberty for which so much had been sacrificed. Halifax, the Lord President, absolutely refused to vote for the repeal of sound Protestant laws, nor did he scruple to avow this intention in the king's presence, which gained for him an immediate dismissal from the house, his name being struck out of the council book. As if ordered by God for England's good, just at this critical juncture, news arrived from France of the dreadful opposition and slaughter the Protestants of that country were undergoing. Shortly after this, the Edict of Nantes was revoked, which drove the flower of French Protestantism into destitute exile. This news arrived a week before the Parliament met, from whom the king was going to demand some favour for that religion, whose principal upholders were at the same moment acting such a part. Nothing could have been more unwelcome than such tidings; and to counteract the effect which James felt sure they would have, he pretended to profess disapproval of such measures, sent relief to the sufferers from his own privy purse, and called upon his subjects to follow his example. Immediately after this, the Pope sent two emissaries to London. It is remarkable how Rome watched for the time to send these men into the land, where for above fifty years no Romish bishop had held an office, and where no nuncio had set foot for more than 127 years. One of these was John Leyburn, an English Dominican, and named Vicar Apostolic in Great Britain. The other was an Italian Count, who was to act as nuncio. Their specific errand was to check, by their discreet moderation, the unwise zeal of the king in religious matters, though the one as much as the other had the same end in view. James had met with opposition from his Parliament, which the nuncio in particular regarded as the very worst state of things, in the present position of affairs. The year 1686 opened with many important events. The king began to display his true feeling towards the suffering Huguenots. He who had promised to make a collection in every part of his realm for the help of the exiles, who expressed his commiseration in the tenderest terms, now thought it no contradiction to order that a work written by one of the most distinguished of the refugees should be burnt by the common hangman, opposite the Royal Exchange. The collection he promised to make, he could not for very shame's sake refuse; and when made, it amounted to such a sum, as at once told what was the Protestant feeling of the people. Finding he could do no other than give it to those for whom it was intended, he did so, with a restriction unequalled in baseness. He ordered that none should share in relief unless they would receive the sacrament from the hands of an Episcopal chaplain; thus many of the stern Calvinists, who came with joy and gratitude to receive aid, returned disappointed and heart-sick. Such was the conduct of the Romish-James towards those he had offered to befriend. Soon came another meeting of Parliament, a season justly dreaded by the king, who saw that his ministers had resolved to engage in open warfare with him, rather than yield one liberty they held. When, therefore, the House met, many of the judges spoke out their minds, which were in direct opposition to the king, who, holding the prerogatives of his predecessors, viz., the right of a dispensing power, and the ecclesiastical supremacy, aimed at exerting them both indiscriminately. James finding his council thus his enemy, dismissed the first of his judges, and issued an order to his attorney-

general to draw warrants, authorising Roman Catholic divines to hold benefices belonging to the Church of England. "Sir," answered the attorney, "this would not be merely to dispense with a single statute, but to annul the whole statute book from the accession of Queen Elizabeth to this day." Nevertheless, in the course of a few weeks four Roman Catholics were included in the Privy Council; and at the same time the Protestant Church of St Mary in the Savoy was passed into the hands of a Romish priest. Builders were now employed to convert different sets of rooms into oratories, mass was said in one college at Oxford, and a Jesuit placed there as chaplain. In a short time the deanery of Christ's Church became vacant, which was one of the most distinguished offices, both in point of position and emolument, in Oxford. A Romish priest was nominated its head, an altar was decked, and mass celebrated there daily. Thus Rome advanced; while the king, pleased at his own success, turned to the nuncio, who had been silently approving the work, and promised him similar favour at Cambridge. Now the Protestant part of the nation began to see these encroachments with anxious fear; they trembled for the ark of the Lord, and almost regarded the days of peace and liberty as gone for ever, for every hour seemed to bring the enemy a step in advance. Could it be that the Lord had once again delivered them into the hands of the spoiler? Had He withdrawn the light of His countenance from them, leaving them once more in Papal gloom? Or was it that haze of impenetrable darkness which just precedes the break of day? Even so it was, for each act of aggression seemed to bring the time of action nearer. Just then, the bishoprics of York and Oxford became vacant, and the king expressed his intention of nominating avowed Romanists for both, and two men of the name of Cartwright and Parker were accordingly installed, both utterly devoid of theological learning, and bearing no good repute for general deportment. Against this the Parliament loudly declaimed; but to bring matters more under subjection, James resolved to appoint a new court of High Commissioners, which would be more of his own mind, and would with more readiness further his wishes. At this the whole clerical body rose, and determined at any risk to defend their own rights. The first to wage open warfare was William Sherlock, and the next Dr John Sharpe, dean of Norwich, who delivered an animated discourse against the pretensions of Rome, for which, notwithstanding his great learning and fervent piety, his bishop was ordered to suspend him from office. Dr Compton, bishop of London, on learning the reason of such an order, with a courage worthy of himself, at once refused to execute any such command. The king immediately turned his eyes from Sharpe, and placed them upon the bishop, whose crime seemed one of greater magnitude than the Doctor's. To try and punish him therefore, the king found nothing so expedient as his new court of commissioners, at whose head he had placed his right hand man, Jeffries. At the bishop's trial was Crew, bishop of Rochester, and Sprat, bishop of Durham. Archbishop Sancroft was one of the commissioners, who knowing the illegality of the attempt about to be made, but wanting in courage to say so, excused himself from attending on the plea of indisposition. Jeffries, with the coarseness which was a part of his nature, demanded of the prelate at the bar a positive answer, "Why did you not suspend Dr Sharpe?" Compton standing on the defensive, asked for a copy of the commission,

to know by what authority he was thus interrogated; "That you may see in any coffee-house for a penny," was the judicial reply, which so shocked the rest of the bench, that when the case was heard, three of the judges of the king's own choosing, who could not but see the justice of the bishop's conduct, declared in favour of the prisoner. One of these was the Bishop of Rochester, who, however, being offered the alternative of condemning the prisoner or quitting his office, did not hesitate to yield his opinion, and both Sharpe and his bishop were suspended, Rochester and another sharing the spoils of Compton's bishopric. Having succeeded so well with his new court, the king now threw off all restraint, and advanced in bold strides to support every feature of the Romish religion. Chapels now reared their heads in quick succession; a convent was erected at St John's, Clerkenwell; a mansion was given to the Franciscan order in Lincoln's Inn Fields; the city was thrown open to the Carmelites; and within St James's Palace a place was allotted to the Jesuits. These proceedings were calculated to strike the Protestant part of the nation in their tenderest interests, and the populace had penetration enough to see that their civil and religious rights were set at naught by the crown. Aggravated day after day by idolatrous processions parading through the streets, which within the memory of the oldest man had not existed, riots broke out in many parts of the kingdom, and the procession of the host was often subjected to the most indecent violence from the enraged populace. On one occasion the Trainband regiment was called out to disperse the mob, when a murmur was heard from rank to rank among the soldiers, "We cannot in conscience fight for Popery." Shortly after, the camp at Hounslow was formed, and in its earliest outset quarrels arose between the Protestant and Romanist soldiers. Fuel was added to this fire by a tract, entitled "A Hearty Address to all Protestants in the Army," in which the troops were exhorted to use their arms in defence of the Bible, the charter of their freedom. This mode of defence only served to show how the mind may be wrought into opposition against "the powers that be," when those powers exert their authority in an undue measure. The writer of this tract became the victim of the royal displeasure. Notwithstanding its rigorous suppression, the time had come when writing against Popery became a crime too frequent to punish; for every divine of the Church of England combined in one league, and determined to keep up a continual supply of controversial fire, and with this to defend themselves against the advancing tide. The combined talents and genius of the age, the flower of every university, engaged in the mighty struggle; the corruptions of the Church of Rome were placed in contrast with the principles of the Reformation; the numerous absurdities of Popish worship were brought side by side with the pure teaching of the Bible, and singly and collectively attacks were levelled with such a force of argument and learning, that the enemy trembled. The most intelligent Roman Catholic divines, who fought on the other side, could not but admit themselves out-matched. The presses of Oxford and Cambridge, and the London houses of printing, teemed continually with animated discourses, delivered from 1000 pulpits every Sabbath throughout the length and breadth of the land. To the memory of these men is our gratitude due; they engaged in contests more deadly, and could boast of conquests more signal, than those which many a battle-field could claim. They fought not with flesh and blood,

but against the allied forces of Babylon, leagued with the powers of darkness ; thus they gave an example of courage to the fearful and shrinking, and stimulated the exertions of others in the engagement.

THE FOOTSTEPS OF DECAY.

THE following is a translation from an ancient Spanish poem, which, says the *Edinburgh Review*, is surpassed by nothing with which we are acquainted in the Spanish language, except the "Ode of Louis de Leon :—

O let the soul its slumbers break—
Arouse its senses and awake,
To see how soon
Life, in its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our floating minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream and joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day.
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hast'ning streams must be
That into one engulfing sea
Are doomed to fall—
The sea of death, where waves roll on
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulets glide
To that sad wave.

Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place—
Life is the running of the race,
And death the goal ;
There all our glittering toys are brought—
The path alone, of all unsought,
Is found of all.

See, then, how poor and little worth
Are all these glittering toys of earth
That lure us here !
Dreams of a sleep that death must break,
Alas ! before it bids us wake,
We disappear.

Long ere the damp of earth can blight
The cheek's pure glow of red and white
Has passed away.
Youth smiled, and all was heavenly fair—
Age came and laid his finger there,
And where are they ?

Where is the strength that spurns decay,
The step that reved so light and gay,
The heart's blithe tone ?
The strength is gone, the step is slow,
And joy grows wearisome, and woe
With age comes on !

POPERY AND ITALIAN FINANCE.

It is well known that the financial affairs of the new Italian kingdom are not in a good state, and the Finance Minister has made an address on the subject. A passage in the address of Signor Sella is so remarkable, and has been the theme of so much criticism in the Italian press, that it is desirable to reproduce it in full. "A Minister of Finance," he says, "has a deep interest in public morality, and when a country is, like Italy, eminently Catholic, and follows, therefore, a religion according to which crime can be considered entirely cancelled only when the criminal has been absolved by the confessor, the Minister of Finance has a great interest in being friendly with the priests."

This affords a singular illustration, not only of the corrupt, but of the corrupting influence of Popery, even when the mischiefs of the system are clearly seen. Popery when it reaches to a certain influence, bewilders and

overawes civil rulers, and, unless they are animated by strong Christian principle, makes them the servile dupes of the priests. Properly speaking, Signor Sella ought to have drawn the very opposite conclusion from his premises, viz,—that as priestcraft shelters criminals and promotes crime, such a system should receive no countenance from civil governments.

A COLONIAL GOVERNOR SUPPORTING POPERY.

It would appear that the Popish Cathedral at Sydney has been burnt down, and a public meeting having been held to promote subscriptions amongst the Colonists for its re-erection, both the Mayor of the town and the Governor of the Colony, in the usual spirit of false liberalism, attended the meeting, spoke, and subscribed. Upon this the Rev. John M'Gibbon published a temperate and able letter in the *Sydney Morning Herald*, exposing the glaring inconsistency and impropriety of their conduct. As the proceedings of many professed Protestants at home are equally inconsistent, it may be of use to transfer a portion of this letter, which has given great satisfaction to the earnest Protestants of Australia, to our columns. After a suitable preface, Mr M'Gibbon says :—

As to the Governor's speech, from his stand-point, as a professed Protestant, and as the Governor of the colony, I regret to differ from those who eulogise it, and must be allowed to regard it as an unfortunate speech. His Excellency, I am sure, will not refuse me the liberty he has claimed. Indeed, so unfortunate do I consider the speech which he has made, that the question seems now fairly to arise, as to whether it is prudent or right that Governors should appear at such meetings at all; for, however they may wish to appear, and speak as private gentlemen, they unconsciously carry with them all the weight and influence of their political rank and authority. That he should appear at meetings of the Church of England, of which he is a member, is natural enough. That he should appear at meetings in which the common weal of the people is concerned is right enough. But the question is entirely a different question, as to whether he should appear, with the weight of his authority, at meetings which, from the nature of their objects, and the speeches made, he cannot but compromise the feelings of others. It is just because, at the late meeting, the Governor appeared as "the representative of the Queen," and some way or other the exponent of her Protestantism, and the Protestantism of the country, and his presence was objectionable. The Queen is a Protestant Sovereign. Her throne is built on a protest against the religion of Rome. Her right to sit on the throne depends on her maintaining that protest against Rome. And not even her sympathy with the losses of her subjects, who, in religious matters own allegiance to Rome, can manifest itself so as to weaken that protest, without at the same time endangering her right. It is needless, therefore, to speak about "old formulas" and "sectarian prejudices," as objectionable things; for these old formulas and sectarian prejudices are just the basis on which our throne rests, our Queen reigns, our Governor rules, and our people are secured their Protestant liberty. And Catholics* know well that, while we may talk about "old" formulas which have become obsolete, they are not obsolete, but as much in force in the colony and elsewhere as the circumstances will allow, and ready, as soon as the opportunity offers, to assume the place which they once possessed, both as respects the throne and the institutions of Britain. And, it is further needless to deprecate a going back to the "religious differences" between Catholics and Protestants; for, if these are to be ignored, or swept away, or rendered inoperative, what is our country as a Protestant country, and why are we separated from the See of Rome, and why is it necessary that our Queens and Governors should swear allegiance to the Protestant faith? Surely it is time for us to consider where our Protestantism is going to, and where our boasted liberality is to end, when Protestant writers and speakers begin to complain of the obstacles of "religious differences"

* I use the word "Catholic," not because I think it right to do so, but because I do not wish to raise the question contained in the word in a newspaper discussion.

in the very face of the fact that every privilege which we enjoy, every right that we value, every institution which we venerate, depends upon the existence and maintenance of "religious differences." A dreary day, indeed, it will be for Britain when the "religious differences," on which her glory and her greatness rest, are enfeebled and destroyed!

Now, I hold that the speech of his Excellency at the late meeting, as well as those of other Protestants, was fraught with mischief, in proportion as it was calculated to ignore and sweep away, and render inoperative those "religious differences" upon which the character and institutions of our country are built. At least, it is easy to see which were the "differences" which the speech favoured. But our country is either Protestant or it is not. If it is not, of course the Governor is at liberty to do and to say in the matter of religion just what he pleases; but if it is, then it is *Protestant as against Rome*, and surely there must be some limit as to countenancing and assisting the religion of Rome, *against which it protests*, in consistency with its Protestantism; and, consequently, some limit for the action of those who are sworn to protect and maintain the "religious prejudices" and "differences" called the Protestant faith. Whether or not, at the late meeting, this limit was exceeded I shall attempt to show immediately.

First,—One argument which may be said to run through the speech is that the differences between the Catholics and the Protestants are of small moment. I am sure that no Catholic at that meeting, nor one intelligent Protestant in the country, will assent to this. The differences are as wide as the poles asunder. They are so wide that they can never be reconciled. Were they only "prejudices," or only "feelings" arising from feuds and strifes of old, they *might* be reconciled; but because they are the differences of truth and error, they *cannot* be reconciled—they *must* contend until one or the other be destroyed. The Catholic Church unchurches every other church. This is a principle with her which never sleeps. There is no salvation out of her pale: this is a principle with her which never will be modified. All, unless Catholics, are in mortal sin, in damnable error: this is a principle with her which she never will disavow, however, for her own purposes, she may keep it concealed. And all these are principles *at present in force*, as really and truly as in the days of old; only at present it is impossible to give them force and development as in the days of old. And then, on the other hand, Protestants (except the formal and the lukewarm) regard the Catholic Church as so corrupt and degenerate as to have long since ceased to be a church of Christ. They consider the Catholic worship to be idolatrous worship; they consider the doctrines which the priests teach to be another gospel than the gospel of Christ; and they consider the people to be deluded and deceived, and walking in the ways which lead down to death. I am not showing just now what system is the right one; I am only showing the "differences" between them. And I ask any man of the most common reflection, whether Catholic or Protestant, if these differences are small and unimportant? And if it be possible, without dishonourable compromise, for the supporters of either the one system or the other to support and maintain the doctrines, and worship, and interests of the opposite? How, therefore, a Protestant can contribute to build a cathedral, *in which he avows by his Protestantism* deadly error is taught and souls are misled to their everlasting destruction—and how a Protestant Governor can plead for this, as consistent with his own duty and with that of all the people over whom he presides, is one of the things which may well astonish Catholics as well as Protestants; although, while it may be gratifying to the former, cannot but be painful and perplexing, in view of the future, to the latter.

Second,—His Excellency remarked that whatever the points in which Catholics and Protestants differ, "they unite in this, that they worship the same merciful Creator on earth, and humbly hope, when time shall be no more, and differences are done away, in God's good time, to enjoy together the tranquillity and happiness of heaven." I am quite sure that no intelligent Catholic at the meeting, nor one intelligent Protestant in the country, will assent to this. The statement is entirely erroneous as a matter of fact. Protestants and Catholics do not unite *in such worship and hope*; for if they did, why is our country a Protestant country, and our Queen a Protestant Queen? And why do we not return to the See of Rome? The Reformation was a small event; the Revolution was quite unnecessary; the price at which our privileges was purchased was extravagant and exorbitant, if the object in view was only the *mode* of worship and the *road* to heaven. If the *end* be indeed common to both religions, it is next to useless to make much ado about the *mode* and the *road* by which that common end is to be reached. It is not necessary that I should here discuss the theology of this matter; it is enough to say that the question between

Protestants and Catholics is a far more vital one than one of *modes*. It is one which amounts to the essence of the thing, to the reception or rejection of all that is essential to present hope and future salvation. And therefore, that either Protestant or Catholic should directly maintain or assist what is *essentially* opposed to what he himself believes to be the true worship of God and the true hope of heaven, is as clear a proof as can possibly be given of violation of principle. No doubt some *will* hope the most extraordinary things. Some hope that both Catholics and Protestants shall get to heaven, if they be only sincere and do the best that they can; but how a Catholic can hope this who accepts the teachings and faith of his Church, which makes the hope of heaven depend on certain definite things; or how a Protestant can hope this who accepts the teaching and faith of the Bible, which makes the hope of heaven depend upon certain other things, is just as incomprehensible as that black and white can both be white.

Third.—His Excellency defended his support and subscription at the meeting for the rebuilding of St Mary's, and pleaded that others might follow his example on the ground of *Christian sympathy*. It is painful to consider the Governor's handling of this argument, for not only is it mischievous in giving an entirely erroneous view of what such sympathy is, but he makes his view the means of most unwarrantably and uncharitably, and yet I believe unintentionally, condemning those who may differ from him. The Governor imagines that Christian sympathy with a neighbour in distress consists in helping him out of his distress, *no matter what the distress may be*. But I am sure there never was such a definition of "Christian charity," or "sympathy." If this is not his Excellency's definition, then there must be some limits; but what are the limits? The limits which the Governor suggests are not admissible in a definition of "*Christian sympathy*;" for *Christian sympathy* does not select as its objects the neighbours whom we "esteem, and with whom we have every wish and anxiety to be on good terms." What, then, shall be the limits? For unless there be some, we shall be bound to help the distressed Roman Catholics in *other respects* than in building his cathedral in which to worship. If a poor Roman Catholic woman lost her crucifix in the flames, we will be bound to help her to buy another one, or else forfeit our claims to the possession of "*Christian sympathy*." If a poor Roman Catholic man lost his rosary and missal in the flames, and is in deep distress on account of the loss, we will be bound to help him to buy others to replace them, or else acknowledge ourselves destitute of "*Christian sympathy*;" and if chalices, and pixes, and all the other instruments of Catholic worship were lost in the flames, and the clergy are in deep distress because of the loss, we will be bound to help them to provide themselves with others, or else have it thrown in our face that our sympathy is only a "cruel mockery." What, then, shall be the limit of our help? It cannot be other than the limit of *Christian principle*. And the very instance which the Governor quotes from Holy Scripture, and *misapplies*, is plainly in point in refutation of himself. Scripture undoubtedly condemns the charity which says, "*Be warmed, be clothed, be fed, and yet withhold the things which are needful for the body*;" but does his Excellency not see that there is the difference of the whole world between the conduct which withholds bread from the hungry and clothing from the naked, and that which withholds a subscription for the building of a cathedral where Protestants believe deadly error is taught? The man who refuses the temporal help which the hungry need, while able to give it, is no Christian at all; but the man who refuses the money which others may require to raise their buildings, in which doctrines and practices contrary to his conscience are to be maintained and propagated, may be a most worthy Christian; and surely it ill became the Governor, in his official capacity, as the representative of the Queen, at such a meeting, and in the time of excitement, to hold up to reprobation the conduct of both as alike unchristian and a cruel mockery. I will be bold to say that there is not one Protestant in the whole country who, if his Roman Catholic neighbour were hungry, or naked, or diseased, would refuse help, or hesitate to help him. The colony has surely, in many instances, given proof enough, in its floods and famines and charitable institutions, of Christian sympathy with suffering humanity. I, myself, am frequently the almoner of other's bounty, and I give to Protestants and Catholics alike, so that I believe his Excellency will not find one who answers to the "*mocking charity*" which Scripture denounces; but equally certain am I that his Excellency will not find in Scripture any mention of a charity which will countenance and support a system of worship which the whole Scriptures condemn; on the contrary, he will find that while the Scriptures are ample in their exhortations to help the needy, they are express and peremptory in their prohibitions of the slightest countenance and support to systems of religious error. And this strict withholding of help to error is

as clear an instance of *Christian charity* as feeding the hungry and clothing the naked.

Lastly,—His Excellency justified his speech and subscription on the ground of *complete toleration*. The Governor's illustration of "complete toleration" then, is, a Protestant helping a Catholic to build his cathedral. But surely this is not the complete toleration of which we boast in this nineteenth century. I do not see what the question of toleration had to do with the object of the meeting. Had there been any Protestants glorying over the Catholics in the calamity which had befallen them,—had there been any Protestants interfering with the Catholics in their efforts to raise subscriptions to rebuild the Cathedral,—had there been any Protestants raising factions to obstruct the work,—then I could understand how the question of toleration could properly arise. But when the very opposite was the case, and the Catholics had not only the most perfect liberty to lay their plans for working their own people, but the most cordial good-will that they might succeed in their efforts, it appears to me that the question of toleration was improperly dragged in, and as if for the purpose of swaying the Protestants with the bugbear of the intolerance of ages past. The intolerance of past ages was all that the Governor said it was; and we know quite well that Protestants have fully and heartily renounced it; but we do not know that there is any renunciation of it on the other side. We know on the contrary that they have not renounced it. But what of all this? I had always thought that "perfect toleration" was the leaving of every sect the utmost liberty, consistent with the common good, to pursue their courses and enjoy their religion. But the speech of the Governor gives a new turn to this. "Toleration" is illustrated as taking a part in Catholic meetings for purposes exclusively connected with the Catholic religion. "Toleration" is illustrated as advocating and pleading before the community that other Protestants will do the same. "Toleration" is illustrated as giving money to rear a cathedral by which the Catholic system will be maintained and propagated. I entirely demur to these illustrations. They are not illustrations of "toleration," but of that mistaken liberality which is now so prevalent. Nay, they are worse than this—they are the best means of breaking down in the public mind all the distinctions between truth and error on the subject of religion; and worse than this still, they become themselves instances of *intolerance*, for what is their effect? Why, if the Governor has set an example of toleration, Christian toleration, British toleration, in his conduct and subscription at the late meeting, what is the inference which the mass of the public will draw as to those who have acted and will act in the very opposite manner? Will they not be regarded as intolerant and uncharitable, and unkind, and ready to begin a fresh persecution? And for this "intolerant" inference who will be to blame, but those who, like his Excellency himself, carry their Protestantism so lightly, as that it is just as easy in a Catholic meeting, in a Catholic cathedral, or in a "Dissenting conventicle?" I hope that Protestants will ever be tolerant, and decline any other means of convincing and converting Catholics but that of argument. I hope they will ever scorn the weapons of slander, or calumny, or persecution, and illustrate their toleration, of which they have reason to be proud, by giving to every man and sect the utmost liberty of opinion and conscience; but I trust also, that but few will accept the example of his Excellency, on the present occasion, as an exponent of Protestantism and of Protestant toleration; not because I do not wish the cathedral to be built, but because I should ever regret that the built cathedral should be a witness of unfaithfulness to those glorious principles of our reformed religion, which are the glory of our country and the hope of the world.

I earnestly and respectfully plead with his Excellency, on Protestant principles, to reconsider how those principles have been compromised in his mistaken liberality and in the arguments of his speech.

The Mayor of Sydney, another Protestant, said at the meeting, in a laughing mood, "That there had been more conversions to the Catholic Church that day than on any other in the history of that Church in the colony." The laugh did not conceal, what it was intended to conceal, the Mayor's consciousness, on Protestant grounds, of the inconsistency and ambiguity of his speech and position. What he and the other Protestants were doing was all they *could* do had they really been converted. A Catholic cathedral is emphatically the symbol and embodiment of the Catholic religion; and therefore, in so directly contributing, by advocacy and means, to build the cathedral, and support that religion, the Mayor was practically giving a proof that he had become a convert; for what did he protest against, in the Catholic faith, when he was thus countenancing and supporting the Catholic faith?

Another Protestant said, that "as we did not expect the Catholics to be converted by the burning of their cathedral, we ought to help them to build their cathedral."

The gentleman who said so lost all his usual manliness and intelligence in making his speech. For on the same principle he should have gone further and further still, until he had walked into the bosom of Rome.

Upon the whole, the late meeting has brought to light an amount of weakness and inconsistency, and false liberality in the ranks of Protestants, which is far from cheering for the future of this colony.

POPERY IN NOVA SCOTIA.

A HALIFAX newspaper informs us that the Romish spirit is gaining ground at least in one district of Nova Scotia, and that the most prominent building in Pictou is now a Romish chapel, to the erection of which the Protestants have largely contributed. So bold have the priests become, that they called on the three Protestant ministers to contribute towards the same object—fortunately in vain. The Rev. A. Mackay of Saltsprings, in the county of Pictou, has published an able and indignant letter on this state of things, from which we make the following extracts:—

About two years ago the public was informed through the *Pictou Press*, that the Pictou Presbyterians sought the public teachings of a priest from Rome, and that they were greatly charmed with his instructions, for which he received their laudations in no measured terms. Thereafter our legislators appoint said priest to the responsible position of Commissioner of schools over the length and breadth of the northern district of Pictou county, in which there is not one school supported by Papists, or taught by Papists. Lately a Pictou paper, as if growing in admiration of the lessons from Rome, publishes a sermon delivered by said priest on a public occasion, and as if desirous of enlightening Presbyterians beyond the precincts of the favoured town. And now we find the grateful priest rejoicing over his spoils, returning thanks in the two Pictou weekly papers, to the Protestants (!) of Pictou, for having so graciously contributed 500 dols. (£125) towards the erection of a Romish chapel for the further enlightenment of his ardent admirers.

He then asks the following plain questions, which deserve some reply:—

Now what must be the condition of Protestant Pictou, if they need to be enlightened and moralised by a priest from Rome, by public lectures, *ex cathedra*, and in the press?

Why do their political guides elevate her priests to take charge of the Protestant schools? Is it because Protestants have not sufficient intelligence to take care of their own schools? or is it to secure their favour for a future political contest? or because they so really admire the history and teachings of the Romish Church, that they would honour her representative where his elevation must be strongly offensive to every enlightened and true Protestant? And is it so that the Pictou clergy can give silent consent to this state of matters?

Has Popery, her emissaries and children, so soon become such darling subjects of patronage to the inhabitants of Pictou town, that they so generously contribute more money for a Romish chapel or cathedral, to see her raise her towering head above all other Protestant churches, than they had ever given before to aid any other Protestant Church beyond the pale of their own distinctive denomination?

POPERY AND MUSIC.

THE various insidious ways in which Popery advances is only equalled by the amazing ignorance and indifference of many Protestants on the subject. A striking illustration of this lately occurred in Edinburgh. The annual meeting and soiree of an important Society was advertised, and a programme of the proposed proceedings was printed and circulated. It may be necessary to explain that this Society consists of

pious young men connected with a number of the Protestant congregations. But one item of this programme consisted of a "hymn" entitled "Ave Sanctissima." This Popish hymn is very well known, but probably the mass of the young men were utterly ignorant of its nature. Fortunately, some of them were better instructed in connexion with the Scottish Reformation Society, and they instantly protested against the proposed act of idolatry, and were just in time to prevent it.

The following is the hymn, as copied from Mitchison's edition of R. A. Smith's Anthems and Psalm and Hymn Tunes. Edinburgh: Oliver & Boyd.

"Ave Sanctissima, 'tis nightfall on the sea,
Ora pro nobis, our souls rise to thee,
Watch us while shadows lie o'er the dim water spread;
Hear the heart's lonely sigh, thine too hath bled!
Ave Sanctissima, 'tis nightfall on the sea;
Ora pro nobis, our souls rise to thee!
Thou that hast looked on death aid us when death is near!
Whisper of heaven to faith, sweet mother, hear!
Ora pro nobis, the wave must soothe our sleep,
Ora, mater, ora! thou star of the deep!"

The following is a copy of the letter on the subject, which had the effect of preventing this mischief, addressed to Mr ———, secretary:—

SIR,—A copy of the programme of the proceedings of the 25th Annual Meeting and Soiree of the Edinburgh Sabbath Morning Fellowship Union, "to be held to night in the Upper Queen Street Hall," has fallen into my hands.

I see that you are Secretary to this Union, and hence my troubling you with this note.

I beg to draw your attention to that portion of the programme which sets forth that the hymn "Ave Sanctissima" is to be sung. This hymn, I need scarcely tell you, from its very title, is a prayer to Mary, and it places her in the room of our Lord Jesus Christ, and beseeches her protection and intercession.

Besides being grossly idolatrous, the singing of such a hymn is surely most destructive to the purposes of your Union, meeting as you do on Sabbath mornings, praying to Christ as our only mediator and intercessor, and at your Anniversary thus displacing Christ and praying to Mary.—I am, &c.

P.S.—I have addressed a similar note to Mr ———, who is to preside at the above meeting.

Several others also at once sent back their tickets; and as we have said, the impious and idolatrous hymn was not sung. But the mere fact that it should have ever been proposed to sing such an hymn on such an occasion, is an amazing proof of the abounding ignorance on the whole subject, and the urgent need for the diffusion of such information as is communicated by the Protestant Institute of Scotland.

THE LIFE OF EDWARD IRVING.*

No one can have seen Edward Irving without admitting that in physical and mental endowments he was one of the most wonderful men of the present century. But no one can know his history, or read the Life of him, by Mrs Oliphant, without admitting that his great powers and talents were to a large extent neutralised, and ultimately rendered mischievous both to himself and others, by an utter want of judgment and common sense. We are not sure that his relations knew fully the uses to which the interesting documents at their disposal were to be

* By Mrs Oliphant. In Two Volumes. London: Hurst & Blackett.

turned when they handed them over to his present enthusiastic biographer. But one thing is clear, that this curious attempt if not to sustain the great man in all his faults and foibles, at least to bespatter with censure much wiser men, because they offered good advice to their friend, and refused to defend him amidst all his accumulating heresies, is equally absurd and unjust. It is absolutely preposterous to find Irving taking advice from such weak men as Mr Campbell of the Row, and Mr Story of Roseneath, and allowing himself to be led by the nose by such characters as Alexander Scott, or even Henry Drummond, whilst he refused the advice of men like Dr Chalmers and Dr Gordon, or even James Nisbet and William Hamilton. It is worse than preposterous to find him rejecting with scorn the authority of his own church, and yet bowing afterwards before the authority of the fanatics of the "unknown tongues." We are old enough to remember the whole scene, and viewed now in the light of experience, we see no doubt a grand and truly devout man not only driven to a premature grave at the early age of forty-two, by the sheerest course of folly; but in his later days tearing down all that he had previously been building up, and leaving a system behind him which bids fair to end in a considerable accession to Popery. Yet his female biographer not only sees no lesson of warning in all this, but drives on in her womanly steeple chase of admiration, with the most hood-winked and unflinching enthusiasm. So far as the book contains facts and document, it is valuable and interesting; in almost every other respect it is worthless, if not misleading.

We feel peculiar interest in Edward Irving as an old champion against Rome, but it is very instructive to find that one of his first deviations from the plain road consisted in translating from the Spanish with vast admiration, and all unconscious apparently, a dexterous Jesuit book. Whether those cunning schemers did any thing to bring about this state of things does not appear, but it is certainly a very significant fact. Like all other important lessons, however, it is left unapplied by Mrs Oliphant.

MEXICO.

I FEEL the need of spiritual enlightenment to be very great indeed. A people, buried so long beneath the rubbish of Popery, present a dark and gloomy aspect. With the Bible withheld, and the Romish Church with all its superstitions exercising unlimited sway, what can we expect among the Mexican people! A combination of three races, (the Spanish, Indian, and African,) with Catholic priests for the head and heart of the people for centuries, we cannot look for a very high grade of civilisation.

The mass of Mexican people can scarcely be reckoned above those who have a half civilised state of society. There are exceptions, however: the higher class come a little nearer the pale of civilised humanity. Since I have been in Monterey, which I take to be a very correct specimen of Mexican towns generally, I have often wondered why a portion of our continent, situated upon the very border of our own country, should have been so long neglected, and its people left to grope their way, unenlightened by Divine revelation. I cannot account for it in any other way than as the result of the backwardness of Protestant Christians in acknowledging Roman Catholics to be a heathen people.

If heathenism consists in the worship of false gods, where can we find

idolatry of so heinous a character as in the Romish Church! I trust the time is not far distant when Protestant Christians will look upon Romanism in the light of God's Word, and when the wretched subjects of this portion of the kingdom of darkness shall elicit that commiseration which their case demands.

One hundred missionaries are needed in Mexico at the present time. The command of our Saviour, "Go teach all nations," is as imperative in the case of the Mexicans as any other people. The means which have been so sparingly expended upon Mexico are manifesting fruits which show that evangelical labours are not in vain. I fully believe that no people are more ready for the diffusion of Protestant Christianity than the Mexicans.—(*Correspondent of the American Christian World.*)

PROTESTANTISM AND DEBT—A WARNING.

THE following letter is, in our opinion, eminently suggestive. Some one has said that "no diseases are so dangerous as those connected with the chest." In all enterprises debt is the most fatal enemy; a fact to which Romanists are generally profoundly alive. Protestants, on the contrary, often forget it. They start a society or enterprise, and instead of determining to secure payment of everything as they proceed, they often simply imagine that they must "do something," although this something forthwith carries them beyond their depth, and instead of ultimately promoting the Protestant cause, involves it in discredit, and disheartens or scatters the mass of their supporters. It is a most sacred duty to raise as large funds as possible for so good a cause, but also a duty equally sacred always to *work within our income*. "Out of debt, out of danger," is the true motto. Our Divine Master urges us, in any enterprise, to "sit down first and count the cost." Ponder the following, by no means a solitary instance:—

PROTESTANT METROPOLITAN HALL COMPANY (LIMITED.)

(TO THE EDITOR OF THE DAILY EXPRESS.)

SIR,—The announcement in your advertising columns of this day, relative to the discontinuance of the Religious Union Services held during the past six years in the Metropolitan Hall, will be read with pain by thousands of persons who have attended the ministrations of the various honoured ministers who have faithfully proclaimed the gospel. The resolution of the committee, unanimously adopted at the meeting yesterday, explains the cause of this unforeseen termination of their Christian effort to reach the masses of the people in a central and unsectarian building, which was mainly secured in the year 1863 through the instrumentality of the respected President of the Union Services, the object being (as stated in the original memorandum of association) "For the holding of public meetings, for the maintenance and promotion of Protestant principles, and the advancement of all intellectual, charitable, moral, and social purposes not inconsistent therewith; and the doing of all such things as are incidental or conducive to the attainment of those objects."

The recent act of a portion of the directors in permitting the Hall to be used for dramatic purposes, in direct violation of the objects of the company, has created such a painful sensation amongst very many of the shareholders, the Christian public, and the frequenters of the religious services, that the committee, after a careful and lengthened consideration of the matter, resolve, under the circumstances, forthwith to discontinue the meetings. Every member felt it to be a painful decision, but the objectionable use to which the hitherto honoured edifice has been subjected compelled the committee to vindicate, without delay, the consistency of their Christian profession by at once withdrawing from the Hall.—I am, sir, your very obedient servant,

J. F., Shareholder.

Dublin, 8th November.

LOTTERIES, PAST AND PRESENT, LEGAL AND ILLEGAL.

LOTTERIES seem to have been invented by the Romans for amusement. Their *saturnalia* began by the distribution of gratis tickets among the populace; the prizes drawn for which, especially under the reign of the Emperor Nero, frequently enriched the successful. Under Augustus the lotteries were mere bagatelles for sport; while Heliogabalus introduced some singular prizes marked by grotesque contrast, one person obtaining six slaves, while another gained the same number of flies!

In the sixteenth century lotteries were utilised in Italy, France, and other countries for raising money for state purpose; and several private lotteries were organised for the disposal of merchandise, and for benevolent purposes. Conspicuous among the latter were those drawn at Paris in 1572 and 1588, having for their object the presenting of marriage portions to poor virtuous young women on the estate of the Duke de Nivernois, the originator of the scheme. The prize tickets ensured payment of five hundred francs on the day of the wedding, while the drawers of the blanks were consoled by appropriate and hopeful inscriptions thereon, suggestive of better fortune next drawing. Pope Sextus V. not only gave his approval to the scheme, but, to remove any lingering doubts as to its propriety, promised full remission of sins to its promoters; and the drawing took place with great pomp, commencing on Palm Sunday after celebration of mass. The high sanction given to these lotteries, and doubtless the promise of remission of sins held out by the Pope, stimulated certain zealous ladies of quality to institute a lottery on behalf of their confessor, who had been created a bishop, in order that he might be furnished with a carriage and horses to support his dignity. Several lotteries were set in motion as the means of procuring valuable presents for ladies and persons of distinction in France; and the Cardinal Mazarine increased his popularity by designing one on a large scale, the tickets being given as presents. The king Louis XIV. himself subscribed to the existing lotteries, and in 1660 was fortunate enough to draw the highest prize of one hundred thousand livres, which, however, he prudently declined to receive; and the amount was merged in a subsequent lottery for which he had no ticket. Within a few years afterwards private lotteries in France were abolished under severe penalties, on account of disreputable practices to which they had given birth.

Lotteries were introduced into England in the sixteenth century, in order to raise money for the service of the state. They were sanctioned by Parliament, and managed by commissioners named by the Lords of the Treasury. The first one seems to have been drawn in the year 1569, and to have consisted of 40,000 tickets or lots at 10s. each, the prizes consisting of silver plates, and the profits being applied towards repairing the havens of the kingdom. The drawing took place at the door of St Paul's Cathedral, commencing on 11th January, and continuing *day and night* up to 6th May following. In the reign of James I., another one was drawn for the purpose of defraying the expense of our establishments in America; and the largest prize, being silver plate to the amount of 4000 crowns, fell to the lot of a poor tailor.

These public lotteries were soon followed by a host of private schemes, one of the most popular of which was drawn at Dorset Garden Theatre,

Salisbury Square, Fleet Street, with a capital prize of a thousand pounds for a penny. The newspapers of the day contained a pretty story of a good boy who had been presented with a penny for benevolent conduct to an old woman, and who forthwith invested the sum in the lottery and secured the capital prize.

During the reign of Charles II., lotteries, licensed by the Duke of York, were drawn at the London theatres, for the benefit of the suffering Royalists; and letters patent, under the great seal, were granted in their favour, and from time to time renewed. In 1674, in particular, the monopoly of all lotteries invented or to be invented "for thirteen years to come," was granted to several "truly loyal and indigent officers," who bore upon their seal of office the inscription "*Meliora Designavi*;" and some years afterwards a notice in the *London Gazette* prohibited the drawing of any lotteries except those in favour of the monopolists.

On the death of Prince Rupert, in 1683, a scheme was set on foot to raise money by the sale of his jewels; but, on account of the numerous equivocal schemes then afloat, the public were chary in laying out their money in the purchase of tickets, till the king himself promised to see fair play carried out. It was publicly announced, under Royal authority, that his majesty would be present at the drawing, and that he would see all the prizes put in among the blanks; and the final arrangements were made under the surveillance of the king, who, as a further measure of surety to the subscribers, appointed a child to draw the prizes.

The numerous lotteries which were organised under grants or patents, became the means of fraudulent practices on the part of unscrupulous persons, who obtained sums of money to the ruin of many families. These acts of fraud became so flagrant that in 1699 an Act of Parliament* was passed in which such grants or patents were termed a reproach to the Government, and were declared void; and all lotteries, with two exceptions to be immediately noticed, were pronounced to be illegal, and to be common and public nuisances. A penalty of £500 was attached to any person who, either publicly or privately, kept any place for playing at lotteries by dice, balls, cards, or otherwise; one-third of which penalty was to be allotted to his Majesty, another third to the use of the poor, and the remaining third to the informer. Moreover, all such offenders were to be rigorously prosecuted as rogues and vagabonds, in terms of the statutes then in existence against this numerous class. A penalty of £20 was likewise attachable to all persons who visited and played at such lotteries. The two lotteries excepted from the penalties of the act, were the Royal Oak lottery, and another one for the benefit of the Greenwich Hospital. The former was one of the numerous lotteries established on the restoration of Charles II. for the benefit of the poor Royalists, and was probably named in grateful remembrance of the king's preservation in the Oak after his escape from his disastrous defeat by Cromwell at Worcester. This lottery afterwards obtained a large share of public odium, because of the fraudulent practices of its conductors; and the evils created by it were set forth in strong colours in a remarkable tract, entitled "The Arraignment, Trial, and Condemnation of Squire Lottery, alias Royal Oak Lottery." The Greenwich Hospital adventure had been established under the power of a previous Act of Parliament; and was

* 11 Will. III., cap. 17.

naively described by its managers as conducted on fair principles, and not liable to the flagrant objections against its unscrupulous contemporaries.

In 1709 a state scheme was organised by Act of Parliament* for raising £1,500,000 to prosecute the war against the French. 150,000 tickets at £10 each were issued; 3750 of which represented prizes varying from £5 to £1000 *yearly for thirty-two years*; the other tickets being blanks, making 39 blanks to one prize; each holder of such blank ticket receiving, however, fourteen shillings yearly for the same number of years. This scheme of Queen Anne's Parliament so pleased the public, that the sum of £600,000 was subscribed in one day; and within three weeks, the whole amount was subscribed, and would have been subscribed sooner, had the Government clerks employed been able to take the names and money faster. The success of this lottery produced another parliamentary scheme next year† to raise a like sum for the same warlike purpose. The prizes, however, instead of being distributed over a number of years, were to be given in one sum; 24,900 tickets to obtain sums varying from £12,000 to £20. A host of spurious imitations, by private individuals, of the previous year's lottery, having been set on foot, "tending to defraud the Queen's subjects," magistrates and other officers of the law were enjoined to be strict in enforcing the legal penalties against offenders. The evil spread, however, and further devices were resorted to, to evade the letter of the law; as we find by an act‡ passed in the following year that fraudulent practices were carried on in offices under the denomination of sales of gloves, fans, cards, numbers, and the Queen's picture. It was, therefore, enacted that every person keeping any such place should forfeit £500, and that any person advertising the existence of such places should forfeit a fifth part of that penalty.

During the reign of George I. several state lotteries were organised by Parliament, each successive lottery giving birth to fraudulent imitations. In 1718 an act§ was passed, to raise money by loans and lotteries towards paying off exchequer bills; immediately upon which several persons issued notices for taking subscriptions for the sale of chances in the lottery, although not possessed of a single ticket, "to the great and manifest prejudice of the public credit." In the same session another act|| was passed for the double purpose of affixing heavy penalties to all such practices (one-half of which was to go to his Majesty,) and for raising more money by a fresh lottery towards building and finishing churches, purchasing churchyards, burying-places, and houses for ministers. Thus, while Parliament set fresh lotteries agoing, it, at the same time, fostered the fraudulent schemes which it impotently attempted to suppress. If for a time certain illegal schemes were set down, new and ingenious evasions forthwith sprung into existence, showing that the ingenuity of bad men is greater than that of the Legislature. By the peculiarity of English law, a new act was required to meet each illegal device; the legislature dealt only with existing evils, instead of passing a comprehensive measure to cover all possible devices. Very shortly after the passing of the act last

* 8 Anne, cap. 4.

+ 1710. 9 Anne, cap. §, sec. 56.

‡ 1711. 10 Anne, cap. 26, sec. 109.

§ 5 Geo. I., cap. 3.

|| 5 Geo. I., cap. 9, sec. 43.

mentioned, offices were opened in London by needy adventurers, in which a fraudulent system of obtaining money was carried on under the denomination of sales of houses, lands, advowsons, plate, jewels, ships, presentations to livings, &c.; advertisements of which were extensively published in the newspapers of the day. A special act * was passed to put down this system, declaring that, over and above former penalties, offenders should forfeit a further sum of £500, to be recovered, if necessary, by sale of their goods, besides suffering rigorous imprisonment for one year. The severity of the penalties seems to have put a stop to the special practices aimed at; but Parliament was only allowed a short respite from further legislation, as we find that in the following year (1722) another act † was found necessary for the repression of a new species of lottery carried on under the pretence and colour of authority from foreign princes and states. Next year also we find the House of Commons appointing a committee to inquire into various new lottery schemes, and particularly as to one to be drawn at Hamburg in the king's German dominions, for the pretended purpose of raising subscriptions for carrying on a trade between Great Britain and the king's territories on the Elbe. The committee reported the undertaking to be of the most infamous character, in which the king's name was improperly used without authority; and a bill was forthwith introduced and passed to suppress the lottery, and to oblige its conductors to make restitution of the money received from subscribers. The House at the same time expelled Viscount Barrington, who had been notoriously prominent in this fraudulent undertaking.

It would be tedious to enumerate the various statutes passed, during the reign of George the Second, on the subject of lotteries; and we shall only refer to one or two of the more prominent of these. In 1739 an act ‡ was passed for the more effectual prevention of excessive and deceitful gaming, in the long and lugubrious preamble of which it is confessed that prior legislation had failed to check the growth of fraud, and that a fresh crop of specious devices had sprung up in the disposal of plate, jewels, &c., by means of "raffles, mathematical machines or engines, and other indirect ways and means," and also in new games of chance under the denominations of the Ace of Hearts, Pharaoh, Bassot, and Hazard. The penalties of the law were extended to meet the new devices, wherever practised, *except* in any of his Majesty's palaces, where all forbidden games were freely permitted for the relaxation of the royal household; and magistrates were threatened with fines if they neglected to put the law in force against offenders not enjoying the royal privilege. In the following year § the penalties of the law were extended to a new game called "Passage," which had been ingeniously extemporised to evade the law; and five years afterwards || a further extension of the penalties was made to meet a further evasion in the shape of a popular game called *Roulet* or *Roley-poley*, save and except when the same was practised within the privileged precincts of the royal mansions. Here was a striking application and extension of the loyal maxim, "The king can do no wrong." It is not, however, matter of surprise that King George's subjects failed to appreciate the soundness of this exceptional

† 1721. 8 Geo. I., cap. 2.

‡ 12 Geo. II., cap. 28.

|| 18 Geo. II., cap. 34.

† 9 Geo. I., cap. 19.

§ 13 Geo. II., cap. 19.

legislation, and that they widened the maxim to a universal application to king and subjects.

In order to prevent a monopoly of tickets in the numerous state lotteries in operation, it was enacted that persons intrusted with the delivery of tickets should not, under severe penalties, sell more than twenty to one person. This provision, however, was scandalously evaded by using fictitious names for subscribers, to cover the excess of tickets. In 1754 the House of Commons again interfered, and on investigation by a select committee it was found that a certain Peter Leheup had privately disposed of great numbers of tickets, and that, in particular, he had sold no less than 6000 of these to one person, who resold them at a premium. Leheup was prosecuted by the Attorney-General, and fined £1000, which he paid in court, the fine being about a fortieth part of the sum he had amassed by his fraudulent practices.

The drawing of the tickets from the lottery-wheel used to be performed by blue-coat boys from Christ's Hospital; and attempts were frequently made to bribe them by lottery adventurers. In 1775 we find that one of these boys was judicially examined, and confessed that he had been bribed to conceal a certain number about his person, and that he had pretended to draw it as a prize from the wheel. The instigator of the fraud had insured the ticket in certain lottery offices which had been opened a few years before, and he had obtained a considerable sum from one of them, before the fraud was detected. Had he been wholly successful, he would have realised the sum of £3000 by insurances. The scoundrel was not brought to justice, because of certain legal difficulties barring a prosecution. Precautions were, however, forthwith taken against a recurrence of such fraudulent practices. It was first ordered that every boy, before being suffered to put his hand in the wheel, should have the bosom and sleeves of his coat closely buttoned, *his pockets sewed up*, and his hands examined, and that, during the time of his being on duty, he should *keep his left hand in his girdle behind him, and his right hand open with the fingers extended*. By a subsequent order, it was arranged that the boys were not to be selected beforehand, as formerly, but were to be named promiscuously immediately before the drawing. The precautionary measures were completed by the boys being *blind-folded* while drawing the tickets. The enforcement of these stringent regulations effectually put a stop to the fraudulent practices to which the boys had been incited.

A system of licensing lottery keepers was introduced by an Act of Parliament passed in 1782,* and by which such persons were bound to pay a duty of £50, and to have painted over their doors in legible characters "Licensed to deal in lottery tickets," and to adhere to certain other regulations under severe penalties. Before the passing of this act the number of lottery offices in and about London alone was upwards of 400. The act speedily reduced the number, as a list subsequently published by authority showed only about an eighth part of this number for Great Britain. The offices, however, afterwards greatly increased. A clause was also inserted in the above act, designed to prevent the insurances of lottery tickets. This illegal practice neverthe-

* 22 Geo. III., cap. 47.

less continued; and several prosecutions took place, which, however, in most instances, proved abortive.

A few years afterwards, great difficulties had arisen upon the methods of convicting offenders; for remedy whereof it was enacted * that no further penalties were to be sued for before justices, but only before the court at Westminster; any person who was pleased to prosecute, being entitled to one half of the penalty, besides costs. The justices' jurisdiction, however, was held good as to the prosecution of offenders who had opened lottery offices, without taking out the statutory license; and they were authorised to convict such persons as rogues and vagabonds. The act also attempted to mitigate the following evil. In order to induce the poorer classes to speculate in the lotteries, the lottery keepers, or contractors, as they dubbed themselves, had, for many years before this, divided the tickets into shares from a half even to a *sixty-fourth* part, and sold these at proportionable prices, and with profit to themselves. For example, the tickets of a lottery drawn in 1766, were sold—a half at £6, and a sixty-fourth at four shillings. The working classes, tempted by the facilities thus held out, and lured by the delusive hope of gain, foolishly and fruitlessly risked their hard-won earnings in the purchase of minute fractional portions of shares. By the act just mentioned, the sub-division of chances was limited to a *sixteenth*, for the purpose of placing the speculation beyond the reach of the working classes; and parties offending against this provision were declared liable to a penalty of £50. The limitation, however, was extensively and easily evaded by the unscrupulous contractors, and the evil was, if possible, increased. So long as Parliament legalised lotteries, the vices engendered by them could not fail to flourish; but Parliament could not then see the matter in this light.

Coming to the beginning of the present century, we find (in 1802) the Legislature † condemning as common nuisances certain mischievous new games or lotteries called “Little Goes,” the projectors of which had been carrying on a thriving business by defrauding servants and others of sums of money which they were induced to invest. The stereotyped penalty of £500 was declared against offenders, failing prosecution for which they were to be punished as rogues and vagabonds. The new games had been conducted in premises barricaded with iron doors, and other contrivances of defence, to prevent the intrusion of the officers of the law; and the act authorised the breaking up of these doors, during the transaction of business, and the apprehension of offenders *brevis manu* in order to their being brought to justice.

In 1806, (46 Geo. III., c. 147,) another state lottery was set on foot to raise a sum of money for the use of the king; and the *whole* amount of the penalties recovered for offences under previous acts were declared to be for his Majesty's use. Offences within *Scotland* were directed to be prosecuted at the instance of the crown lawyers there. This appears to have been the first statutory provision as to prosecutions in Scotland, where the fraudulent practices so frequently complained of in England do not seem to have taken deep root.

The abuses created by the lottery system soon afterwards reached a crisis; and the House of Commons once more appointed a committee to

* 27 Geo. III., c. 1.

† 42 Geo. III., c. 119.

report on the subject. Their report (in 1808) disclosed a dreadful scene of vice and misery as the result, and recommended the abolition of lotteries, or, at least, that they should be put under other regulations. The following opinion of committee is worth quoting from their report:—"The pecuniary advantage derived from a state lottery is much greater in appearance than in reality, when we take into consideration the increase of poor's rates arising from the number of families driven by speculations in the lottery, whether fortunate or otherwise, to seek parochial relief. No mode of raising money appears to your committee so burdensome, so pernicious, and so unproductive; no species of adventure is known where the chances are so great against the adventurer; none, where the infatuation is more powerful, lasting, and destructive. In the lower classes of society, the persons engaged, whether successful or unfortunate, are, generally speaking, either immediately or ultimately, tempted to their ruin, and there is scarcely any condition of life so destitute and abandoned, that its distresses have not been aggravated by this allurements to gaming held forth by the state." Notwithstanding this emphatic denunciation, state lotteries continued to be legalised by Parliament till 1826, in the summer of which year the last authorised lottery took place. Incredible efforts were made by the lottery keepers to ensure its success. A grand advertisement procession marched through London, comprising men in liveries, bands of music, horses and carriages, with banners and flags bearing the announcement, "All lotteries end for ever on Tuesday next—six £30,000;" and a herald, who attended the procession, at intervals proclaimed the "Death of the lottery on Tuesday next." Notwithstanding this parade, the sale of tickets flagged, and the "last day" was judiciously postponed from July to October, to give time to get rid of the unsold tickets. The procession was in the meantime occasionally repeated, and with increased embellishments, but with little practical effect, for the people had wisely become sick of lotteries. The "last day" arrived, and the last state lottery in England actually expired on 18th October 1826, and its demise was hailed with general satisfaction.

Five years afterwards, however, a private Act of Parliament* was passed, for the improvement of Glasgow, under which certain street property in that city was disposed of by way of lottery; but it appears that this act was passed *per incuriam*, and in ignorance of its true purport. Under it three successful lotteries were drawn, but further proceedings were prohibited, and the lotteries brought to an end by an act† passed three years afterwards.

Immediately afterwards a system of foreign lotteries seems to have been organised, and these lotteries were extensively advertised in English and Scotch newspapers. An Act of Parliament‡ was accordingly passed in 1836, for the purpose of preventing publicity being given to these schemes, and by which any person who printed any advertisement or notice relative thereto was declared liable to a penalty of £50. The like penalty was also attached to printing any notice relative to any lottery not authorised by Parliament. Any person was authorised to sue offenders in any of Her Majesty's Courts of Record in Westminster or

* 1831. 1 & 2 Will. IV., c. 8.

† 4 & 5 Will. IV., c. 37.

‡ 6 & 7 Will. IV., cap. 66.

Dublin respectively, or in the Court of Session in Scotland; and was, by the act, entitled to one-half of the penalty. The operation of this act was simple enough, and was not liable to the evasions of its numerous predecessors; and the pecuniary temptation ensured no lack of prosecutors. Nine years afterwards we find that numerous prosecutions had been brought, and were pending, against newspaper proprietors, for printing and publishing these forbidden notices; but as it appeared that the gentlemen of the press had offended inadvertently, an act * was passed, remitting all offences up to that time, and discharging actions then pending. Private prosecutions were also abolished by the act, and the Crown lawyers and Stamp Office authorities were directed henceforth to conduct such proceedings; and, as a necessary consequence, the full penalties were directed to be applied for the use of the Queen. This is the last act we find on the subject of illegal lotteries.

(To be continued.)

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 188.

CHAPTER IX.

CONTINUED STRUGGLE PRECEDING THE REVOLUTION—DRYDEN—BUNYAN—
A POPE'S NUNCIO ESTABLISHED IN ENGLAND—EARNEST PROTESTANTISM
OF OXFORD AND CAMBRIDGE.

" Still from Rome the foe advances,
The trumpet gives a certain sound;
Arise, ye Protestants of England,
Give not up one inch of ground."

THE sword of resistance was now drawn. England had descended into the arena of strife, armed for the conflict, resolved to "conquer or to die." James found that the chains he had been making for others now began to bind himself, and that the divines of the Church who had been the means of placing him upon the throne, were at open warfare with him. What was to be done? To retract was against his principle, and also against the interest of the Romish nuncio, now a resident in his palace. The king had already violated the laws which he could not repeal, by appointing avowed Roman Catholics to the various offices of Treasurer, Lord of the Privy Seal, Lord-Lieutenant of Ireland, and Deputy in Dublin, from which he had dismissed men simply on the ground of Protestantism. The surest way to courtly distinction now became one of the worst kind, that of apostatising. Many, who by their lives and conduct, habits and passions, would have disgraced the name of Protestant by owning it, professed themselves converts to Rome, which, beset by difficulties of a most painful kind, gladly welcomed these unworthy men, and counted them among her sons. The most renowned of these seems to have been the illustrious Dryden, whose true poetic genius, (itself the good gift of God,) was turned from the right channel, and its course directed into that tide of evil, which was at its flow in his day. He was one who professed this conversion, and immediately from

* 8 & 9 Vic., cap. 74 (1845.)

the depths of obscurity and comparative poverty, was raised to distinction and wealth. The Church of Rome needed assistance, and the talents of this man promised to afford some. Retiring to Huntingdonshire, he composed his celebrated work on the disputes between the Churches of England and Rome. The former he represented under the likeness of a spotted panther; the latter under that of a milkwhite hind; and the various sects of Independents, Presbyterians, Socinians, and Anabaptists, as different beasts of prey, seeking the destruction of either, while the two in question conferred together. The result of such an ingenious allegory is obvious; it led to nothing but the diverting of men's minds for a fleeting moment from the more important realities of the day. The king, nevertheless, valued the work, and the Papacy gladly received it as a dedication from one of her newly adopted children. Yet the tale, though a worthless one, seemed an index to the royal will and the movements at court, and it was soon evident that the king still entertained the hope of securing the supremacy of Rome. To effect this, some conciliation he felt was absolutely necessary, and he resolved to grant a partial toleration to the Scotch Covenanters, whom he had persecuted with the utmost cruelty. There had also long existed lamentable feelings of enmity between the Puritan and the Anglican bodies, and James, finding the Church of England resolved not to submit to any alliance or connexion with the Romish Church, thought he might bring the Puritans into a coalition with Rome, and thus unitedly attack the Church of England. Thus, on the 4th of April 1687, the king issued a declaration of indulgence, in which he expressed a desire to allow all his subjects an entire freedom of conscience, with liberty to all sects and denominations to preach or teach wheresoever they would. They might build places of worship wherever it was convenient, no man making them afraid. The thought immediately occurred to men's minds that these were just the same promises which James had made at his accession, and only made then to break them. The fair pretension of unsectarian toleration was but too obviously a gloss, over motives the most bigoted. Just before this, the king had changed his confessor. Father Mausuet, a Franciscan, and a man whose gentle demeanour had won many a heart, had been succeeded in office by a rigid Jesuit who had long before apostatised from the faith of his country. All eyes saw the change, and aware that freedom of conscience, strict integrity of purpose, and good faith were directly opposed to the principles of the Jesuit order, (to speak collectively,) the offer of the king was scrutinised by the sagacious men of the day, and regarded as a bait that contained a snare. Very few, therefore, professed any gratitude to the king for this liberal offer. Such men as Baxter, Howe, and Kiffin remembered that but yesterday the king had received and valued the work, in which they were described as so many beasts of prey set in array against the milkwhite hind of Rome. In accordance with this toleration, however, Bedford jail now sent forth as free the illustrious John Bunyan, who for twelve years had been the inmate of a dungeon for conscience' sake. These years served to produce a work for which mankind can never be sufficiently grateful. How many are the souls now safe in heaven who owe that destination, under the Holy Spirit's teaching, to Bunyan's "Pilgrim's Progress!" Although not among the literary, classical, or ecclesiastical great men of his day, his name stands forth on the page of the world's history as that

of the most renowned allegorist. While in the body bound, his unfettered soul rose aloft, where no tyrant can ever reach.

How truly the words,—

“Stone walls do not a prison make,
Nor iron bars a cage;
Peaceful minds, and quiet, take
That for an hermitage.”

But now he is free, free to lift his still unfaltering voice in the cause of the Great Master he loved. Before, when he preached, it might only be in some back building, dressed in a smock frock to evade detection from his enemies; but now he may build a house for praise or prayer, and worship there openly. But no, Bunyan though unskilled in the arts and machinations of the political world, possessed enough of penetration to see that an offer of freedom from a prince like James was a concealed snare. He refused to accept any situation by which he should recognise the dispensing power of the king, or for which before, through his doctrines, he was unqualified; and the very closing action of his life was to refuse an interview with the king's agent who came with offers of preferment. He declined any such advantages, and soon after passed beyond the bounds of time and space, where worldly honours are as dross. Thus was the indulgence granted by James disregarded. Shortly after this offer of religious freedom, the Pope's nuncio was solemnly consecrated in the royal chapel. He was loaded with the greatest honours, and after the ceremony, the king of England knelt in the presence of his court, and implored the benediction of the nuncio. The spectators gazed on in silence, only remembering the lapse of years that had occurred between such a public display of degrading submission, made by an anointed sovereign. It almost carried them back to the days when John received his crown on bended knees from the hands of Randolph. The influence of the nuncio now became every day more apparent; month by month the king abridged in some way or other the rights of his people, and exalted the privileges of his own Church. The University College had become a Jesuit seminary, and many a grove of idolatry was set up in high places. But the two great seats of English learning, the colleges of Oxford and Cambridge, were still eminently Protestant. They stood like two vast drilling schools for Protestant recruits, ever sending forth regiments of well-trained soldiers to fight the Lord's battles in the field of truth. These Rome saw with envy, and resolved, if possible, to play the spoiler. The University of Cambridge was the first of these venerable corporations which she chose as a point of attack. The parliamentary statute-book contained many acts concerning the oaths required by those entering the college; no one could be admitted without taking the “Oath of Supremacy,” and that of “Obedience.” In direct contradiction to these, James issued a royal letter, dated February 1687, commanding the admission of a Benedictine monk, named Alban Francis, as a Master of Arts. Of course, he could take neither of the oaths referred to, and the University members at once assembled to consider the best course to be taken. Willing to obey the king as they were, they could not do so at a compromise of conscience, against the laws of the college, and against their own freedom. These deliberations they submitted in a letter to the king, who angry at finding himself thus opposed, ordered the principal members of the college to appear before the High Commission

Court. When they did so, Jefferies sat on the bench, and after barely hearing the case, (for "might was right,") the Vice-Chancellor of Cambridge was deprived of his office. This was a blow which the University had not calculated upon, and while its members grieved at their loss, they still determined to maintain their stand. They absolutely refused to admit Francis, simply on the ground of his being a Papist, and ultimately the Benedictine monk had to seek his honours elsewhere. Thus foiled, but not daunted, the aggressive spirit of Romanism went a step further. The king, the instrument by which the nuncio and his master the Pope desired to work, now directed his attention to the Magdalen College, Oxford. This was founded by William Wykeham, Bishop of Winchester, in the 15th century. It was the superior educational establishment in England, and the founder had left many injunctions and laws for the adoption of those who should benefit by his legacy. Among other privileges enjoyed by members of this college, was the right of selecting their own president, which was to be from among those who were, or had been, fellows of the University. The death of the president just at this time occurred. He was a man who had long laboured with zeal and success in this important field of Protestant truth, and the vacancy which occurred seemed the means ordained for unsheathing the sword of opposition in this part of the Church. The election of a successor was fixed for the 13th of April, when, to the surprise of the assembled fellows, a letter arrived from the king recommending as a president, a man of the name of Anthony Farmer. He was a Roman Catholic by late apostacy, and his life one upon which charity bids us be silent. Enough to say, he was a man who brought scandal on any religion to which he might attach himself. Thus, he was disqualified in a twofold way; as a Romanist, the laws of the college forbid that he should occupy any such office, and he had never been a member of the establishment. These objections the fellows intimated to the king, representing to him, in the most dutiful terms, the value of the oaths they had taken regarding the choice of a president. They pleaded with their sovereign to send them a candidate, whom they might with conscience elect, if he particularly wished on this occasion to be the chooser. James turned a deaf ear to all this, and only urged the election of Farmer. When the day of election came a hot debate took place, when without one dissenting voice they rejected the unworthy Farmer, and chose as their president the Rev. John Hough, an eminently tried Christian, on the grounds of their privileges and their conscience. With this decision they hastened to acquaint the king, when the venerable Duke of Ormond, patron of the college, and the Bishop of Winchester, undertook to intercede with the king on their behalf. Their pleadings, however, proved vain; for James declared his intention of bringing the fellows of the Magdalen College before the Commissioners' Court, and the trial was fixed for the following June. When the day arrived, the members appeared before the Chancellor Jeffries, among whom was a distinguished divine of the name of Fairfax. Jeffries treated those before him with his usual unfairness, and after storming unlike a human being, Hough, the newly-elected president, was deposed, and Fairfax was deprived of his fellowship; but when the moral character of the king's candidate was considered, the court did not contain a man who ventured to urge his admission. The king, as if resolved to play the tyrant, again in the following August

chose one whom he commanded the University to admit as a president, Parker, Bishop of Oxford, not an avowed Papist, but one who had never been a member of the college. The members now protested that the presidency was not vacant, Hough had been legally elected, and they had never recognised the validity of the commissioners' sentence. Moreover, the students absolutely refused to transfer the allegiance they owed to Dr Hough. The eyes of all were now directed to another part of the field, for all were engaged in the same struggle, fighting for a common cause, and against a common foe, "No peace with Rome" being their watchword. While at Oxford, Protestantism was so manfully defended, the king tried to gain an entrance for Rome into the Charter-house. He commanded the trustees of that establishment to admit to the privileges of the house a man named Popham, a strict Romanist in creed, when Thomas Burnet, a distinguished divine, had the boldness to assert, in the presence of even Jeffries, that "what was required of them was contrary to the will of the founder, and also in direct opposition to the Act of Parliament, and that he should, on no consideration, violate either, be the consequence what it might." This bravery so overpowered his enemies, that "they turned away in a rage," and left the victory to the cause of truth. Shortly after this the king took a journey, during which he visited Oxford, where he was received with great honours; the students in their collegiate garb, ranged on either side of the entrance to Christ's Church, forming no insignificant part of the reception. On the following day they were ordered to attend the king. When they did so, he treated them with a contempt unworthy of the dignity of a sovereign; they knelt, and offered a petition, but he turned away, exclaiming, "Is this your Church of England loyalty? I will receive nothing until you admit the Bishop of Oxford." They still pleaded, but in vain; the king remained inexorable, and at last he angrily flung the petition from him, when they retired. Another meeting was convened, for the purpose of re-considering the steps they had taken, but all were found resolved to abide by their original decision. They were ready to obey the king in all things where a compromise of truth was not required; here they stood, and not one step further would they go. Well might King James have been proud of such subjects, men on whose fidelity he might have staked his life or his kingdom, for the man who serves his God with integrity can never do otherwise with his king. James doubtless thought his presence would effect what his commands and threats had failed to accomplish. But he had forgotten that when he required his subjects to forfeit their word and their right, he had forfeited his own. No longer could they regard the royal presence with due reverence and solemnity, when the king was himself the person who had absolutely commanded them to dishonour their God, and violate the oaths taken in His sight. A few of the fellows hinted at a compromise. One said, "The Bishop of Oxford was an old man, and could not live long, when they might choose whom they would," but the majority knew and argued better. Once in the hands of Rome, and liberty was at an end. Thus matters stood till again the president and other dignities of the college were summoned before the king's favourite tribunal. The court sat at Oxford on the 29th of October, when the collegians were guarded by soldiers with drawn swords. Like the Jews of old, they came out with staves, as to a thief. They assembled in the hall of Magdalen for the trial, when a hot debate

ensued. Dr Hough defended himself and the rights of his position with the boldness of a Christian, and the skill of a wise orator. His expressions were tempered with loyal obedience to the king, but still more with the allegiance he owed to his God. The Popish Bishop of Chester proposed a visitation of the bishops to be allowed. "Will you submit to that?" was the question put to Hough. "Only so far as is consistent with the laws," was the sagacious reply. He was then declared an intruder, and asked to deliver up the keys, to which he returned a mild but resolute refusal. The members were then charged no longer to recognise Dr Hough as their head; nevertheless the whole of the vast number of those present belonging to the college, with the exception of one or two, declaimed against any other president. Dr Hough then protested that the proceedings were both illegal and unjust, which remark was considered by the bench as a breaking of the peace, and more troops were sent for, and were ordered to keep their carabines loaded. But these were needless precautions; for though the collegians had asserted their rights in warm terms, they by no means intended to create tumult or disturbance, and none such took place. The bishop of the king's choosing was soon duly installed, only two of the whole college members countenancing the ceremony by their presence. The porter of the college now refused to remain longer in office, as also the butler, and not a blacksmith could be found to force the locks, of which Dr Hough had the keys, the servants of the commissioners being obliged to use iron bars for that purpose. Not one of the scholars even lifted a hat in the presence of their new ruler; they felt their rights outraged, and therefore considered that they owed no legal subjection to the man who had been the means of effecting it. Soon the students refused to assemble for academical exercises before their new instructor, and shortly refused even to meet for divine worship. James, finding such resistance only strengthened by time, resolved to lay a heavy hand upon every insurgent. Nor was he less than his threat, for by one sweeping edict he expelled every rebellious member from the college. Thus banished, they sought employment elsewhere, many being of an age and competency to take holy orders; but this the court put a stop to, by pronouncing any of the ejected fellows incapable of holding any preferment in the church. These extremities produced exactly a contrary effect to the one desired. While James and his Romish advisers feasted upon the thought that so many, with fair prospects of professional honours before them, were now reduced to comparative indigence, in London, and in all parts of the kingdom, money was being collected for the support of those ex-collegians of Oxford, and to the great joy of all Protestants, the Princess of Orange subscribed the sum of £200 towards this fund. Thus did the daughter of James feel herself bound to identify herself with the class it was her father's life's aim to crush. It was plain that the king had entered on the high road to ruin, and he perceived it not. He had given himself up to the direction of that body which is ever ready to throw dust in the eyes of her adherents, lest they should see the light. James allowed Rome to work destruction in his realm and to himself, and never awakened to the sense of danger till the day when his head was relieved of the weight of the British crown.

"For bold is the task, when subjects, grown too wise,
Instruct a monarch where his error lies."



THE ACCESSION OF QUEEN ELIZABETH.

"ELIZABETH was at Hatfield when she heard of her sister's death, and after a few days she went thence to London through crowds of people who strove with each other in giving her the strongest testimony of their affection. On her entrance into the Tower she could not forbear reflecting on the great difference between her present fortune and that which a few years before had attended her when she was conducted to that place as a prisoner, and lay there exposed to all the bigoted malignity of her enemies. She fell on her knees and expressed her thanks to Heaven for the deliverance which the Almighty had granted her from her bloody persecutors ; a deliverance no less miraculous than that which Daniel had received from the den of lions. This act of pious gratitude seems to have been the last circumstance in which she remembered any past hardships and injuries. With a prudence and magnanimity truly laudable, she buried all offences in oblivion, and received with affability even those who had acted with the greatest malevolence against her. Sir Harry Benniefield himself, to whose custody she had been committed, and who had treated her with severity, never felt during the whole course of her reign any effects of her resentment. Yet was not the gracious reception which she gave prostitute and undistinguishing. When the bishops came in a body to make their obeisance to her, she expressed to all of them sentiments of regard, except to Bonner, from whom she turned aside as from a man polluted with blood, who was a just object of horror to every heart susceptible of humanity."—*Hume's History of England*, vol. v., p. 2, 3. Edinburgh 1810.

PROGRESS OF POPEY IN GREAT BRITAIN.
(Compiled from *Roman Catholic Directories for 1862 and 1866.*)

PATRIARCHAL DIOCESE.	PRIESTS.			CHURCHES, CHAPELS, AND STATIONS.			MONASTERIES.			CONVENTS.			CULIAIRES
	1861.	1865.	Increase.	1861.	1865.	Increase.	1861.	1865.	Increase.	1861.	1865.	Increase.	
Westminster,	184	215	31	80	120	40	12	17	5	24	32	8	1
Beverley,	101	118	17	82	93	11	6	5	Dec. 1	12	19	7	1
Birmingham,	130	146	16	96	106	10	3	3	...	23	27	4	1
Clifton,	57	67	10	40	48	8	3	3	...	8	13	5	1
Hexham and Newcastle,	86	102	16	70	81	11	1	1	...	10	11	1	1
Liverpool,	172	205	33	98	120	22	4	5	...	25	28	3	1
Leamington,	41	50	9	37	43	6	2	4	...	5	5	...	...
Newport and Mineola,	25	32	7	34	37	3	...	...	...	4	6	2	...
Northampton,	62	62	...	48	52	4	4	5	...	7	5	Dec. 2	...
Nottingham,	34	37	3	33	36	3	1	...	Dec. 1	6	10	4	...
Plymouth,	90	108	18	61	74	13	4	5	...	11	14	3	...
Salford,	76	68	Dec. 8	56	59	3	3	4	...	6	8	2	...
Shrewsbury,	126	153	27	89	118	29	7	6	Dec. 1	12	18	6	...
Southwark,	...	18	...	...	...	...	...	...	...	...	...	...	...
Bishops,	...	...	...	...	...	...	...	...	...	...	...	...	...
Total in England,	1184	1381	178	824	987	163	50	58	8	153	196	43	10
SCOTLAND—													
Eastern District,	53	56	3	69	60	Dec. 9	...	...	...	3	7	4	1
Western do.,	85	98	13	89	88	Dec. 1	...	...	...	4	5	1	1
Northern do.,	31	30	Dec. 1	37	36	Dec. 1	...	...	...	2	3	1	...
Bishops,	4	4	...	...	...	...	...	...	...	...	...	...	...
Total in Scotland,	173	188	15	195	184	Dec. 11	...	...	...	9	15	6	2
Total in Great Britain,	1357	1569	193	1019	1171	152	50	58	8	162	211	49	12

There are in all 24 Roman Catholics in the Peerage, 47 Barons, and 34 Members of Parliament, Roman Catholics; besides 16 Priests in the Army as Commissioned Chaplains, who also rank as Officers.

* In 1862, Bishops and unattached Priests were stated to be 31, but the number of Bishops was not given separately.

PRIZES FOR ESSAYS ON THE TERM "CATHOLIC."

The following is the formal announcement of the Prizes :—

PRIZES FOR ESSAYS ON THE TERM "CATHOLIC."—Three Prizes of £5, £3, and £2, respectively, are offered for the three best Essays on the fallacious and mischievous use of the terms "Catholic" or "Holy Catholic" as applied to the Church of Rome. The object of the writers of the Essays should be to give a brief exposition of the subject, and to adduce arguments and illustrations showing the fallacy and evil consequences of applying such terms to the Romish apostacy. The Essays must be short, and must be lodged with the Rev. G. R. Badenoch, at this Office, 17 George IV. Bridge, Edinburgh, on or before the last day of May next, accompanied with a sealed envelope containing inside the name and address of the author, and on the outside a motto corresponding with the motto on the Essay. The adjudicators of the prizes will be the Rev. Drs Begg, M'Lauchlan, and Wylie, Edinburgh; and the competition is open to the three kingdoms.

The following extracts refer to the importance of the subject :—

Take an illustration of a graver kind. Speaking of the inductive causes of the position of the Papacy in Europe, prior to the Reformation, a celebrated writer says :—"All the states in that part of the world, and more particularly the confederacy of states forming the empire of Germany, had long been harassed and torn to pieces by the struggle maintained between the Emperors, successors of the Cæsars, and the Popes, successors of St Peter; a contest, the prize of which was, the sovereignty over the ancient territory of the Roman Empire. The *magical name of Rome* imposed upon mankind ages after its real glory had vanished. *It imposes upon them at the present moment.* Rome had been long the capital of the world; it followed that she must be so for ever. It entered into nobody's thoughts at first, to deny this conclusion. The genealogy of the pretended claim, which the successors of *Charlemagne* advanced upon Rome and the Empire, is sufficiently known. They were called *Cæsars*. The ancient Emperors of Rome had been called *Cæsars*, and Rome was mistress of the greater part of Europe; therefore the Prince called *Cæsar* ought incontestibly to reign as Emperor over Rome, and so over Europe. This argument was long regarded as irrefragable."

The Papacy supplies me with another illustration. At the time of the Protestant Reformation, by some unaccountable oversight, the adherents to Popery were allowed, without any tangible protest, to retain the name of "Catholics." Indeed, it may be said that, until recently, even their opponents choose to designate them so. And what has been the consequence of this *mere verbal inaccuracy*? Why, that the name has become, in the eyes of Papists, a very tower of strength. How often in my own personal experience, when conversing with such persons, have I met with the, supposed to be, unanswerable appeal—"You believe in the apostle's creed: that creed requires you unconditionally to declare—'I believe in the Holy Catholic Church: 'ours is, admittedly, the 'Catholic Church: ' and if you are consistent, you should come within its fold." Nor let it be supposed such a thing can occur only among the vulgar and uneducated. As conclusive evidence that it is not so, I may give a short quotation from the celebrated public disputation, between my countryman Dr Cumming, and Daniel French, Esq., barrister-at-law, which occurred in London in the year 1839, and was attended by the *élite* of the Papal party. There Mr French spoke thus :—"But the grand question, after all, for you to ponder upon, my Protestant friends, is, 'Are we members of the Catholic Church mentioned so emphatically in the apostle's creed? The grand question I say for you to consider is, Whether, when you go home this evening, when prostrate on your knees before God, you can say, '*I believe in the Holy Catholic Church?*' I shall say it this evening with a quiet conscience: may yours give you no remorse. This is a plain argument, which I have put over and over again, in order that it may sink more deeply into your hearts, before we part this evening." The speaker then refers back to the age of Saint Augustine, and the effect of the same argument, as then used, and adds, "This test of Saint Augustine holds good at the present

* Villers' Essay on the Spirit and Influence of the Reformation. 1805.

day, and will hold good to the consummation of the world. 'The Catholic Church (says Augustine) will ever be distinguished from all heretics—And why? Because we are called Catholics by ourselves and by our enemies! Oh! my friends, I have known the holiest men and women, who had abominated our church, converted merely by deep reflection on that single article.'

Here, the mere use of a name has evidently produced a very formidable idea. Whether it was this very appeal that led to the change, I am not able to say; but I have noted the fact, that Protestants have of late begun diligently to remedy the evil—when there is reason to fear it is too late.

IRISH EDUCATION AND THE CLAIMS OF THE PRIESTHOOD.

A LETTER by Lord Oranmore and Browne on the supposed projects for altering the basis of Government aid to Irish education, points out the danger of denominational grants to the Roman Catholics of Ireland as such.

"If," he urges, "such grants are given, the management of their schools, if not nominally, will virtually be in the hands of the Roman Catholic clergy, conducted, as soon as may be, by monks (Christian brothers) and nuns. I believe at present many of the Roman Catholic denominational schools in England are so conducted, and thus, while in Roman Catholic Italy, and even in still more Roman Catholic Spain, these institutions are being diminished, Protestant England is by public grants aiding in their re-establishment throughout the length and breadth of the land. Before doing so should she not weigh well the reasons that make all the liberal or enlightened Roman Catholic governments in Europe carefully exclude the Roman Catholic clergy from educating the people, or should she altogether exclude from her consideration the more than disastrous results of education through monks, as evinced in some of the late trials in Italy and Belgium?"

"But, again, it is now said, 'See how well the Roman Catholic clergy are acting in aiding to put down Fenianism!' Yes, indeed! They raised the wind and fear to reap the whirlwind. Does not every charge of the Roman Catholic Bishops tell the people that no other nation is so oppressed and trodden under foot? Is not the Press they support universally anti-English and anti-Protestant? Does it not always encourage discontent, and never active industry and self-reliance, in which alone is to be found a remedy for the difficulties and misfortunes of this country? Should you, sir, kindly publish this letter, I am not afraid, through your columns, to challenge any priest in all Ireland to state that he is a friend of English connection *per se*, or for any other reason than that it is an inevitable misfortune.

"But it may be said, 'It is not proposed to change the system of national education, but only, by affiliation, to give the Catholic University the power of conferring degrees. It is impossible to say what exactly will be the proposition of Government, but there is no concealment as to what is looked for by the Roman Catholic party. In a pamphlet acknowledgedly written by Dr Woodlock, the head of the Roman Catholic University in Dublin, he states first, 'No Catholic is free to maintain that mixed education is better for the faith and morals of youth than separate education. The Church authoritatively teaches the contrary, and the authoritative teaching of the Church regarding moral points is as binding on Catholics as her dogmatic definitions.' As to affiliation, Dr

Woodlock says :—‘The line is to be drawn so as to secure for the Catholic University the position she is entitled to as the head of Catholic education in Ireland. Less than this the Sovereign Pontiff will not sanction,’ &c. Again, he says :—‘The Catholic University must be fully recognized as a University College at the head of other educational establishments in this country, and able and authorised to give its own tone to all students who make them the channel for reaching the Catholic University.’

“Another reason given for this change is that the students educated at the Roman Catholic College cannot now obtain degrees. This is without foundation, as they can obtain degrees at the University of London, and it should be borne in mind that up to the present the greater part of those of all denominations intended for the learned professions have been educated at Trinity College, Dublin, and the Queen’s Colleges—the numbers at the latter constantly increasing in spite of the denunciations of the Roman Catholic clergy. If the Roman Catholic University gain a power of conferring degrees, all Roman Catholics must, *volens volens*, send their sons there. Should such a change be effected, education would still be nominally under the control of Government inspectors, but here again is the great difficulty of dealing with the Roman Catholic clergy. Who that knows aught of that body would deem any inspector in his senses who attempted to enforce rule against their wishes? And, lastly, what will be the tone given to education under the superintendence of the Roman Catholic clergy? This can only be fairly judged by studying the Encyclical Letter on Dr Manning’s last work—the first most emphatically refusing even tolerance to any views not agreeing with those of the Roman Catholic Church, the second denouncing English policy as anti-Christian, because anti-Roman Catholic.”

POPISH AND PROTESTANT PROGRAMMES FOR THE SESSION.

THE following Irish Members attended a conference, held some time ago in the City Hall, Dublin :—Sir James Power, Wexford; Sir P. O’Brien, King’s County; Sir John Gray, Kilkenny City; The O’Donoghue, Tralee; Colonel Grevill, Longford County; J. B. Dillon, Tipperary County; T. Kennedy, County Louth; George Bryan, Kilkenny County; M. Corbally, Meath County; G. Barry, Cork County; P. Urquhart, Westmeath; Charles Moore, Tipperary County; M. O’Reilly, Longford County; E. J. Synan, Limerick County; J. F. Maguire, Cork City; J. A. Blake, Waterford City; J. Bagwell, Clonmell; R. Armstrong, Sligo; R. Deveroux, Wexford Borough; O. Stock, Carlow; J. O. Reardan, Athlone; and W. Whitworth, Drogheda.

The following resolutions were passed unanimously, amongst others. They may be regarded as the programme of the Popish party in the Parliament about to meet :—

3. “That the appropriation of the ecclesiastical revenues of this kingdom to the support of the church of a small minority of the population is an injustice, is opposed to the principle of religious equality, and is an intolerable grievance which should be terminated, and that it is the duty of the Government to give its most energetic aid to secure the just and prompt settlement of the question.”

4. "That, in the opinion of this conference, the sense of Parliament on the Church question ought to be taken on an early day during the coming session, and we pledge ourselves to take measures to have this done."

5. "That, while we recognise the willingness shown by the Government to meet the just claims of the Roman Catholics, on the subject of University education, and have learnt with pleasure that negotiations on the subject are pending, we feel it a duty to express our conviction that no arrangement will satisfy the claim of justice which does not put the Roman Catholic University on a footing of perfect equality in all respects with the other colleges."

6. "That, inasmuch as the present system of primary education in Ireland has been condemned by the ecclesiastical authorities of both churches, and seeing the necessity of combining secular with religious instruction, and that the Denominational system prevails in Great Britain, and throughout the Colonies, and viewing the practical working of the National System, we pledge ourselves to advocate the Denominational system to this country, with such financial modifications of the British plan as the peculiar circumstances of the country may render necessary."

7. "That pending the legislative settlement of the educational question, the Denominational system should be at once adopted in the existing model training schools, and that such alteration should be made in the present rules applicable to the ordinary schools, as will effectually prevent all danger of proselytism, or of any child receiving any religious instruction save in the creed of his parents."

8. "That, in the opinion of this conference, a bill ought to be brought in early in the session, containing provisions that one uniform oath or declaration be adopted for all members of the legislature, and all office-holders, which all classes of her Majesty's subjects may be required to take or make, without giving offence to any class of their fellow-subjects, and without curtailing or seeming to curtail the present action of any person who may take or make it either in his capacity as a legislator or a citizen."—*Times*, 9th December 1865.

Every one must see how thorough and aggressive this outline of operations is on the part of the Romish Members, and yet it is transparent that they intend to take all that they can obtain in the way of concession with thankfulness, nay, that some of their extreme demands are made mainly for the purpose of extorting other more immediate concessions. Now, in meeting such a policy as this, halting and half measures are as impolitic and foolish, as they are always unprincipled; and we would respectfully but earnestly call the attention of our readers to the following counter scheme of policy put forth by the Scottish Reformation Society, in connexion with a proposed Protestant Conference in London:—

I. MAYNOOTH.—To endeavour to get a motion for the withdrawal of the grant brought on at the earliest possible date. Delay will encourage Romanists to make fresh demands.

II. NEW ENDOWMENT TO POPISH UNIVERSITY IN DUBLIN.—To ask the Government at the opening of the session as to the rumour about this endowment. If any concession is to be made, either by an Endowment, Charter, or otherwise, to take steps to rouse the whole country to oppose it.

III. PRISON MINISTERS' ACT.—To seek its immediate repeal.

IV. LOTTERIES.—To move for a return of the Lotteries that have been suppressed by the Government. To ask whether the Government will not suppress the sale of tickets, and advertisements. To move for correspondence with the Lord Advocate of Scotland, and to ask what action has been taken against Lotteries in that part of the United Kingdom.

V. CONVENTS AND MONASTERIES.—To take action in regard to the suppression of monasteries, and the opening of convents to Government inspection.

VI. ALL OTHER ENDOWMENTS TO ROMANISM.—To take steps to resist all other Endowments, whether for schools or chaplains in the army, navy, prisons, or work-houses.

VII. ECCLESIASTICAL TITLES BILL.—To endeavour to put the provisions of the law in force.

THE DUKE OF ARGYLE AND THE BIBLE SOCIETY OF SCOTLAND.

THE idea of combining nations together in an effort to circulate the holy and blessed Word of God, is a grand one; and the recent formation of the National Bible Society of Scotland was hailed with pleasure by all classes of Christian people. Much good also has resulted from this new organisation; and it is hoped that nothing will occur to mar its progress. The platform of the Bible Society is not the place for the discussion of questionable opinions, and those who address such meetings ought surely to avoid such questions, and the introduction of the principles of the Broad Church.

There is, after all, a singular peculiarity in the Scotch. Sturdy in principle, they are most obsequious to men of rank. But for the sternness of Knox, this peculiarity would have ruined the first Reformation. It did much to ruin the second, in the person of that noted libertine, and yet son of the covenant, Charles II.; and after all dire experience, it seems to be nearly as strong in the blood of the nation as ever. It is not that reasonable respect for rank, and especially for rank associated with personal piety, which is at once so scriptural and becoming; but it is a paltry and insane cringing to rank, mainly as rank, and an idea that no enterprise or society, or even God's cause and truth itself, can prosper, unless a duke or great man shall deign to patronise it. This is what the English justly call the Scotch vice of "*booing*" to great men. It is literally often the worship of the golden calf continued down to the present day; and we must say, whilst equally idolatrous, it is scarcely so respectable as even the worship of the Virgin Mary.

We have no wish to enlarge on this painful subject, or to imagine what Dr Andrew Thomson would have said to such doings; but we have no hesitation in saying that a few more speeches like those delivered by the Duke of Argyle at the late annual meeting of the Bible Society of Scotland, would soon thin the ranks of that important institution. The protest of Dr Cairns was most manly, seasonable, and important; and the enthusiasm with which it was hailed, indicated the strong public feeling existing.

POPERY AND PROTESTANTISM IN TASMANIA.

THE following correspondence is instructive and suggestive. That Popery is making great efforts and considerable progress in all our Colonies, is certain; but it is interesting to observe the sameness of the arts by which it attempts to rise—the lamb-like voice, to be followed afterwards by the lion's roar. Dr Nicolson is very successful in unmasking the pretences of the Romish vicar-general.

QUEEN'S ORPHAN ASYLUM.

TO THE EDITOR OF THE MERCURY, HOBART TOWN, TASMANIA.

SIR,—Several articles and anonymous letters have lately appeared in some of the newspapers of this colony, referring to the Queen's Asylum, New Town, where

it is asserted that religious dissensions are rife; and these alleged dissensions are attributed by the writers, indirectly, to Catholic influence.

Now, sir, I most emphatically deny that religious dissensions exist, or have existed, in that establishment. And it must be a source of regret to every truthful and impartial man, to read assertions so well calculated to make an erroneous and unfavourable impression on the public mind, and to create unkindly feeling between Protestants and Catholics, who have hitherto lived together in peace and charity.

"Fair play" is an Englishman's boast. Yes, and an honest man's too. As the Catholics are indirectly pointed at as the cause of the alleged dissensions in the Orphan School, let the charges against them be fairly and fully stated,—let the accusers append to them their own names, and not shield themselves with the "anonymous" in order to give a cowardly stab in the dark,—let us stand face to face, hand to hand, foot to foot, and "God defend the right."

Allow me, in conclusion, to call the serious attention of our accusers to the command of the Almighty.

"Thou shalt not bear false witness against thy neighbour." (Exodus xx. 6.)

Also to those fearful denunciations contained in Proverbs vi. 16-19.

"Six things there are which the Lord hateth, and the seventh His soul detesteth."

"Haughty eyes, a lying tongue, hands that shed innocent blood;

"A heart that deviseth wicked plots, feet that are swift to run into mischief;

"A deceitful witness that uttereth lies, and him that soweth discord among brethren."—Your obedient servant,

WILLIAM HALL, D.D., VICE-GERERAL.

HOBART TOWN, Sept. 1, 1865.

TO THE EDITOR OF THE MERCURY, HOBART TOWN, TASMANIA.

SIR,—It is plainly evading the true merits of the subject to make the question of the separation of the Roman Catholic and Protestant elements in the Orphan School, depend upon the truth, or otherwise, of the allegation that there is strife and contention in that establishment. This may or may not be the fact. It is beside the question to argue about it. It might, perhaps, be possible to show that entire peace and harmony existing between two such antagonistic elements, involves considerations as urgently requiring separation, as any that may arise from strife and contention. The simple question is, Can Popery and Protestantism ever agree? The Roman Catholics know just as well as I do that they cannot. That Roman Catholics and Protestants may live in peace and harmony together, I dispute not. I have never lived in strife with Roman Catholics on account of their religion, and trust I never will. I have ever accorded to them, when occasion or opportunity has arisen, the same courtesies and civilities of life that I would accord to any Protestant whatever. But this is not the question. However much I may desire, and however much I may have ever made it my study, to live at peace with all men, this has nothing to do with my conscientious convictions of religious duty, or my obligation to defend what I believe to be the truth of God. Moreover, when I say that the creed of a Roman Catholic can never coalesce with mine, I just say what every Roman Catholic knows to be true, whether I say it or not. I cannot then be regarded as either giving or intending any offence to any one, when I honestly avow my conviction to this effect. This being the case, I can see no good end to be served by fencing round this question with everlasting platitudes about charity and peace. I desire rather to face the true merits of the question at once; and make no scruple in avowing my conviction, that the glaring absurdity of uniting Popery and Protestantism in one and the same institution, wherein religion is taught, cannot be defended upon any grounds of consistency or sound reason. If Roman Catholics be true to their principles, they must be expected to embrace opportunities when they occur of indoctrinating others in their opinions; and if Protestants be true to what they profess, the same may be expected of them. Surely neither party can regard the other as being in deadly error without endeavouring, as means and opportunities occur to them, to rescue them from such error. This must be incontrovertible, upon the understanding that both parties are true to their principles. It is equally indisputable, that for both parties to be placed in circumstances affording facilities for carrying on a cross fire of this kind, cannot be con-

sidered as a condition of affairs peculiarly fitted to promote harmony, or prevent unpleasant feelings from arising. If, in such a case, there be perfect "peace and charity," it can only be upon the understanding, that some one of the parties, or both, have become callous and indifferent to the maintenance of their professed principles. Surely, no Roman Catholic can take offence at this mode of reasoning. I am just treating the subject as any adherent of the Church of Rome might also treat it, without either justifying or condemning either party. Well, then, if, in the above-named institution, there is that peace and that harmony which is affirmed to exist, what must be the unavoidable inference? Whether is it the Roman Catholics or the Protestants that have become callous and indifferent? If either party gives way, and allows the other to have all, or nearly all, their own way, then, truly, there may be peace; but who shall estimate the price at which that peace is purchased? But even were it to be supposed that the parties more immediately in the official management of the establishment in question, are so indifferent to the comparative claims of the two creeds referred to, as to put in abeyance all consideration of the respective merits of these claims, and just allow such influences to prevail as might best secure quietude and peace *within* the establishment, yet the fact cannot be thus ignored, that a large amount of dissatisfaction prevails *without* it, among those who have an interest in the children. No glib talk about "peace and charity" can allay this dissatisfaction. And it were surely better to remove its cause than to foster its growth. I put it to Roman Catholics themselves to say, what conceivable ground of offence can there be in proposing for them the very same measure that is proposed for Protestants? What injury can there be done then by their being put in a position to train up their own children by themselves without interference, while Protestants are put in a position to do the same. If peace and charity, so constantly harped upon, really be the object, is not this the most likely way of promoting it?

As I have not written this letter in a spirit of controversy, I have refrained from specially noticing previous letters upon the subject, the more especially as I have no taste for discussion with anonymous correspondents. I cannot, however, close without adverting to the letter of the Vicar-General, which appeared in the *Mercury* of Saturday last. In that letter there is a bold and manly challenge given, to meet the learned vicar "face to face, hand to hand, foot to foot." These are brave words. I admire this frankness; and if, by this challenge, the writer means a fair stand-up fight upon the subject, Popery *versus* Protestantism, I hereby accept the challenge. And as the Vicar-General has set me the praiseworthy example of quoting Scripture, I promise that in the coming conflict I shall assuredly follow so good an example, and shall make full use of God's own words, both in warranting my own positions, and in testing those of my opponent. I promise further, that before our tournament shall terminate, the people of Tasmania shall know something more about Popery than they seem to do at present. Of course, I accord to the challenger the right and privilege of making the first move, taking it for granted that you will afford space in your columns for the same.—I am, &c.,

WM. NICOLSON, D.D.

HOBART TOWN, Sept. 5, 1865.

ROMISH PRACTICES AT DEVONPORT.

THE announcement of a sermon, Jan. 7, on Romish practices by the Rev. F. Bellamy, incumbent of St Mary's, Devonport, had the effect of calling together a very large congregation in the church, for which it was necessary to provide temporary seat accommodation, many also finding standing room in the aisles. The sermon was most appropriate, argumentative, and plain, and was delivered in a forcible and eloquent manner, which secured the rapt attention of the crowded audience. The reverend gentleman took his text from the 4th chapter of Paul's Epistle to the Galatians, 9th verse: "And now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly element whereunto ye desire again to be in bondage." After a few preface remarks, the *Western Daily Mercury* further says:—

We hail with extreme gratification the course which has been taken by the Protestants in the Church of England. A great public meeting was held on Tuesday evening at Devonport, convened by the Evangelical Clergy of the three towns, for the purpose of maintaining the principles of the Reformation; and the people, who were called together for the first time for many years past, in the interests of the Protestant faith, manifested that they are still true to their heart's core. The large town-hall was crowded to excess, many hundreds being unable to obtain admission. The Puseyites mustered in force, a band of them having taken up their places on the right and left of the hall near the platform, where they kept up a noisy running fire, which was a great disgrace to them. It was clear that they felt the importance of the movement, which threatens annihilation to their mummeries. So long as the people abandon their churches, and leave the Romanising clergy to do their work undisturbed, so long could they misrepresent the feelings of the people, and profess that they were the only true Churchmen, acting out what they call Church principles. Of late years they have had the insolence to ignore the Reformation, and to repudiate the venerated name of Protestants, while they have sought to carry back the people to Rome. The introduction of Romish vestments, of incense, of the sacrifice of the mass, under the name of the Blessed Eucharist, with all the mummeries of Rome, the adoption of processions, both in and out of the churches, the lighting of candles, the public advances made by Dr Pusey to a Union of the Church of England with that of Rome—all these things have taught men that the time for action has come; and now that it has come, we trust that no half-hearted measures will be adopted, but that means will be taken that shall drive the clerical Jesuits from the Church of England into the Apostate Church to which they ought long since to have seceded.

THE CATTLE PLAGUE.

A GOOD EXAMPLE—FAST-DAY IN CARLISLE.

FRIDAY last, January 12, was kept as a day of humiliation and prayer, on account of the cattle plague, in Carlisle. In the morning the bishop preached, and enumerated amongst the national sins which he believed had called down this penalty of God's wrath—Sabbath-breaking, trade frauds, drunkenness, and impurity among the people; rationalism and sacerdotalism among the priests; non-amendment of the law in order to eject from the Church men of false doctrine, and encouragement of Roman Catholicism among the rulers.

PRIZES FOR THE WEST OF SCOTLAND.

We insert the following sensible and suggestive letter with much satisfaction, and we shall be happy to find that it has the desired effect. It is impossible to over-estimate the importance, by the Divine blessing, of setting young men at present to read and think on the subject of Popery. Indeed, we should like to see the Protestant Institute of Scotland in circumstances to offer prizes annually in all the towns of Scotland for the best essays or examinations on the subject. But, meantime, we shall be glad if the wise suggestion of our excellent correspondent is immediately responded to and realised:—

(To the Editor of the Bulwark.)

GREENOCK.

SIR—I am glad to notice in your excellent journals for October and November, that some friends in the east and south of Scotland (Dundee, Linlithgow, Hawick, &c.) have offered prizes for essays on the Romish controversy. A great amount of good may be expected by such means, as many will be induced to study the religious, social, and political aspects of the system, who have hitherto given little attention to it, and the circulation of the successful essays would add to the interest in an im-

portant but much overlooked question. Many years have elapsed since the excellent publications were issued by the late Mr M'Gavin of Glasgow, and the events of the Catholic emancipation and Papal aggression times are all but unknown to a vast number of our population, especially the young and rising generation. This is to be regretted when one reflects on the increase of Roman Catholics in our cities and towns, (principally no doubt by immigration from Ireland,) and the numerous and plausible methods, by lotteries and otherwise, by which they seek to spread their unscriptural doctrines and practices, so successful in keeping the Romanists themselves poor, ignorant, and superstitious, and beyond the reach of our various Christian agencies.

Could you not enlist the aid of some friends in the west of Scotland to offer prizes for essays from parties residing in Lanarkshire and Renfrewshire or adjoining counties, where the number of probable competitors is numerous, and the good results likely to be secured as much required. I would be happy to send you my subscription, and feel certain that the good work only requires to be mentioned to ensure success.—I am yours, &c.,

A LATMAN.

BRIGANDAGE AND ROMANISM IN ITALY.

THE following statistics of brigandage in Southern Italy, published by the Minister of War, and given by the *Times'* correspondent, show the fruits of Romanism in that land, and its dreadful ferocity :—

1863.	
BRIGANDS.	TROOPS AND NATIONAL GUARD.
Shot	345 Killed (troops) 142
Killed (in battle)	509 Wounded (troops) 72
Arrested	509 Killed (National Guard) 111
Presented	325 Wounded (National Guard) 49
ROBBERIES AND HOMICIDES.	
Homicides	492 Captured for ransom 454
Cattle slaughtered	1896 Horses taken from brigands 364
Horses lost	55 Supporters of brigands arrested 2680
1864.	
BRIGANDS.	TROOPS AND NATIONAL GUARD.
Shot judicially	65 Killed (troops) 62
Killed	246 Wounded (troops) 39
Arrested	380 Killed (National Guard) 27
Presented	119 Wounded (National Guard) 14
ROBBERY AND MURDER.	
Homicides	243 Horses taken from brigands 247
Captured for ransom	497 Supporters of brigands arrested 1627
Cattle killed or stolen	11,792

The following remarks by Dean Alford are well worthy of attention in connexion with these figures* :—

The greatest of all obstacles to the present and future welfare of Southern Italy is the horrid system of brigandage, organised at Rome by the ex-king of Naples, and sanctioned by the present unprincipled Papal Government. All that is vicious and disaffected in Naples finds shelter and encouragement at Rome; and bands of wretches, of whom the brothers La Galla may serve for a sample, are sent forth from the "Holy See," (from whose territory, be it remembered, none can go out without a passport from the authorities,) to rob and murder in the border provinces, to keep alive irritation and discontent, and cause trouble and expense to the Italian Government. It may well move indignation, when we reflect, that the pontiff, under whose sanction these things are done, should have had the effrontery within the last few weeks to address an allocution to the Czar on the subject of the persecution of Roman Catholics in Poland, and to speak with a profane assumption of solemnity of his account before the Great Judge.

* "Dean Alford's Letters from Abroad." Strahan: London, 1865. Pp. 137, 138.

PERPETUITY OF THE DIVINE LAW.*

IN our last number we adverted to the recent proceedings of Dr Norman Macleod and his allies, in reference to God's holy and eternal law. We are not sure that after all that has been said and written on the subject, strong enough ground has yet been taken up against this moral rinderpest. Here are men paid by the country for teaching religion and morality, and yet openly maintaining doctrines which sap the very foundations of all moral obligation. We should like to see a meeting of grave men to consider these more solemn aspects of this question. This would probably end in some concerted measures of resistance worthy of the crisis, and perhaps in such a remonstrance to the Queen's advisers, as would abate the nuisance in question. In these days of special national judgments, it is doubly important that we should maintain our national protest on the side of God and truth.

Meantime, it is refreshing to find the press teeming with worthy answers to the crudities of the new school. Foremost as usual amongst the sound and faithful, is Dr Gibson of Glasgow, who has published a very able and masterly pamphlet in answer to Dr Macleod's speech, exposing its sophistries and tearing to pieces anything that has the appearance of an argument. In many a past controversy Dr Gibson has made the country largely his debtor. Thoroughly acquainted with all theological questions and with past history, with a mind clear, prompt, and discriminating, and a spirit of the most sturdy independence in regard to men, with entire and cordial submission to the will of God, few men are so well fitted to grapple with any heresy that may arise, or have been honoured to do more for the vindication of truth. It says much for the good sense and right feeling of the people of Glasgow, especially, that the admirable pamphlet before us has been sold out so rapidly; but if the Sabbath Alliance of Scotland had been equal to its work at this important emergency, such an able vindication of the Divine law in general, and of the Sabbath law in particular, would have been sown broadcast over Scotland. There are many passages of the work which we would gladly transfer to our columns, although we should greatly prefer that the whole were circulated and read. One passage is so curious as illustrating the present confused state of parties, and the sources of much pompous and pretended learning, that we shall probably give it afterwards.

 DR MANNING ON "THE PERVERSION OF ENGLAND."

THE *Staffordshire Advertiser* of Dec. 9, 1865, says:—"The veneration of the Roman Catholics of Wolverhampton and its neighbourhood for the memory of the well-known (Popish) Bishop Milner, found expression in a memorial brass, placed in the chapel in North Street, Wolverhampton. The occasion was further signalled by a discourse upon the life and times

* *The Connexion between the Decalogue in the Old Dispensation and Morality in the New; or, The Decalogue not Dead and Buried, but Alive "together with Christ."* By James Gibson, D.D., Professor of Systematic Theology and Church History, Free Church College, Glasgow.—Second Edition. Glasgow: Thomas Murray & Son. Edinburgh: W. P. Kennedy. London: James Nisbet & Co. 1865.

of Bishop Milner, pronounced from before the altar by Dr Manning, the successor to Doctor Wiseman."

"As information for the non-Catholic reader, it may be stated that the subject of the memorial was Bishop and Vicar Apostolic of the Midland District of England from 1803 to the time of his death in 1826, and was remarkable not only for a work entitled, 'The End of Religious Controversy,' but as a controversialist, and more especially for the firmness with which he contended for no compromise during the long agitation which preceded emancipation. He was born in London in 1752, but received the rudiments of his education at Sedgley Park School, near Wolverhampton, and on becoming Vicar Apostolic took up his residence at Longbitch, a mansion on the Giffard estate. Subsequently, he removed to Giffard House, Wolverhampton, the chapel attached to which was the only place of worship the Roman Catholics of the neighbourhood possessed for many years. The memorial brass to Bishop Milner occupies a place upon the south wall of the building, nearly over the grave of the deceased." Dr Manning eulogised Dr Butler in very high terms, for firmness, energy, and other qualities.

At two o'clock, the dignitaries above named, and about 150 clergy and laity, sat down to luncheon, furnished by Mr Street, of the Star and Garter, in the Corn Exchange. Mr J. Hawksford presided.

The CHAIRMAN proposed as the first toast, "Pope Pius IX.," as the centre of their unity as Catholics, and the source from whom all their blessings flowed! This toast was followed by that of "The Queen," and "The Archbishop of Westminster."

Dr MANNING, in acknowledging the toast, said, "I wish I could ask Bishop Milner what he thinks of the conversion of England." I think if I was to say to him, "Do you believe that England is ever to be converted?" he would answer me and say, "Sir, I think it is; but it is a long way off." (Laughter.) If I added, "Do you think it is impossible?" He would answer, "No, sir; all things are possible to God." If I were to pursue him, and say, "Do you think it likely?" He would say, "I do." (Applause.) It is that day of re-union, of peace, of brotherly charity, of united families, of wounds healed, of charity restored with the kiss of peace before the altar—(cheers)—a day of illumination of our own country from the palace of its legislature and its Queen down to the home of the poor man in his cottage in the distant hamlet, with the light of the only faith, and a day of the outpouring of consolation to all our people, re-united to ourselves in brotherly union, and restored once more to union with the universal church throughout the world. This is my dream of the conversion of England. (Loud cheers.) And for this, when offering the holy sacrifice to-day in that room where Bishop Milner ministered, I gave thanks to Almighty God, who raised up in dark times such a witness and such a champion for the church, and prayed that his principles and his influence might be continued and spread abroad throughout the world. (Applause.)

The CHAIRMAN next proposed "The Bishops and the Visitors."

Dr ULLATHORNE replied, and said he heard his own and the opinion generally of his clergy in the Pope's appointment of Dr Manning expressed in nearly the following terms after they had listened to his address that evening, "Thank God we have a man at our head who

speaks with a full sense of responsibility, and who speaks also with a full consciousness of his authority." (Cheera.)

[The above report is much abridged, but it indicates very clearly the spirit and aims of the Romish party in England.—ED.]

THE REFORMATION.

BY THE REV. G. S. BULL, BIRMINGHAM.

GREAT Jehovah! God of Nations!

We Thy sovereign goodness own,
In that glorious Reformation,
Which upon our Island shone,
When from Papal bondage free,
Happy Britain turned to Thee.

Long Thy Gospel had been hidden,
Crushed beneath Rome's tyrant away;
Loud had priestly domination
Borne our liberties away:
When Thy mercy on us rose,
Freed us from our subtle foes.

Then Thy Holy Word translated
In our language, first went forth,
Thro' the length and breadth of Britain,
East and West, and South and North,
Scattered error's mist away,
Shed on us a glorious day.

May we guard what Thou has given;
May we prize the precious boon;
Lest in judgment Thou withdraw it,
Lest our sun descend at noon:
Where Thy Word is there is light;
Save us, Lord, from error's night.

May we hand to children's children
This blest record of Thy love;
Glorious God! Divine Redeemer!
Thou, descending from above,
Once for sinners didst atone;
We would Trust in Thee alone.

Oh! defend our favoured Islands
From the Tyrant's hateful sway;
Let not superstition's darkness
Drive the light of truth away;
Holy Spirit! guide our heart,
Light, and love, and zeal impart.

FRENCH WOMEN OF LETTERS.*

THE literature of a country is a pretty good test of the current feeling of its people. The moral characters, moreover, of those by whom that literature is produced are extremely worthy of study, as indicating still more the real state of public feeling. The work of Miss Kavanagh, before us, on French "Women of Letters," is, in our opinion, especially instructive on these grounds, and throws much light on the social state of our Continental neighbours, and on the practical issues to which Romanism invariably leads. Our readers will perhaps be astonished to hear that nearly all these "women of letters" are notoriously impure in character, and that this does not seem in the least to have interfered with their success, although it indicates what we may expect in their writings. Of course, confession and absolution are understood to set all things right. The "blind lead the blind;" and literature and the nation are equally degraded. Some incidental glimpses of Popery are given. Here is a model emperor, for example, according to the notions of the Vatican—

Louis III., the inglorious son of an heroic father, acts a sad and subdued part in French history. The name of Richelieu claims all that his reign held of stern and magnificent. Power, mercy, life, and death, the very destinies of France, were in the hands of the mighty cardinal, and with them true royal majesty. The monarch was but a kingly shadow.—Vol. II., pp. 68-9.

* French Women of Letters. By Julia Kavanagh. In two volumes. London: Hurst & Blackett.

SMITHFIELD.

CHESTER, in his "Life of John Rogers," vicar of St Sepulchre, who was the first martyr to the Christian faith in Smithfield, writing on the spot in Smithfield where he suffered, says, "The precise spot where the fatal stake was usually planted in Smithfield has been sufficiently identified. For a long time a square piece of pavement composed of stones of a dark colour, a few paces in front of the entrance gate of the church of St Bartholomew (the Great), traditionally marked the locality. In the year 1849, during the progress of certain excavations, this pavement was removed, and beneath it, at the distance of about three feet, were found a number of rough stones, and a quantity of ashes, in the midst of which were discovered a few charred and partially-destroyed bones. This spot accords exactly with the one designated in old engravings of those times, and there can scarcely be a doubt of its identity." Two of these are to be found in the work, one representing the burning of Anne Askew and two others, in 1546 (published in 1563,) and the other showing the spot where the relics were discovered.—*City Press*.

DUNDEE REFORMATION SOCIETY.

THIS important Society holds on its course with unabated ability, assiduity, and we trust success. Dundee presents a wide field for its operations, and the programme of work for the present session which is now before us, indicates a wise adaptation of means to the desired end of thoroughly enlightening the community in regard to the errors of Rome. It is most gratifying to see the willing and able services of the ministers of the town in this important work.

JESUIT FATHERS IN BURTON.*

WE are always glad to see, springing up, competent local champions against the papacy, in the provincial districts of England; and in the present instance we have certainly one of singular vigour and power. Mr Scott breathes the very spirit of the Reformation, and exposes with merciless erudition the frightful principles of the Jesuits. His admirable pamphlet should be sown broadcast, especially in the midland counties of England.

MONEY: ITS USE AND ABUSE.†

THE right use of money is a matter of vast importance, and closely connected with the progress of the cause of Christ. The immense sums extorted by Rome, can only be met by free-will offerings still greater, given systematically, and from love to an unseen Saviour. The Messrs Blackie have conferred a great favour on the Christian community by printing, in a cheap form, and with an excellent preface by the Rev. Wm. Arthur, a translation of Dr Coulin's very telling and comprehensive lecture on the subject. Never will the Christian Church assume a worthy attitude against the superstition and ungodliness of the world, until this subject is thoroughly understood and appreciated.

* By John Luther Scott. Wolverhampton: Richards & Cope.

† A Lecture. By Franck Coulin, D.D. Glasgow: Blackie & Son.

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, February.

THE new Parliament, which met for the first time on the 1st of this month, promises to mark an era in the relations between the Roman Catholic Church and this Protestant State. Many circumstances concur to bring about this result. The very condition of the evenly-balanced state of parties gave the Roman Catholics a power and influence, to which their own intrinsic influence, whether from numbers, wealth, or intellect, would never have entitled them. Both of the great parties have sought them, and to give them a decided victory over their rivals, both have made large promises, stimulated by the skilful coyness of the Romish clergy themselves, who have known how to enhance their value by their reluctance to commit themselves either to the one side or the other. Then there is the Fenian conspiracy, which, though the priests profess as much to dread it as any other class in the community, and have therefore denounced it from motives of self-interest, still they have taken credit with the Government, on the faith of this opposition, for their loyalty and obedience; and statesmen have, on their parts, been willing to act as if they humoured the delusion. Hence it is that the clamours of the priests are listened to now with an attention which they never could command before. The people of England were weary of the chronic disaffection of Ireland, and there are many of them who would sacrifice principle itself in the vain hope that they would thereby purchase a lasting peace. For some time past the leading journals have been dealing with the question of paying the Romish priesthood out of the funds of the state; and though this may not be brought forward this session—for it is confessed the English people are not yet ripe for it—yet the measure is undoubtedly in contemplation, and if a favourable moment could be calculated on it would be introduced. It is true that Archbishop Cullen has taken up this question, in his recent pastoral, in the most decisive tones that man can utter; that the Romish clergy want no aid from the state; that they are well and amply supplied with the means of support by the piety of their own congregations. And many Protestants fancy that there is an end of the matter; and that if the Roman Catholics have made up their minds beforehand to reject the gift of an endowment, there would be no use in offering it. But I would not have them to be too sure of that. Of one part of their declaration, the abundance of the support contributed by their congregations, Protestants have nearly as good means of judging as Romanists; and it is the universal impression of those acquainted with the country, that owing to emigration and other causes the Roman Catholic congregations have lately dwindled down to a considerable extent, and that the offerings of the people have fallen off in like manner. As to their persistence in the refusal of an endowment if it were once offered them, permit me here to relate an anecdote I remember Lord Brougham telling many years ago when the endowment of the Romish clergy was once before under discussion, and O'Connell and his followers were making loud protestations that, having been converted to voluntarism, they could not and would not accept it. Lord Brougham on that occasion said that he had once been in conversation with a Roman

Catholic bishop—I think it was the once well-known Dr Doyle of Leitrim ; and he put to him this question, “ Suppose the English Government were to propose to endow your priesthood, what would the priests do ? ” “ They would oppose it to a man,” said the bishop. “ But suppose,” rejoined his lordship, “ that the Government were to persist with their project in spite of this opposition—suppose that they carried it through Parliament, obtained the Royal assent, and made a direct offer of the endowment, what would the priests do then ? ” “ They would take it to a man,” was the sententious reply of the bishop—a man who evidently knew human nature as well as priestly nature ; and we may suppose that what the priests would have done then, they would equally do now. I would not advise therefore that Protestants should relax their exertions, or go to sleep over this matter, under the delusion that because the Roman Catholics speak against the grant, therefore a grant is impossible.

But a more immediately pressing question is that of education. Your readers are aware that all through the recess there have been rumours of negotiations going on between the Bishops and the Government on this subject. Mr Monsell, who brought forward the question of giving a charter to the Popish University in Dublin, which is at the present moment almost without pupils, has been brought into the Government, and it may be supposed, therefore, that some changes are in contemplation which will satisfy him. At the close of last session, the extent of the Government promise was, that the students of the Romish University should be examined in common with students in the other Colleges, and that if they passed creditably through the prescribed examinations, they should equally with other students take degrees. This seems fair and reasonable enough, but then here is the difficulty. The Romish Colleges do not teach history, nor morals, nor even physics, as Protestants do—all is subordinated to the interests of that one supreme and dominant Church ; and to give them as they say fair play the kind of questions used by the Board of Examiners, must be modified to suit their views. At one time, it was said that the Government meant to buy off their opposition on other points, which would only at the best purchase a temporary peace, by endowing the Popish College ; but doubting if they would obtain the assent of the House of Commons to such a glaringly sectarian measure, it is understood they have abandoned that idea, and are likely to make it up to them in another way, by granting exclusive privileges which will be equal to a charter. This will no doubt please the priests, but what will be its effect upon the laity ? To put the education of the people into the hands of the priests would not be such a bad thing for the Protestants, if they could be brought to regard it solely from a view to their own interests. The minds of the Irish youth would be, in such a case, stuffed full with silly legends, and left vacant of all useful knowledge ; they would have no chance with their better-trained Protestant fellow-countrymen, who would have, as it were, the good things of the state arising out of educational competition all to themselves. This is seen, too, by many of the Roman Catholic laity. A remarkable pamphlet was published some short time ago by a Dublin physician, on whom the Queen has since conferred the honour of a Baronetcy, protesting against the proposed arrangement. He sees well enough that if the priests once obtain a College at which the Popish youth can get a nominally complete education, the whole

power of the Church will be exerted to compel all the laity to send their boys there ; no more going to the Queen's Colleges, or to Trinity College, Dublin ; all must march to the Romish College. And the end of that will be a discipline such as that the fruits of which all the world saw in the trial the other day respecting the expulsion of the Popish judge Fitzgerald's son from Oscott ; and an education which, however it may fit them to learn, and to believe in a collection of monkish legends, will make them inferior to the Protestants in all the requirements of practical life.

A more subtle attack will be made upon the national system of education for the peasantry. Sir John Gray, a Protestant, but the editor and proprietor of the *Freeman's Journal*, which, as all the world knows, is the organ of the Romish bishops, has undertaken to urge upon the House of Commons that the education in Ireland should be denominational as in England ; and there are many Protestants who, from the analogy of the case, will support the same view. It is understood, however, that on this subject the Government is firm, and that whatever other concessions they make, they will not abandon the national system, which, originated by Lord Derby, has among many modifications held its place down to the present day.

The future is foreshadowed by the debate on the address, when one whole night was given to the subject of Ireland. The O'Donoghue moved an amendment, to the effect that the grievances of Ireland were numerous, and that it was the duty of the House to redress them. The debate that ensued was full of interest, though little was said of the remedies that were required. The existence of the Irish Church Establishment was of course pointed to as one great grievance under which Ireland laboured, though, as was well pointed out by other speakers, the Irish Church was not complained of, nor noticed at all by the Fenians, whose discontent was assumed to render redress of grievances necessary. The Irish Attorney-General, and Mr Gladstone, in his new capacity of leader of the House of Commons, while they successfully resisted the O'Donoghue's amendment, made many promises of a vague and general kind, from which the Romanists may draw as much hope of what is in store for them as they please.

LOTTERIES, PAST AND PRESENT, LEGAL AND ILLEGAL.

Concluded from p. 204.

In the beginning of the year 1836 a system of disposing of merchandise by way of lottery was introduced and extensively practised by shopkeepers in various towns in Scotland. The Crown lawyers, in consequence, issued instructions to the various procurators-fiscal to check this practice by applying to the Judge-Ordinary for an interdict under the authority of the Act 42, Geo. III., c. 119, (before referred to,) and an old case, *Fraser v. Sprott*, 7th July 1796. Interdict was obtained by the fiscals in a few cases, but the keepers of the lotteries generally discontinued the practice on being warned by the authorities, and without formal legal proceedings being adopted. The act referred to contains no reference to any prosecutions in Scotland, and from its whole tenor, appears to be exclusively applicable to England.

The case of Fraser referred to is shortly reported * as follows :—Fraser, a jeweller and hardware merchant, having advertised a scheme of a lottery for disposing of his goods, the procurator-fiscal of the city of Edinburgh applied to the magistrates for an interdict against him, upon the ground of such lotteries being declared nuisances by law, particularly by 27 Geo. III., c. 1, sec. 2. Urged in defence—That the remedy prescribed by the statute was confined to the courts of Westminster Hall; and that we have no common law against making sales in this manner. The magistrates granted the interdict. On a bill of advocation being reported to the court, the Lords remitted to the Ordinary to pass the bill to the effect of trying the question, and in the meantime continued the interdict.

This case is the only reported one on the subject, so far as we are aware, and does not seem to have been further proceeded with; and it has yet to be decided whether lotteries may be put down in Scotland at common law. The court are reported to have had no doubt that the act founded on in the inferior court proceedings did *not* apply to Scotland, but was merely an English act,† and several of the judges are reported to have expressed opinions in favour of the judgment of the inferior court, so far as founded on common law.‡

The system of Art Unions, now so popular in Great Britain, was introduced in 1834, the first of these having been formed in Edinburgh on the plan of the institutions founded in Prussia under the patronage of the king and his ministers a few years previously. This Art Union, known as the Royal Association for the Promotion of the Fine Arts in Scotland, has since continued in vigorous operation, under the most distinguished patronage. It is composed of annual subscribers of one guinea each and upwards; and the funds are appropriated to the purchase of modern works of art in painting, drawing, or statuary, and to the execution or purchase of engravings, etchings, bronzes, bas-reliefs, models, or other productions of art. The various works of art purchased are distributed annually among the subscribers, being drawn by way of lottery; and each subscriber, besides his chance in the drawing, receives annually a copy of an engraving, or series of engravings, executed for the year. A portion of the funds is also devoted to the acquisition of modern works of art, towards the formation of a National Gallery. The engravings executed are principally of a national character—the illustration of Scottish history, scenery, and the works of Scotch authors. Upwards of eighty engravings have thus been prepared for the members of the association during the thirty-two years of its existence, at a cost of upwards of £26,000. The present annual subscriptions amount to between £4000 and £5000, including contributions from New South Wales, New Zealand, and Canada.

In 1837, three years after the formation of the Edinburgh association, the Art Union of London was formed. It was strongly opposed by many persons, who invoked the aid of the Attorney-General to put it down. The society, however, like its Scotch progenitor, has become a great institution. While in the first year of its existence the amount

* Folio Dictionary, vol. iv., p. 34.

† This act was repealed in 1806 by 46 Geo. III., cap. 148.

‡ See *Tait's Justice of Peace*.

subscribed was under £500, in ten years afterwards the subscriptions amounted to nearly £18,000. The subscriptions have since then fallen off, but a large sum is still subscribed, and the society is in a prosperous condition. It is represented by agents not only throughout Great Britain and Ireland, but in various parts of the world—"from St Petersburg to New Zealand; from Bermuda to Hong Kong; in Barbara and Port Natal; San Francisco and New Orleans; and receiving from the United States, from Australia, and from the West Indies alone, 1500 subscriptions in one year." Premiums, ranging from £10 to £500, have been awarded by the society in competitions for drawings, artistic designs, and statuary. The prizes allotted to subscribers at the yearly drawing, varying in value from £200 to £10, are selected from the various art exhibitions in the metropolis, the subscriber being restricted in his selection to the *bona fide* production of a British artist, or of a foreign artist who shall have resided not less than five years in the United Kingdom. And no arrangement is allowed to be made between a prize-holder and an artist, by which the former may obtain the return of any portion of the amount of the prize or other valuable consideration. Each subscriber also is entitled to a copy of an engraving, or set of engravings, executed yearly, in the same manner as the Scotch association. Subscriptions to the amount of upwards of £300,000 have been raised by the London Art Union, and distributed in works of art throughout the various parts of the world.

In 1843 another Scottish association on a smaller scale, known as the Art Union of Glasgow, was formed on a plan similar to the preceding, and is still in existence, having for its patron His Royal Highness the Prince of Wales, and being under able management. A work of art in either of the departments of steel engraving, chromo-lithography, or photography, and equal in intrinsic value to the amount of the guinea subscription, is presented annually to each subscriber. One-tenth of the amount of subscriptions is devoted to the purchase of prizes of minor value, to be distributed by lottery; and the rest of the funds is apportioned in sums, according to the amount at disposal, for distribution to the fortunate drawers, who expend the money in the purchase of pictures. These pictures they may select from certain exhibitions, and they may add to the amount of the money, and obtain pictures of greater value. The present yearly amount of subscriptions is between £3000 and £4000. During its existence the society has expended in works of art, apart from the expenses of management, a sum of upwards of £91,000.

Hitherto there had been no legislation on the subject of Art Unions, which were tacitly allowed by the Government, although under the acts of William IV. and Victoria, before mentioned,* they were liable to the statutory penalties, as being lotteries not authorised by Parliament. As they were found, however, to be free from the vicious practices which had characterised former lotteries, and to have succeeded in their object in creating a healthful taste for the fine arts among the people, they were legalised by acts of Parliament. After two temporary acts,† protecting their promoters from prosecution for a limited time, the existing

* 6 & 7 Will. IV., cap. 66; and 8 & 9 Vic., cap. 74.

† 7 & 8 Vic., cap. 109; and 8 & 9 Vic., cap. 57.

act* was passed. It was thereby enacted that all such associations then formed, or which might be thereafter formed, should be protected from all penalties, so long as they were carried on in good faith for the encouragement of the fine arts; provided that a royal charter of incorporation shall have been first obtained, or that the rules and regulations of such associations shall have been first submitted to and approved of by a committee of Her Majesty's Privy Council, and a copy thereof deposited with the committee. Power was reserved by the act to revoke any charter, whenever it should appear that the purpose of the association was perverted.

The Art Unions before noticed have received the required sanction of the Privy Council, under the authority of the Art Union Act; and since that act became law, an increased stimulus has been given to the production and circulation of works of art, by the formation of numerous lotteries or Art Unions on the plan of the larger associations, at the moderate rate of subscription of one shilling per share. Of those minor associations, which have been duly sanctioned by Government and are now in operation, the Liverpool Art Union was the first formed (1848.) A few years afterwards this was followed by the Art Union of Great Britain, which, during the first ten years of its existence, distributed upwards of 11,000 prizes, including nearly 3000 paintings, varying in value from two hundred guineas downwards—being one prize in eighty-eight tickets. Four or five years ago two new associations were formed, the City of London and National Art Union, and the Scottish National Art Union. The subscriptions to the latter, during the first three years, amounted to nearly £2000; the number of prizes distributed was about 340, costing upwards of £1000; upwards of £400 was spent in presentation copies of works of art to subscribers; and the balance (about one-fifth of the amount subscribed) was incurred in working expenses.

For many years past numerous lotteries of a pernicious character have been carried on in various Roman Catholic countries, and are still in operation. In Rome, at the present day, lotteries are drawn weekly with great pomp, under the auspices of the Pope, for the purpose of enriching the Papal exchequer. Much misery and poverty is thus created among the rash speculators, and the weekly profit from the wretchedness of the people amounts to an enormous sum. These lotteries seem to have been first organised for ostensibly charitable purposes, but the real object of them has long been notorious. In almost every street in Rome there is a lottery shop, with the Papal arms displayed over the door; and these shops are open for the sale of tickets at all sacred times when other shops are prohibited under certain penalties from being open. The lottery in modern Rome is "practically a greater institution than the Church."†

It was to be expected that the inferior dignitaries of the Church would follow the example set by his holiness the Pope, and accordingly we find Roman Catholic lotteries carried on to an alarming extent in Ireland, as well as in England and Scotland—in every place where the Roman Catholics have a church or institution. These have been in active operation for years, and are becoming more and more prevalent

* 9 & 10 Vic., cap. 48.

† See an interesting notice of Roman Lotteries, by the Dean of Canterbury, in *Good Words* for 1864, p. 476.

and obtrusive, and our daily newspapers teem with advertisements of the lottery schemes. The erection of churches and schools, founding of orphanages, and raising funds for professed charitable distribution, are among the most prominent of these schemes. Sums of money, pictures, jewellery, books, and articles of *vertu*, the gifts of members of the Romish Church, are the general prizes drawn. The Lady Mayoress of Dublin recently presented the state carriage and horses in aid of a lottery drawn in the Irish capital. At a lottery drawn in Dundee, in September last, in aid of the funds of persons calling themselves the "Little Sisters of the Poor," the prizes included a "cameo" set in gold, the gift of the present Pope; and a pair of Sevres vases, the gift of the Emperor and Empress of the French. The price of a ticket for the lottery is generally sixpence; but the price was reduced to the small sum of threepence in a recent lottery drawn at Glasgow in aid of the Rotheray Popish church and school building fund, which was extensively advertised under the following attractive and tempting heading:—"£50 for 3d! A house furnished for 3d! £20 for 3d! A gold watch for 3d! A pony for 3d!" &c. The house furnishing consisted of a complete equipment for a "respectable tradesman's house." The so-called Sisters of Charity, in Ireland, had recently a penny lottery, the winner to receive a "child's pretty jet black pony, the gift of a lady," the proceeds to be applied to certain charitable purposes which the sisters have in contemplation. Tickets to the extent sometimes of a million are issued for these lotteries. Parcels of tickets are distributed wholesale by post throughout the three kingdoms, and even the colonies, to all and sundry, including various officials, such as postmasters, station agents, bankers, and policemen, who are requested to dispose of them, and are promised a special ticket for a select lottery, with a reasonable prospect of a prize for every 10s or 20s worth so disposed of. Under this broadcast system of sale of tickets, it is not difficult to conceive that the unwary may become purchasers, without the duplicate tickets and corresponding cash finding their way to the place of distribution, and without their having a chance (such as it is) of a prize at the drawing. The drawings are postponed from time to time on various pretences, but in reality to effect a larger sale of tickets; and sometimes the postponement is made (as per advertisement) to admit of duplicate of tickets sold and the cash drawn being sent in. All these lotteries are impudently advertised to be drawn on the "Art Union principle," as if thereby their notorious illegality could be disguised. The Scottish Reformation Society has sedulously laboured to expose the evils and illegality of these lotteries, by representations to the Lord Advocate and other officials, and the circulation of printed statements; but these efforts seem to have had but little success. The North British Railway Company, on the representation of the Society, caused the sale of tickets for a certain lottery by one of their station agents to be discontinued. The Postmaster-General, who was communicated with by the Society, as to the sale of tickets by certain postmasters and letter-carriers, replied that the matter was one in which the department over which he presided could not interfere. The Lord Advocate has taken no action in the matter. One of the Dublin publishers was cautioned a few months ago, by one of the Crown solicitors, against selling lottery tickets; and shortly afterwards the Government put a stop to a contemplated lottery advertised to be drawn under the patronage of many titled ladies at the

Palace, Mayfield, Sussex, for the erection of an institution for the reception and education of orphan girls. A large number of tickets for this lottery had been sold before the promoters were threatened with legal proceedings in case of its being carried out. Sir George Bowyer, in a letter to the *Times*, complained of benevolent young ladies being liable to be declared rogues and vagabonds, for indulging in innocent raffles; and in order not to break faith with purchasers of tickets, and at the same time not violate the law, he propounded a distribution of the prizes on an "arithmetical principle" which had been resolved to be carried out, and he hoped that the necessities of the case would ensure a ready acquiescence in the proposed arrangement. We suppose the prizes were accordingly distributed on the arithmetical principle. The cautions and threats of the Government against lotteries have, however, not been followed by any real effort to put down the system. Many Popish lotteries have since been drawn both in Ireland and Scotland, and many are at present advertised to take place.

The latest lottery set on foot in Ireland is for the benefit of the wives and families of the Fenian conspirators, who have been convicted of treason against the Government. The Irish newspapers, hostile to the Government, teem with appeals to the benevolent on behalf of the scheme. Tickets, "only sixpence each," are being actively distributed, and sold over the country, particularly in rural districts. These tickets are neatly got up on green tinted paper, ornamented with wreaths of shamrocks and other emblems of the "Green Isle." Mrs Stephens, the wife of the "Head Centre," and others less conspicuously related to the Fenian movement, have presented various prizes, some of them of a national and patriotic character, to be drawn for in the lottery. We have not yet heard that the Government has taken any steps to put down this bold scheme.

Lotteries are not, however, confined to Roman Catholics. Several have been set in operation in connexion with bazaars in Scotland, by Protestant clergymen, to raise funds for church purposes. These, however, are of a local character, and have not, rather curiously, incurred the odium attached to the systematic and universal Roman Catholic lotteries, though both are equally illegal.

But lotteries are used for other and more questionable purposes than building churches. Among a host of such schemes continually held out to the public, the enumeration of a few may suffice. Horse racing in England has received a fresh stimulus and attraction by the introduction of a five shilling lottery, (on the convenient Art Union principle,) the shareholders drawing the first, second, and third winning horses in the race, receiving respectively large sums of money, and others receiving smaller sums, apportioned, we suppose, to the amount subscribed. The National Photographic Association, London, in a current advertisement, entitled "*A house for nothing*," announces that every purchaser of a shilling photograph issued by them, will be presented with a gratis cheque entitling the holder to a share in a distribution of house property in May 1866, when eight houses, in value £2250, will be given away! So says the advertisement, without any qualification or condition, although a considerable amount would require to be subscribed before the company could afford to give away £2250. Various London penny weekly publications are carried on by means of lotteries, for which tickets are

issued to those purchasing so many consecutive numbers. Among prizes recently advertised, were "A first-class gold watch for eightpence;" and "a first-class pianoforte for 1s. 6d;" that is to say, a purchaser of eight penny numbers becomes entitled to a chance in the drawing for the watch; and a purchaser of eighteen numbers becomes entitled to a chance in the drawing for the pianoforte. Subscribers, however, will find that they have to purchase more numbers than they reckoned on, if they wish to follow out the drawing. One drawing is immediately followed by the announcement of another, and the temptation to purchase is not allowed to flag. These weekly periodicals appear to have an immense circulation over the three kingdoms. Recent proceedings at the Guildhall Police Court do not report favourably of the system. In November last, a woman appeared at the court, and stated that she had been induced to purchase twenty-six numbers of a penny publication, by the perusal of an advertisement to the effect that prizes of the value of £1000 were to be distributed among purchasers of those numbers. When the drawing took place, she found her name put down for the prize of a three guinea watch; but on going for it, she was attempted to be palmed off with a common engraving not worth sixpence! It further appeared that a fresh lottery of fifty sewing-machines—"A fortune gratis,"—was advertised to take place in connexion with the same publication. A second applicant having appeared before the magistrate with a similar complaint, a summons was issued against the publisher. He appeared by agent, and resisted the claim. The publication was said to have changed proprietorship after twenty-four of the twenty-six numbers were issued, on the former proprietor becoming bankrupt, and his successor did not consider himself bound by the bankrupt's undertakings. It was further contended that the claim could not, in any circumstances, be enforced, for the simple reason that the whole scheme of distribution "was illegal from beginning to end." This doctrine is perfectly sound, and subscribers to lotteries should bear it in mind, though it does look an ungracious doctrine in the mouth of a lottery promoter. The action in court was finally dismissed on a technical objection to jurisdiction by the defendant, though, in justice to him, it should be stated that to prevent further clamour, he promised to satisfy the claimant by presenting her with a watch of the value of three guineas.

Besides occasional lotteries got up for special purposes, there is a regular class of men who subsist entirely by the lottery system, travelling from town to town, and disposing of cheap and showy merchandise by the wheel of fortune. Occasionally, the authorities give them notice to quit, under threat of prosecution; but a prosecution is never instituted. If their calling is discouraged in one place they remove to another, and thus go the round of the three kingdoms. In various towns in Scotland, there are regular weekly raffles or lotteries for various kinds of property, got up by needy individuals. Concerts and other entertainments are made to pay by attractive prizes or presents being distributed to the audience by lottery, tickets for which are presented gratis. Our fairs are infested with well-known characters who ply their vocation in various illegal games of chance, among which the "lucky lottery" finds a place. The general police acts empowers magistrates to deal with this class of offenders when brought before them, but their practices are generally winked at by the police, and it is rarely that a magistrate is called upon

to exercise his power. Some persons may think it unfair and invidious to include these vicious games and lotteries in the same category with lotteries for sacred purposes; but they all find their level on the same ground of illegality.

Lotteries for state purposes and private gain have in all countries and in all times been productive of much misery and vice. They have tended to foster a spirit of gambling among the people, and have given birth to multiform frauds. Everywhere they have been condemned as pernicious in principle, and have often been declared illegal or put under restriction; but in many Roman Catholic countries they are still in full and vicious operation under Papal authority. Our Government wisely put an end to state lotteries, after incalculable mischief had been produced in the country. Parliament has since, as we have seen, but in violation of an important principle, sanctioned the use of the lottery only to duly authorised associations, for the encouragement of the fine arts. We should be sorry to insinuate that the occasional local bazaar lotteries for church purposes are conducted on other than the most fair principles which the system admits of; but the fact that they are illegal, should prevent such schemes for raising money being attempted. Into the question of their *sinfulness*, which has been urged in a recent pamphlet,* we do not enter here, having considered it formerly; we treat them at present on purely legal grounds. The wide-spread, obtrusive, and questionable mode of conducting lotteries pursued by Roman Catholics and others; and the numerous lottery schemes constantly before the public, are of the nature of common nuisances, as lotteries were declared to be by the Legislature many years ago. These schemes are vastly on the increase, and may be expected to increase, so long as they remunerate their promoters, and no check is put upon them. It is worthy of the serious consideration of the authorities whether they should continue supinely to allow these notoriously illegal practices to flourish and spread. No further legislative measure is necessary to arm the executive; the remedy exists in the present state of the law, which only requires to be enforced. The procedure might certainly be simplified by authorising prosecutions in any place where the law is violated, instead of confining such prosecutions to the Courts of the Metropolis. Private prosecutions are not now unfortunately authorised; the law officers of the crown only can enforce the law, and upon them the duty devolves, and the responsibility rests, of its proper administration. The provisions of the Acts of Parliament of 1836 and 1845, before noticed, affixing a penalty of £50 to the printing and publishing any advertisement or notice of any lottery not authorised by law, are of the simplest possible character for putting an end to illegal lotteries, by preventing all publicity as to their existence; and in the enforcement of these provisions no difficulty can be experienced. One or two such prosecutions would probably be sufficient to deter publishers from continuing the illegal advertisements, and incurring the statutory penalties. This mode of prosecution, no doubt, fails to reach the originators of the lotteries; but, for the purpose intended, is perhaps the most effective that could be devised. Possibly even such prosecutions might be rendered unnecessary, if the authorities showed a firm determination henceforth

* By Mr Caldwell of Milton. Published by Nimmo, Edinburgh.

to enforce the law, by issuing formal notices to that effect, and warning publishers of the result of disobedience. We sincerely hope that the authorities may shortly see it to be their duty to apply the legal remedy to the crying evil, and extirpate it from the three kingdoms.

[The two chief questions raised by the foregoing narrative are :—

1. Whether the existing exception made in our legislation in regard to lotteries, in the case of the Art Unions, should be continued ?

2. Whether the power of prosecuting, and the right to receive one-half of the penalties when recovered, should not again be conferred on the general public.—ED.]

SIR ARCHIBALD ALISON ON THE PERSECUTING CHARACTER OF ROMANISM.

Few men who have read Sir Archibald Alison's remarkable "History of Europe," or who have had any acquaintance with the principles and feelings of the religious body in the midst of which he was brought up, will ever think of accusing him of being actuated by a blind and fanatical zeal against the Church of Rome. If he passes a severe judgment on the character and principles of that Church, it can only be because his extensive knowledge of history has furnished him with irresistible evidence. Now Sir Archibald, in delineating the essentially persecuting character of the Papacy, has expressed himself in language as clear and strong as the most ardent opponents are accustomed to use, and for using which they are charged with the utmost bigotry. In the life of the Duke of Marlborough, sent forth many years ago, by this historian, in the first volume of the second edition, and at the 61st page, he thus writes of the Revocation of the Edict of Nantes, by Louis XIV., instigated by the Jesuits—an act which met with unbounded applause from the greatest Romanists in France, Bossuet, Masillon, and Flechier, and received the very highest commendations from the Pope himself :—

The expulsion of 400,000 innocent human beings from their country, for no other cause than a difference of religious opinion, and the destruction of nearly 100,000, of whom it is said a tenth perished by the frightful tortures of the wheel and of the stake, the wholesale desolation of provinces and destruction of cities for conscience's sake, never will and never should be forgotten. It is the eternal disgrace of the Roman Catholic religion, a disgrace to which the execrations of ages have not yet fixed an adequate censure, that all these infamous state crimes took their origin in the bigoted zeal or sanguinary ambition of the Church of Rome. *In truth, the Romish is, of necessity, a persecuting and intolerant establishment. As it acknowledges only one faith, and regards all others as heresies, it must consider it as the first of sacred duties to extinguish them. Looking upon heresy and schism as crimes equal in dye to murder and robbery, and far more dangerous in their effect, it of necessity holds it equally a political and social obligation to crush them by the arm of the civil power and by all the terrors of the most inhuman punishments. Hence the frightful crimes that have so often stained the annals of the Church of Rome. Nor have any of them passed without their just reward. The expulsion of the Moors, the most industrious and valuable inhabitants of the Peninsula, has entailed a weakness upon the Spanish monarchy which the subsequent lapse of two centuries has been unable to repair. The reaction against the Romish atrocities in France produced the great league of which William III. was the head. It sharpened the swords of Eugene and of Marlborough: it closed in mourning the reign of Louis XIV. Nor did the national punishment stop here. The massacre of St Bartholomew and Revocation of the Edict of Nantes, were the chief among the remote, but certain causes of the French Revolution, and all the unutterable miseries it brought*

both upon the Bourbon race and the professors of the Romish faith. Nations have no immortality; their punishment is inflicted in this world; it is inflicted with unerring certainty in the third and fourth generations. Providence has a certain way of dealing with the political sins of men, which is to leave them to the consequences of their own actions.

If the essential character of Romanism be such as is thus described, and it is demonstrated to be so by all past history, and is placed beyond all doubt by the last solemn assertion of principles in the face of all Europe, which has proceeded from that Church's infallible head, then for this nation to go steadily forward, not merely to tolerate but to support and endow such a system, is to pursue a course of folly and of infatuation which sooner or later must receive its reward. The same fierce and intolerant spirit that drove the Jews and the Saracens out of Spain, and buried thousands of faithful men amid the dismal dungeons of the Inquisition, or consumed them amid the flames of the Quemadero that slaughtered multitudes without mercy in the Spanish Netherlands, and drove multitudes more, the most valuable of the citizens, to seek refuge in distant shores; which filled France with mourning, lamentation, and woe, and compelled nearly half a million of men and women, who were the glory and the strength of their country, to fly for shelter to Protestant lands; which at the present moment is stirring up the devoted servants of the Church in the Tyrol, amid the warm applauses of the Pope himself, to silence or crush or expel every Protestant from the country, is only restrained by external influences, by hopes of future advantages, from bursting forth in our own land, and especially in the Popish part of Ireland, with alarming power. Unless the very laws of nature are reversed, and the connexion between cause and effect destroyed; unless the worthless tares shall yield precious grain, and the poisonous plant the most pleasant and salubrious fruit, the seeds of those principles, which are now so extensively sown, both in England and Ireland, and sown by means of the funds of a nation of whom the great majority are Protestants, will ere long yield an abundant harvest of persecution, misery, and crime. "Providence," says Sir Archibald, "has a certain way of dealing with the political sins of men, which is to leave them to the consequences of their own actions."

SIGNS OF THE TIMES—THE SABBATH.

IN the course of a discussion on the Sabbath question which took place in the United Presbyterian Presbytery of Perth, on Tuesday, Jan 30, Dr Marshall, Coupar-Angus, said there was always a portion of society ready to take every advantage of such utterances upon sacred subjects as they had heard from the mouths of men who had spoken against a strict observance of the Sabbath-day. He would tell, for example, what had been taking place within the last four or six weeks. The scoffers in these last days amongst commercial travellers were in the habit, when they met together in a hotel to dine on Sundays, of calling in a bottle of the *best* after dinner, for the purpose of drinking the health of the minister of the Barony Church, Glasgow, (Dr M'Leod.) (Laughter.) He had that from a friend of his, who had occasion to travel a good deal as a first-class passenger by rail. He did admit that the utterances on the Sabbath question, which had come from some high places in the Church, had done a great deal of ill; but he hoped that ill had been in a great measure counteracted. He thought that the opponents to the Sabbath

had almost all done their worst, whereas the good was still abiding, and it would increase more and more. (Applause.) He thought that the Christian sense of the country had revolted at the recent attacks that had been made upon the Sabbath. He met, for example, a few weeks ago, with a layman, and he had a little talk with him about the subject, and he was struck a great deal with what that plain man said. Said the man—"If I were to meet Dr Macleod, I would take him to the first commandment of the ten—'Thou shalt have no other gods before me'—and I would ask him the plain question—Has the First Commandment been abrogated? (Laughter.) I would not let him begin at the Fourth Commandment; I would hold him at the first until I got some satisfactory answer." (Laughter.) He just mentioned this to show them how the Christian sense of this man revolted from the thought of the possibility of such a thing as that the Son of God should ever for a moment abrogate such a command as that. Was there one who would say that any word of the Ten Commandments had been abolished by Jesus Christ? If there was, he would at once pronounce it to be utter blasphemy. (Hear.) He would pronounce it to be a thorough utter absurdity for a man who knew religion to talk in that way. God himself could not abolish a single moral word of these Ten Commandments without ceasing to be God. He stood upon the firmest ground in reason, and the firmest ground in Scripture, when he said so. It was impossible for God to lie. But he had no reason to doubt that the Christian sense of the people would revolt at the attacks on the Sabbath, when they came to consider the subject which many men had rashly and voluminously talked about; and he had the belief that these men would yet penitently regret that they did not think better before they opened their mouths. (Laughter.)

POPISH AND PROTESTANT POLICY.

THE stealthy, quiet, and determined method by which Popery is seeking to regain supremacy in Britain, deserves our serious study; and if that were possible, in some respects, our imitation in advancing the cause of truth. The emissaries of the man of sin are sleepless in their efforts, insatiable in their demands, leave no stone unturned to secure success, and make every point gained only a stepping-stone to further progress. Protestants, on the other hand, are thoughtless, dreamy, inactive, credulous—may be said to have little unity and no policy. Although far more numerous than the Romanists, they aim at no common object except by fits and starts; they have, therefore, little moral power, and are constantly defeated in detail. What the result may be when the struggle becomes mere close and desperate time only can tell, but in the meantime the occasional noisy and fitful outbursts of Protestants are no match for the quiet, bloodhound-like progress of the mystic Babylon. The case reminds one of the quaint and suggestive language of the old Scotch ballad:—

"Tweed said to Till,
What gars ye rin sae still.
Till said to Tweed,
Though ye rin wi' speed,
An' I rin slaw,
Whar ye droon ae man,
I droon twa."

OUR MAP.

We reproduce our map with the promised addition, and send it to all our readers along with this number. It now contains not only an indication of the locality of the Popish chapels, colleges, and conventual and monastic establishments, but of the Popish schools. It is a startling and instructive document, well fitted to arouse credulous, secure, and dreaming Protestants to a sense of duty and danger ; and we hope it will again receive a wide circulation, and be productive of much good.

THE FITZGERALD CASE.

THE case of young Fitzgerald, son of Mr Justice Fitzgerald, against the master of the Popish establishment at Oscott, has been exciting a good deal of interest during the past month, and may tend to open the eyes of some concerning ill-understood truths in regard to Rome. It is strange, some will say, that a man so intelligent as Mr Justice Fitzgerald should send his son to be educated in such a den of Popish darkness as Oscott. But we must know that a Papist, however intelligent, thinks it his duty to act implicitly under the direction of the priests in all such matters. The understanding is, that the priest shall take the entire charge of the salvation of the devotee, and that he on the other hand shall submit to the priest in all matters which are alleged to concern salvation, amongst which matters education occupies a prominent place. This will be denied by some Romanists, but it is notwithstanding very much the practical state of the case. Hence no doubt Mr Justice Fitzgerald, instead of sending his son to a respectable public school, was induced to immure him amongst the young priests at Oscott. Here another well-known peculiarity of the system came out, which seems however to have excited a good deal of ignorant and unnecessary astonishment. Popery being a system of worldly ambition, maintains that there is no man equal to a priest, no youth like a fledgling priest. The fledgling priests ruled over the other pupils with rods of iron, and if the Prince of Wales had been there it would have been the same. The discipline was stern, and if you will unreasonable, quite in accordance with monastic rule, although perhaps not quite in accordance with English liberty and law. In all this there is nothing strange except to those who persist in remaining ignorant of the true spirit of Popery, and yet ever and anon break out into childish astonishment, when any of its more offensive peculiarities appear. The only wonderful thing is, that such a case should have ever come to trial. In no thoroughly Popish country would any one have dared to pull up a priest in such circumstances, nor would it have served any purpose if he had. The Romanists of England owe this liberty entirely to the Reformation. There was a time in this country when proceedings an hundred fold worse were perpetrated by Romish priests, and when all attempts to interfere with their perfect impunity were treated with open defiance. These were the palmy days, after the restoration of which Rome still so earnestly pants and strives.

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Continued from p. 209.

CHAPTER X.

GROWING INFATUATION OF JAMES—RESISTANCE, TRIAL, AND ACQUITTAL OF THE BISHOPS—THE GLORIOUS REVOLUTION OF 1688—WILLIAM AND MARY—RESTORATION OF THE LIBERTY AND GLORY OF ENGLAND.

THE glorious light of liberty and truth, which had once been England's crown of rejoicing, was still overclouded. The infatuated king, and his Jesuitical cabal with their own hands sought to keep it so. For Rome loves the darkness, and cometh "not to the light, lest her deeds should be reproved." But the history of the world, from its creation, furnishes us with abundant proof that God has, in His infinite wisdom, appointed the limits of everything, and if we watched more closely the moving finger of His providence, we should find that in the minutest occurrences in the concerns of daily life God is present, working His own will. What man cannot see, God can see, and only what God permits, man can do. We have now arrived at the most important part of our subject. The king seemed to close his eyes to all reason, and threw aside even the common semblance of that discretion, so much required in a monarch eminently Romish, governing a people eminently Protestant. The object of Rome still remained the same, and to effect it the king once more tried by issuing a second declaration of indulgence to all his subjects. This, at first, produced no particular sensation. Every one regarded it as of the same value as the first, until, on the 7th of May 1688, an order was issued that every clergyman should read the declaration during divine worship on the next Sabbath in their respective churches. With very few exceptions, every English divine regarded such a command as an encroachment upon his established rights, as well as a direct violation of the laws of the country. Every Christian now saw the storm gathering, and felt as if matters had come to a crisis. The many differences between the various sects and the Church of England were now levelled to the dust. They felt their common faith attacked, for the Bible was the charter of each, and for its defence they leagued as one man. The bishops of the Church met in solemn conclave to decide on the most expedient means of defending their own liberties, and yet of not incurring the royal displeasure. God had bidden them "honour the king," but first to "fear" Himself. They wished to do both, but resolved not to do the former, at the risk of leaving undone the latter. A petition was drawn up to the king, and signed by the primate, and six bishops, but conveying the feelings of every Protestant in England. Loyalty, toleration, and boldness, mingled with the greatest discretion, were embodied in this address. The king was most dutifully reminded, that both in his reign, and in the former, the Houses of Parliament had declared the sovereign incapable of dispensing in matters entirely ecclesiastical. Under this head, they pronounced the "declaration" illegal, and therefore said they could not with conscience read it in the house of God, and during the hours devoted to His service. With this petition, the bishops sought an interview with James, who at first received them with great pleasure. But when he understood the object of their petition, his

countenance grew dark, and he charged those before him with rebellion. Against this the prelates protested in vehement terms, and while they all expressed themselves willing to die at his feet, rather than prove rebels, the intrepid Bishop Ken exclaimed, "Sir, we have two duties to perform, our duty to our God, and our duty to our sovereign; we honour you, but we fear God." James, however, would hear nothing, and ordered each to retire to his bishopric, and obey his commands. This interview took place on the Friday, previous to the Sabbath on which they were ordered to read the proclamation, and when that day arrived, in only four churches in England was the mandate obeyed. In St George's and St Matthew's, when the ministers rose to read the declaration, the congregation retired, and left them standing alone. In the royal chapel, at St James's, the officiating minister refused to read it, and at Westminster Abbey, when the Bishop of Rochester stood up to read, the murmur among the people drowned his voice, and the paper was seen to quiver in his hand. Samuel Wesley, (father of the sainted John Wesley,) on that day, lifted his voice in the words of the Lord's servants of old, and preached from the text, "Be it known unto thee, O king, we will not serve thy gods, nor bow down to the graven image which thou hast set up." Never was the Church of England more blessed and cherished in the heart of every Protestant living than at the close of that eventful day. Such a thing as opposition there was none. Baxter, the eminent puritan, blessed the bishops from the pulpit, and every Nonconformist rejoiced. Thus did the bark of the wolf unite the scattered flock. They fled to the true fold, and all called upon Jesus as their good Shepherd. How often does the Lord send trials such as these to bind His people together, to show them their weakness when separated and disjoined, and to make them feel that unity in Him alone is strength. All saw now that a struggle was at hand, and none were unprepared. After various deliberations and consultations, the king issued an order that the bishops should appear before him in council, on the 8th of June. The bishops of Norwich, Salisbury, Gloucester, Winchester, and Exeter, those whose names had not been affixed to the petition when presented, now added theirs, to show their entire concurrence in what it contained; but those summoned for trial were Sancroft of Canterbury, Ken of Bath and Wells, Lloyd of St Asaph's, Turner of Ely, Lake of Chichester, White of Peterborough, and Trelawny of Bristol. On the appointed day the bishops met for trial. The king was present, and the chancellor sat at the head of the bench, who, upon the prisoners' appearance, took up the petition they had delivered to the king, and presented it to Sancroft, demanding an admission as to his hand-writing. The prelate, turning to James, said he hoped he would not be offended if he did not say anything that would criminate himself. The king pronounced the answer "Chicanery." "Sir," said Lloyd, "all divines agree that persons situated as we are, may refuse to answer such questions." Sancroft was still urged to a reply, but merely said, "Sir, I am not bound to accuse myself, but if your majesty positively command me to answer, I will do so, in the confidence that a just and generous prince will not suffer what I say to be brought in evidence against me." After some hesitation, James ordered an immediate answer, though not engaging himself to those conditions which Sancroft had named. The archbishop then acknowledged to his hand-writing, and his brethren followed his ex-

ample. Then followed numerous interrogations, as to the meaning of many sentences in the petition, but so guarded were the replies made by the prisoners, that nothing definite was gained by this examination. But the chancellor then told them that they would be tried before the king's bench on the charge of "seditious libel." They answered that they were peers of the realm, and as such could not be required to recognise a case of libel, nor did they think themselves justified in relinquishing the privileges of their order. Nevertheless, a warrant was made out, committing the seven bishops to the Tower. The guarded hesitation evinced by the prelates on this occasion may appear like an evasion of the truth; but it may be also viewed in another light. While the Lord requires an open avowal of the honours of His great name, even in the presence of persecutors, He has never forbidden His servants to mingle discretion with such avowal. While boldly facing danger when brought into contact with it, none are required to rush heedlessly in its way. Again to avoid danger or death by mingling caution with the truth is no sin, and differs widely from denying the truth, or shrinking from the burden of the cross. To return to our narrative, the bishops were conveyed to the Tower in barges arranged for the purpose. When the seven faithful men came forth, surrounded by armed soldiers, the numerous multitudes, whose boats covered the Thames at the Tower, burst into loud and unrestrained expressions of their emotion. Many a fervent prayer arose in their behalf, to that God who alone could deliver His own from the teeth of the lion. Many a blessing was craved from the venerable witnesses for the truth, as they passed to prison. The very sentinels who guarded the traitor's gate through which they passed, invoked a benediction on the men who were now in their charge. Thus the prison walls closed upon the bishops. Many acts of sympathy were shown to them whilst there; the dissenting bodies, represented by a deputation of ten ministers, waited upon the bishops, and expressed the deepest concern for their situation. Four of these the king upbraided in person, when they courageously replied, that they considered it their duty to stand by the men who had stood by the Protestant religion. Meanwhile, the public mind was partly diverted from this great subject, by the birth of an heir to the throne, but though a prince, his only inheritance was many misfortunes. At length the day fixed for the trial arrived, the momentous 29th of June; the morning rose calm and still, the dew fell softly on hill and dale, the sun poured forth its cheering rays, alike upon the just and the unjust, upon the accused and the accuser. Many a heart trembled in fear, others beat high in expectation of deliverance from bonds and tyranny. The issues of that day were regarded by every thinking mind, as destined to decide the fate of the nation, and seal the destiny of thousands yet unborn. Every eye was upon the trial-hall in Westminster, and the venerable prisoners who stood before its bar. Thousands congregated within the hall, and tens of thousands stood without. The most distinguished peers of the realm, the most favourite attendants of the court mingled with the crowd outside, while at the bench within, sat a more responsible number of judges than had been assembled on any former occasion. The councillors for the crown were outmatched by those for the bishops. On the king's side were men who, for the greater part had been raised to that eminence for apostasy from the English Church, rather than for their skill and experience in such

matters. In fact, few men of any honour could, or would, undertake to plead a cause so manifestly unjust. It would be tedious to make any lengthy extract from the state trial books, as to that important day's deliberations. Violent altercations took place between the opposing attorneys. False witnesses frequently rose, and at one time the court was moved with indignation, while at another the assembly were convulsed with laughter. But to the bishops, these were precious moments; they were standing still, to see the salvation of God. The charge of "libel, false, malicious, and seditious," was gone into at full length; and ultimately disproved, and the "dispensing power of the king," together with the "declaration of indulgence," that which in reality the bishops had set at nought, was declared by the courageous Holloway, to be utterly inconsistent with the established laws of the land. Thus the day passed, and night set in. Suspense, the most extreme, was the only feeling experienced throughout the land. The judges and the bishops retired, but the jury remained to decide. The hours of that night seemed as if they would never pass. Towards morning nine were for the acquittal, three against it; at six o'clock all had yielded but one; and at ten o'clock the court met. The hall was crowded as before, for the decisive hour had come. These were hours when Rome trembled, but could not move, for the multitude appeared to hold its breath, while Sir Roger Langley rose, and declared for the prisoners, "Not Guilty." At these words Halifax, a worthy statesman, rose and waved his hat, which was followed by such a shout of uncontrolled joy, that the old oaken roof of the hall seemed to shake. This was echoed by the anxious thousands without, the boats on the river from Westminster to the Tower re-echoed the acclamations, while peals of gunpowder sent the news flying over the whole of London faster than could the telegraph lines do now. The suspended emotions of the whole people appeared now broken loose, and while shouts of joy were raised by one part of the multitude, the other part gave vent to their feelings in tears. The bells rang out from many churches, and horsemen were seen in all directions bearing away from the metropolis the joyful tidings of deliverance. Meanwhile, the bishops and their friends retired with difficulty through the crowd, and passed to the nearest chapel, there to consecrate their services anew to that God who had been their deliverer. Many were the heartfelt praises that ascended on that day to their never-failing rock. Meanwhile, the king was at the camp at Hounslow, and when he received the tidings of the bishops' acquittal, he immediately set out for London. No sooner had he gone, than the soldiers gave such a shout of joy, that it reached the ears of the disconcerted monarch, when far on his journey. The work was done; "not guilty" had been pronounced by his own advocates and judges, on men who had set at nought his authority; he pondered the words; they laid in the dust the despotic power of James II. of England. He felt like Belshazzar of old, for the Mede and the Persian were already at his gates. He had been "weighed in the balances of justice and was found wanting." He saw now that every eye was turned upon William, Prince of Orange, husband to Mary, James's eldest daughter. The people, seeing the king's abdication approaching, with an undivided voice called William to the throne, with his queen, Mary, both eminently Protestant, for they wisely chose a joint sovereignty, rather than a regency. A severe, but brief struggle ensued, and ultimately it pleased God to defeat

our enemies, and give to us the victory. The last battle was fought at Limerick, when James's party lost their principal leader, St Ruth, which so dispirited the troops, that they determined upon capitulation, upon which hostilities ceased on either side. The Romanist party were by agreement restored to many privileges they possessed in the reign of Charles II., without infringing on the rights of any living Protestant. They were provided by the new government with convenience for conveying their families from England, and some 1400 availed themselves of the opportunity, and passed over to France. James fled with as little pity as his injustice to others could warrant. His accurate biographers have rendered it quite unnecessary for us to follow him into St Germain's. He died on the 16th of September 1700, and Rome tells us in her usual lying way, that many signal miracles are wrought at his tomb.

From the commencement of William's administration things appeared to take a right turn. The ground of England was no more stained with blood, shed in the cause of religion, her churches were no more defiled by idols, and her altars no longer polluted. The Bible, God's own written word, was established in this our beloved land, and England prospered, for the Lord was with her. "They feared the Lord from the west, and his glory from the rising of the sun, and when the enemy came in like a flood, the spirit of the Lord lifted up a standard against him." The "blessing of the most High rested upon her." From that time Britain rose in greatness and grandeur. Her power, unclogged by the fetters of Rome, civil or ecclesiastical, strengthened. Commerce and navigation increased, her colonial dependencies extended, her laws became established, and from one step to another, truth advanced her, till she has become the empire of nations, and the glory of the known world. William, however, only paved the way for these improvements. The late defective state of the Government needed careful revision, and the people, whom he found in a great measure more ready to question the monarch's authority than obey it, required judicious government. The fruit of this the worthy king did not live to see. The wars which then convulsed France in connexion with England, were brought to a close by a treaty, which, at best, was a poor equivalent for the prominent part England had borne in the matter. This naturally shattered the already enfeebled health of the king, which, together with an accident, terminated the life of this beloved monarch. His memory may well be cherished by England, for he bequeathed to them the greatest boon, that liberty of which his immediate predecessors had robbed them. Truly, the glory of England is her freedom!

"True liberty was Christian, sanctified,
Baptized, and found in Christian hearts alone,
He is the freeman whom the truth makes free."

(To be continued.)

POPISH CRUELITIES.

MR ELLIOTT, writing in *St James's Chronicle*, makes the following striking and instructive comparison. "The narrative of the cruelties of the Irish Rebellion in 1798 is almost identical with the Massacre of St Thomas, in 1865; and the former, through all its career of bloodshed and cruelty, was under the direction, order, authority, and control of the

Romish priests. Let not the negro be made the scapegoat of the worst depravities. The Irishman under Popery is quite his rival; as we see by facts, taken almost at random, from that most useful work, "Musgrave's History of the Irish Rebellion," which can be relied upon. The writer says, in reference to the massacres, plunders, and cruelties in Wexford:—

The Bishop of Ferns and his wife were singularly charitable and humane to all the lower class of people in their neighbourhood. He paid an apothecary in Ferns £30 a year to attend his labourers, and he regularly employed a physician when they were afflicted with maladies of a dangerous nature.

He supplied them with clothes and blankets every winter, and with provisions at Christmas.

And yet, horrid to relate! *those very labourers* plundered his house of every valuable article in it on the morning of Whit-Sunday, and openly avowed their thirst for the blood of him and his wife. An orphan whom he had found naked and starving at the age of seven years, and whom he had fed, clothed, and instructed, for six years, in his palace, was the leader of those savages. He showed them every precious article of furniture, and assisted them in breaking open the cellar. He used to preside at the head of the table, and His toast was, "Damnation to all Bishops!" Some of his lordship's English maid-servants were eye-witnesses of these scenes of brutal ferocity.

Edward St Leger, a Protestant, was taken prisoner, and conducted to the old mill on Vinegar-hill (Wexford Co.) by a party of rebels, on the 1st day of June 1798, but was released soon after at the intercession of one Fenlon. As he was leaving the prison he saw a man sitting on the ground, with no other clothes than a piece of ragged blanket thrown over him. He presented a most ghastly appearance, as his eyes were out, his head and body were much swollen, and his cheeks were covered with ulcers. On St Leger's exclaiming, "What a miserable object!" he attempted to speak, but uttered some inarticulate sounds which he could not understand, for which reason, he believed, that his tongue had been cut out. An armed rebel who was near, and who seemed to be guarding him, told St Leger that he was under punishment, and spoke something about slow death—meaning, as he verily believed, that the unfortunate wretch was condemned to suffer slow death.

A number of villains assembled at the house of Alexander Barclay, one of the schoolmasters in the parish of Forkhill, near Dundalk, appointed by the trustees of the late Richard Jackson's charities, to instruct indiscriminately the children of the poor of said parish. They rapped at the door; he inquired who was there, and one man, of the name of Terence Byrne, his near neighbour, (whose voice he well knew, and had before at different times admitted upon knowing it,) told him it was he who was there. He opened the door, and a number of men rushed in, threw him on his face, and three of them stood on him, and stabbed him repeatedly. They then put a cord round his neck, which they tightened so as to force out his tongue, part of which, as far as they could reach, they cut off. They then cut off the four fingers and thumb of his right hand, and left him on the floor, and proceeded to use his wife in the same manner. To add to their barbarity, they cut out her tongue, and cut off her four fingers and thumb with a blunt weapon, which operation took them up about ten minutes, one or two of them holding up her arm while they committed this inhuman action. They then battered and beat her in a dreadful manner. Her brother, a boy of thirteen years of age, had come from Armagh that morning to see her. They cut out his tongue, and cut off the calf of his leg, and left them all three in that situation.

No reason can be assigned for this most inhuman transaction. The man was a Protestant—a peaceable, decent man. He taught above thirty of their children *gratis*, being allowed a salary by the trustees for forty more. He asked them whether he had ever offended them? They said not; but that was the beginning of what he and those like him should suffer.

Shocking as this account is to human nature, it is publicly exulted at in the parish; and no person seems to think that any punishment will follow the commission of this most atrocious wickedness. So far were they from wishing to conceal it, that they proceeded on the road with torches, publicly, and in defiance of everybody.

Truth rivals fiction. People like sensation tales and dramas, but if they would read history, and especially British history, they would find facts of as stirring interest, with the advantage that thereby they would fill their minds with useful knowledge, the want of which is the fatal infirmity of this degenerate age. Even under our own dynasty, with all the tenderness of the Government, shown at that time, (1798,) towards evil-doers, deeds of blood were perpetrated which rival the worst crimes of the Red Indian, of the negro, or of the Asiatic tyrant himself; and deeds, let it be remembered, are still done in Ireland, and even in *London streets up to this very hour*, as the sufferings of the police can testify from the dastard's kick and the virago's bite, which are not one whit less cruel, though with much less palliation, than are charged against the negro of Jamaica or of Hayti."

THE HOLY SABBATH DAY.

LORD Jesus! this Thy day of rest,
Thyself hast honour'd, hallow'd, blest;
Our six days' work we gladly stay,
On this Thy holy Sabbath day.

Did they but know the joy of heart,
With which Thy people meet and part,
In Thy loved courts they'd long to pray,
On this Thy holy Sabbath day.

Oh! may we rest from every sin,
While Zion's courts we enter in;
"Nor seek our pleasure" nor "our way,"
On this Thy holy Sabbath day.

Could they but feel that holy calm,
Which as true sorrow's healing balm,
Bears the enraptured soul away,
On this Thy holy Sabbath day.

'Twas on this day of sweet repose,
Our blessed Saviour hence arose;
Oh raise our thoughts from earth away,
On this Thy holy Sabbath day.

They'd have the Spirit's sacred test,
That Thou dost bless this glorious rest;
And special grace and love display,
On this Thy holy Sabbath day.

Alas! that sinners e'er should scorn
The Christian Sabbath's hallow'd morn;
Or say, they need not praise nor pray,
On this Thy holy Sabbath day.

Jehovah Jesus gave this rest,
That we might seek Thee and be blest;
That we may learn Thy word and way,
On this Thy holy Sabbath day.

THE OATHS' BILL.

THE Oaths' Bill of the Ministry is a most dangerous measure—fitted to destroy, in a very essential particular, the Revolution Settlement, and to unsettle the rights of property. It is a purely Popish measure, and it is a strange time to introduce it, when Ireland is convulsed as the result of Popish intrigue. We hope the measure will be earnestly and successfully resisted.

SCOTTISH REFORMATION SOCIETY.

THE Dundee Branch held its sixth annual meeting in Lamb's Hall, on the evening of Tuesday, 13th February—George Jack, Esq., President, in the chair. After tea, the Treasurer's financial statement was read, as also a very full and interesting report by Mr J. H. Cowper, the Secretary. The meeting was then addressed by Revs. Mr Robertson, Mr G. C. Robb, and Mr R. J. Niven,—an excellent opening address having been made by the chairman.

PROGRESS OF INFATUATION.

THE following is recorded of one of the old kings, and it applies literally to our modern rulers and their advisers. "And in the time of his distress did he trespass yet more against the Lord; this was that king Ahaz. For he sacrificed unto the gods of Damascus which smote him, and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. But they were the ruin of him and of all Israel," (2 Chron. xxviii. 22, 23.)

Let any of our readers peruse the following extract from a recent article in the *Times*, and say if the principle embodied in it is not the very same as that of Ahaz,—more foolish indeed, whilst equally wicked, the priests being most probably the real fomenters of Fenianism.

There is one class in Ireland that is placed in a peculiarly painful position by this outbreak of Fenianism. It has been the policy of the Government of Ireland for the last three centuries to leave the Roman Catholic priest to exist on the voluntary contributions of his flock. This policy, on the abstract justice of which we are not now going to enter, has had the effect, probably not foreseen when it was commenced, of attaching the priest and people mutually to each other by that affection which follows on the conferring mutual benefits. But it has done more. It has obliged the priest, if he would secure for himself a decent subsistence, to conciliate the prejudices, to adopt the feelings, and accommodate himself to the point of view of his flock. In order that he may lead them, he must also follow. It is impossible for him, situated as he is, to assert for himself an absolute independence. In matters of faith, he is, indeed, supreme, but in conduct and policy he must not violently jar against the wishes of his people. In order to maintain his ground as a religious teacher, he is driven to practise some of the arts of the demagogue. Thus the Church of Rome has, to its honour, made a practice of denouncing secret societies; but the Roman Catholic priest has often found it necessary to wink hard at those combinations, for agrarian outrage of which Ireland has seen so much during the present century. It is, perhaps, expecting too much of human nature if we hope that a priest will be the honest and unsparing denouncer of the evil doings of that congregation by whose alms alone he exists. The Church of Rome has always denounced secret societies, but it is, nevertheless, true that those secret societies have received from the Irish Roman Catholic clergy feeble censure, and that censure accompanied with so much sympathy as tended rather to excuse the very acts it professed to condemn. Fenianism has made a great change in the position of the Roman Catholic clergy with regard to the great mass of the people. This movement, unlike the agrarian outrages with which we are so familiar, has been always unsparingly denounced by the Catholic clergy, and with good reason, for it seems that they themselves are marked out among the first victims of the conspiracy. Every one will form for himself his own idea as to how far the Fenian conspiracy extends in Ireland, or among the Irish residents in England or America; but, so far as it does extend, it amounts to a complete breach between the priest and his flock. Whether successful or not, its effect must be to impoverish the priesthood, so powerful for good or evil over the mind of the Irish peasant.

Surely this state of things offers a great opportunity. We would deprecate strongly any attack upon the revenues of the Irish Church. But the occasion is peculiarly favourable for making a provision, at the expense of the State, for the Roman Catholic priesthood in Ireland. They are suffering, and are likely to suffer for their adherence to the cause of peace and order. Their influence ought, as far as possible, to be conciliated at this juncture.

The following letter, also in the same tone, from Lord Lifford, is truly humbling, but proves how real the danger is, and yet how infatuated some of our proprietors are. "Evil men wax worse and worse, deceiving and being deceived." Our noblemen may depend upon it that Popery

will not be satisfied with a joint right to an endowment in Ireland, shared by the Church of England. She must have all, although she will take instalments. She will never rest satisfied without all, and especially when she finds that agitation will accomplish the object. This costs her very little. The sly priest can carry on this agitation with impunity, and even without suspicion, (on the part of the ignorant,) through the confessional. But what Lord Lifford may think more important, the priests will not take a bit of land from our aristocracy in full of all demands, but will continue to agitate until the present holders are made to disgorge the whole of the old lands of the Church at present held by them—and improperly held, if the Reformation was a mistake. We shall probably have hot work by and by, and probably the sooner the better.

But the sad part—the only seriously sad part of this business is this. The material progress of Ireland in the path of wealth and prosperity has been rolled back fifty, if not a hundred years. Who will invest money in a country the population of which is ready to seize and appropriate the results of capital; a people who will welcome an armed invader, and who cannot understand or appreciate that they live under a paternal Government which has aided them when in distress to a degree unparalleled in the history of the world, and under a perfect system of civil and religious liberty; a population which cannot understand that they bind themselves to the soil like slaves, put themselves entirely in the power of the owners of the land, and even prevent those owners from investing money in the improvement of their property, to the mutual benefit of tenant and landlord, by the turbulence, and consequent insecurity, which forbids the outlay of capital in Ireland? Perhaps, in pity to unhappy Ireland, in mercy to her deluded and pauperised people, and in the cause of civilisation and humanity, President Johnson may at last put a heavy hand on the monstrous delusion which emanates from the United States.

But what can we do at home? Mr Aubrey De Vere suggests “the abolition of the ascendant Establishment.” How this consorts with the “levelling up” which he suggests in the next sentence but one of his late letter to you, I cannot understand; but while I, a Protestant of the United Church of England and Ireland, believe that the Church possesses her property through inheritance by as good a title as that by which any private gentleman holds his estate, but a title of far older date than his; while I am aware that, as far as titles go, it is, with few exceptions, the Protestant landowner who pays for the Protestant (Reformed) Church, yet I look upon it as a monstrous anomaly and a crying injustice that the clergy of the great majority of the people should be without legally secured property, and as a political error that they should be dependent on their people. Holding these opinions, and believing that though the Roman Catholic clergy would not stoop to ask for any aid, and would not accept a stipend from the State, yet would receive glebes if offered, I read with peculiar pleasure your article on Ireland of January 19, which, reversing the usual process, was a good sermon on an indifferent text.—I am, Sir, your obedient servant,
Jan. 25. LIFFORD.

THE DUTY OF PRAYER.

At a meeting of the Acting Committee of the Scottish Reformation Society, held in Edinburgh on 6th Feb. 1866—H. Craigie, Esq., of Falcon Hall, the President, in the chair—it was, *inter alia*, resolved that the Committee, considering the very serious prospects which are before the country in connexion with the rapid progress of Popery, and the public encouragement given to the same by Government, shall have a special meeting for prayer, to be held in their own Hall, on Thursday the 8th day of March, at two o'clock; and they earnestly request all their friends, and Christians in general in the United Kingdom, to join with them in this exercise on the same day.

A FEW WORDS TO BRITISH MOTHERS.

BY ONE OF THEMSELVES.

DEAR SISTERS,—Can it be that you are really indifferent to the dangers around you? Is it possible that you view without alarm the increase of Romish doctrine, alike within and without the Church? You gaze upon the advancing tide which is slowly but surely creeping forwards; not realising that the waters thus stealing onwards, will soon surround and engulf you in their gathering depths, unless you rouse yourselves to the dangers of your position. Oh, awake from your reverie! You are soothed into false security by the music, the gorgeous ceremonial, the tasteful decoration, apparently appropriate helps to devotion, whereas, by clouding the intellect and exciting the feelings, they are preventing you from detecting the errors they cover.

Loving mothers! would you, while fever or small-pox were raging around your abode, be careless where your children were taken? Would you not anxiously direct the thoughtless nursemaid to avoid the possibility of infection? would you not charge her against indulging in a gossip with her friends who might be with children newly recovered from the sickness? Or what would you feel if told that a packet of poison had been carelessly left upon the nursery table? would you not rush in agony to know if it had been opened or tasted? Yes, a mother's heart quickly takes alarm; and will you look with less apprehension on the advance of that soul-poison, that more fatal and abounding malady, ever nearer and nearer to your homes?

Such of you as care for the eternal destiny of your children,—and what mother, worthy of the name, is not more or less alive to its importance, according as she herself realizes the things of eternity?—such of you then, as strive in their earliest years to implant in their little hearts love to the Saviour, or to win their attention to the ever interesting Bible-story—as love to tell the listening group at your knee of “Baby Moses” left in his little ark, and God keeping him safe—of Daniel, who would rather go amongst the lions than be prevented praying, and again of God's care in making the fierce animals crouch quietly at his feet—of the angel's message to the shepherds, that Jesus was come to be the Child born, the Saviour given;—advancing to the more wonderful tales of what kind Jesus did and said, hoping, by the power of the Holy Spirit, who only can reach the heart, to kindle true love and faith which unites the soul to the living, almighty, only Saviour?—Can you then bear to think of the possibility of a time when these beloved ones may be persuaded to give up their Bible—of their being led to look to the intercession of Mary instead of Jesus—to confide their secret thoughts, fears, hopes—mothers, ponder it—no longer to you, but—to young men; yea, let us call things by their right names; “men of like passions” as others? Are these the fit recipients of your young daughters' most secret confidences, the guides of their tender consciences, leading them to seek peace, not in approaching a loving, compassionate Redeemer, but in a weary path of self-imposed restrictions, or a false rest in self-complacent duties? The result of all this perhaps will be the announcement to you, that the child over whom you had watched in infancy, and in whom you fondly hoped to find the solace of your declining years, has resolved to retire to the deceitful seclusion of a convent.

I am picturing no impossible or even improbable event, but one now of everyday occurrence. Do you think that the many convents, which during the last ten years have sprung up in the land, are uninhabited? are the imprisoned dwellers within their walls not maidens—Scotland's, England's daughters—formed and intended by their Creator to be the comfort of parents, the strength and refiners of brothers, the help and crown of husbands? and what are they doing there? Let all history tell.

But let us revert again to the nursery. Would you give up the entire charge of your children to a nurse to whom you had been recommended by a lady you did not know? would you give her complete power there, to correct as she pleased, to intimidate and praise, according to her own ideas? to decide that for some supposed infringement of nursery rules, they should have less food and sleep than usual? No, you would not. Can you then bear to think of young enthusiastic girls given up to the unquestioned control of a despotic priest, a lady superior, a quartette of sisters, women whose very natures seem changed by long habits of discipline, femi-

nine feelings being suppressed by surrender to monastic rule, kindlier emotions crushed, and nothing apparently left but rigid attention to the priest—to these fancied duties, and to the enforcement of rites upon others, while perhaps, inwardly, pride, revenge, love of authority, may hold paramount sway?

Mothers who have already seen your daughters make this fearful choice, in a time of youthful excitement, can you rest satisfied without warning others of danger? At present it is not so much plain undisguised Romanism that we have to fear, it is the *Romeward tendency* of doctrine and practice within the Church of England itself. This is the present, the pressing danger we must watch against. An impulsive giddy girl said to me lately, "Oh, don't you feel so much better after being at a church when there is fine music!" At another time, "Oh! I am *so busy*; we are preparing the texts and wreaths for the church, forming the letters of hollyberries; don't you think it will look *so pretty*?" Yes! these are some of the *innocent* devices by which the enemy of souls is seeking to draw the attention from the solemn question, "What must I do to be saved?"

Dear sisters, God has honoured us by committing to our care young immortals. Let us not be careless nurses, but let us keep vigilant guard against all, even the least appearance of evil, even at the risk of being called narrow-minded, illiberal, old-fashioned. He has given us His Word. Oh, let us cherish the gift; let us prize above all treasure our free open Bible, and teach our children that it is their charter from their God, and to be held at risk of life and liberty; that man has no power, no right, to shut it, or hinder its free perusal. This is no time for ignorance. Acquaint yourselves with the weapons which Jesuitical power disdains not to use. Watch your new nursemaid; see with what pictures and legends she amuses your children. Examine the new books your tutor and governess have just received for the school-room; they may be of a class now published, in which Popish opinions are introduced instead of Protestant, and a totally different colouring given to historical facts from that usually supposed to pervade our school lessons. Take trouble to assure yourselves of the character of the public school your daughter is going to. "We shall soon not be able to send our sons to school," was a mother's remark to a friend a few months ago, "they are all getting so High Church!" Yet to such she was then helplessly sending them; also complaining that the service at the neighbouring church was so Puseyite that she could not attend, but that the children often went with the servants!

Oh, mothers! be more earnest. Endeavour to restrain this increasing admiration for restored cathedrals, memorial windows, chaunted services. Check the growing love for fashionable ornaments, in the shape of beads, crosses, &c.; they are paving the way for rosaries and crucifixes. Discourage this new church work, not the Church's work of seeking lost miserable beings, and teaching them the Word of life—but a busy idleness, of ornamental altar covers, illumined scrolls, working texts in leaves and berries, making up bouquets, trimming wreaths—work affording room for as much self-display, vanity, and such feelings as work more openly worldly, with this additional danger, that while the followers of the latter occupations or amusements are not likely to suppose that by them they are preparing for heaven, therefore they can never be deceived by the scarcely definite sensation of merit so apt to attach itself to such occupations, and which will only help to make the more difficult, and more unlikely, that attitude of helpless, utterly unworthy, sinners in which we must approach the only Saviour.

One word more, occasioned by the intelligence which reached me a few days ago of the approaching marriage of a young friend with one of the Roman Catholic Church. If we think of the barrier which such a union presents to the oneness of heart and mind which is necessary for domestic happiness, of the priestly influence brought to bear upon the enslaved one, of the upbringing of the children in different faiths, surely we must urge again a watch over our families in regard to this important matter as we value their happiness. Let us check a growing intimacy with too agreeable Roman Catholic neighbours. To neglect such precautions at first, to awaken to the facts when it is necessary take a voyage to see the Alps, to try in new scenes to give another direction to the thoughts, is sad and often fruitless. Count, therefore, no trouble too much, no money wasted, which would secure a happy result, and save them so much misery.

While we thus, however, keep a watch over outward events, let us ever realise

that the only real safety is in bringing our precious ones in prayer to Him who alone can preserve them from the evil, and in training them by His help according to His command, "in the way in which they should go," so that we may plead for and expect the fulfilment of the added promise, that "they shall not depart from it." Let us show them our deep appreciation of the Bible, our obedience to its rules, and inculcate on them implicit faith in God's holy truth. Let us encourage them, above all, let us strive to win them to a real personal dealing with a living, loving Saviour, so as to counteract the tendencies towards a sensuous worship which are daily increasing.

PROTESTANTISM IN SCHOOLS.

(To the Editor of the Bulwark.)

February 5, 1866.

DEAR SIR,—I am a constant reader of your excellent Magazine the Bulwark, and having some fifty girls under my care, often feel a desire to speak to them on the subjects treated of in your pages, so important in the present day, but always find much difficulty in treating the subject with children, and yet I see the importance of doing so.

Could you kindly throw out a hint or two in a future number, or name some books suitable for the above purpose. By so doing you would greatly oblige,—Dear Sir,
A CHURCH OF ENGLAND TEACHER.

[A little tract entitled "Popery completely at variance with the Bible," exhibiting in a simple and striking way the opposition of Romanism to the Word of God, has been found very useful, and may be obtained on application to the Secretary of the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh.—Ed.]

POPISH PROMOTION.

(To the Editor of the Bulwark.)

DEAR SIR,—When reading in your publication for this month of the perseverance of the unhappy James II. as to endeavouring to fill Protestant offices with Papists, I was reminded of the recent appointment of a Romanist, Major Dowdall, to the dignity of a Military Knight of Windsor.

The knights are a strictly Protestant and Church foundation, and must attend the services of St George's Chapel during their period of residence. I presume the above gallant officer attends in virtue of a dispensation. G. G. C.

MEETING OF PROTESTANTS.

THE following circular was issued by the Protestant Alliance :—

PROTESTANT ALLIANCE, 7 SERGEANTS' INN, FLEET STREET,
LONDON, January 25, 1866.

DEAR SIR,—A meeting of friends and supporters of the Protestant cause will be held on Thursday, February 8, at twelve o'clock, in the rooms of the Social Science Association, No. 1 Adam Street, Adelphi, W.C., for conference on the following and other subjects, when you are requested to attend :—I. Lotteries; II. Convents; III. Maynooth; IV. Romish University in Ireland; V. Prison Ministers' Act, 1863; VI. Grants of Public Money to Roman Catholics; VII. Ecclesiastical Titles Act. The Right Hon. the Earl of Shaftesbury, K.G., has promised to preside.—Yours faithfully,
CHARLES BIRD, Secretary.

The meeting accordingly assembled on the 8th of February at twelve o'clock, when the following were present :—The Earl of Shaftesbury, chairman, Rev. Mr Ellis, Rev. T. O. Beeman, Lieut.-Col. Brockman, A. N. Shaw, Esq., Rev. G. R. Badenoch, Jas. Lord, Esq., General

Nuthall, John Finch, Esq., A. Haldane, Esq., Rev. E. Auriol, Rev. Mr Macfee, Rev. J. Radcliffe, Mr Ballantyne, B. W. Newton, Esq., Capt. Story, J. Braithwaite, Esq., Rev. E. Over, R. Prowse, Esq., Rev. H. Vachell, Mr Deputy Elliott, Jas. Farish, Esq., G. H. Davis, Esq., LL.D., C. Bird, Esq., J. Macgregor, Esq., W. Long, Esq., Hon. A. Kinnaird, M.P., Rev. W. Niven, R. Nugent, Esq., Peter Cator, Esq., E. Upfold, Esq., Professor Donaldson, Rev. R. Maguire.

The following resolutions were adopted :—

I. That the Protestant Alliance be requested to ascertain as soon as possible what steps have been taken by the Government authorities in England and Scotland to carry out the law as to lotteries.

II. The opinion of the country being stated to be strong for the inspection of convents, it is desirable to consult with members of Parliament so as to get this measure brought forward.

III. That the Protestant Alliance be requested to continue its protest against Maynooth and other endowments of Popery, and to continue its opposition to grants of public money for Romish purposes.

IV. That strenuous and united opposition should be made to any proposed establishment of, or grants to, a Roman Catholic college or university, which it is said will be proposed for Ireland, and that the committee should be prepared to call meetings of Protestants and commence a vigorous agitation as soon as any such scheme has been proposed.

V. This meeting desires to express the grateful sense they entertain of the very valuable services of the honorary secretary, and secretary of the Protestant Alliance, and their sympathy with the indisposition of Mr Bird.

THE LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND, EDINBURGH.

THE following works have been kindly presented to this library :— By Mr Alexander Donaldson, Clovenford, Galashiels—"Calderwood's History of the Church of Scotland. 1678." By Peter Robertson, Esq., banker, Edinburgh—"De Jure Regni"—Buchanan. 1689; Papers on the Affairs of Scotland, 1639-1689. By Dr Handyside, Edinburgh—"Cuninghame on the Apocalypse," London, 1843; "Cuninghame's Synopsis of Chronology," 2d Edition, London, 1845; "Cuninghame on Scriptural Chronology," London, 1849; "Cuninghame on Jewish Chronology," Glasgow, 1835. The *Protestant Journal* for 1831 and 1832.

Gifts of books are earnestly solicited.

BATH PROTESTANT ALLIANCE.

THE twelfth annual report of the Bath Protestant Alliance has just been published. This Alliance is one of the most important in England and has done a large amount of work during the past year. Their example is well worthy of universal imitation, and we hope that the Protestants of Bath will aid them to the uttermost, both by personal influence and contributions.

PROTESTANTISM IN DEVONSHIRE.

We are glad to see that a bold and faithful testimony against Romanism and Romanising practices is being borne at Plymouth, Devonport, Teignmouth, and other places in Devonshire. The more of this the better, and it is high time that all Protestants were up and doing.

LITERATURE UPON THE SABBATH AND THE DECALOGUE*.

We trust that the agitation which has arisen upon the Sabbath question and the Decalogue will be overruled for good. Much interesting and valuable literature on the subject is meantime being published. Mr Macgregor's treatise is able, learned, and exhaustive, and completely disposes of Dr M'Leod and Principal Tulloch, in so far as argument is concerned. On the other hand, the treatise of Mr M'Ewan illustrates what piety, a vigorous intellect, and a thorough knowledge of the Bible will accomplish, apart from learning. Both works are very interesting and important.

CHARLES II.†

MUCH has been written about Charles II.; and his unprincipled life and miserable death are pretty well known. But Mr Clayton justly remarks that a detailed life of this monarch, illustrating at the same time the connexion of his history with that of his father, Charles I., and his brother, James II., was still a desideratum in our literature. In the two volumes before us this want is well supplied. The detail, moreover, affords a striking illustration of the true nature of the Romish system. From Henrietta Maria, the Popish wife of Charles I., the main mischief may be said to have sprung. She came to this country with a confessor in her train, and a Popish retinue around her, and devoted herself with unremitting zeal, and with wonderful success, to turn the succession of the crown into the channel of Rome. No doubt, in doing this, she brought her husband to the block, trained her sons as the most shameless sinners and dissemblers, and convulsed the kingdom. What does Rome care for this, if she only succeeds? Fortunately for us, through a tempest of civil war and blood, the whole scheme was defeated, and the odious race of Stuart banished from the kingdom. The instructive history before us is most worthy of study.

FOXES' BOOK OF MARTYRS.

MR SPURGEON has the following in his almanac for 1866 :—

In these days of the fearful inroads of Popery, we recommend every Christian parent to buy a book of martyrs with pictures, and let his children become familiar with it, that they may know the true spirit of Rome, and learn how the saints in olden times were prepared to die, sooner than yield to its false doctrines. The torture-chamber, with its rack, and fire, and hot pincers, and other infamous inventions of cruelty, was the place where the abominable spirit of the apostate Church revelled and luxuriated. Her cup, according to John, in the Revelation, is "filled with the blood of saints." Let all means be used to enlighten the people upon the past history of the tyrannous Church of Rome; and let our children imitate an early horror of Popery in all its shapes.

* "The Sabbath Question," by the Rev. James Macgregor. Edinburgh: Duncan Grant.—"A Voice from the Working Classes," by Charles M'Ewan. Glasgow: George Gallie.

† Personal Memoirs of Charles II. By J. W. Clayton, Esq. In two volumes. London: Charles J. Spett.

PAUL CULLEN'S EDUCATIONAL POLICY.

THE author of this article having resided for the last twelve years in Ireland, and having watched with care the proceedings of the Ultramontane party as organised by Paul Cullen, proceeds to lay his observations before the readers of the *Bulwark*.

The character of the Romish prelate can easily be estimated. He has given to the Church, that is, the Church of Rome, the place which should have been reserved for Christ, and now he devotes his whole energy (and it is very great) of wisdom and will to the work of promoting what he believes to be its interests. Earnest, narrow, bigoted, resolute, and persevering, he pursues his course determinedly and unscrupulously, never turning aside one moment from his purpose, and crushing with an iron heel all independence in his own body. He is thus described by Mr Whittle, a young Romish barrister, in a remarkable pamphlet lately published, and from which I mean to take frequent extracts:—"He has pursued his course, standing aloof from his flock, whom he ignores; from his clergy, whom he has made his mere machines. If the resolution and energy of fanaticism make a man great, he has certainly some claim to that appellation."

There has been no such power in Ireland since the days of O'Connell; and the great Irish agitator, though he made more noise, never had so firm a seat as the astute priest has at this moment. When he first came to Ireland in 1849, he met with considerable opposition from those trained to a different and more exciting policy. He carried the condemnation of the Queen's Colleges in 1851, at the Synod of Thurles, only by a majority of one. Several bishops, and not a few priests, have ventured from time to time to try to thwart him; but supported as he is at Rome, they have all been obliged to consent to be silent. Dr Denvir, the bishop of Belfast, countenanced in public a model school, and he had to travel to Rome to yield a formal submission there, and has never opened his mouth since on any public question. The lion of St Jarlath himself, if not tamed in his nature, has been so restrained in his acts and language, that he seldom comes before the public except to issue a bigoted pastoral after the model of Cullen. Priest Daly of Galway, the most popular personage in the west of Ireland, and the leader in all public measures there, was obliged, like Dr Denvir, to go to Rome, and ever since, though he shows that he feels the bit, he has been evidently and painfully restrained in all his movements. It was hoped that some of the more enlightened Romish laity might have the courage to speak out, but with the priests succumbing everywhere, and their mothers, wives, sisters, and daughters against them, they are satisfied with uttering their discontent in private, and remaining quiet in public. Mr Whittle describes them as "chafing under the yoke" but "unwilling to break with it."

But what, it may be asked, is the prelate's policy? In a sentence, it is to keep the Romanists entirely away from Protestant influence. In England, Dr Manning, with his many accomplishments, cherishes a somewhat higher ambition, and aims at gaining the refined classes, especially ladies of the higher ranks, and youths so far prepared for him at Oxford; but Dr Cullen, who is a man of a more vulgar type, (on that account better suited to Ireland,) is contented for the present with keeping his

own flock from contamination, and inflaming them, with a bigotry like his own, by means of reckless newspapers under his control, of the denunciatory harangues of priests patronised by him, and specially by his own characteristic pastorals. He is said to have a machinery for watching the very priests themselves; one priest is set as a spy upon another; and if any ecclesiastic were to show an inclination to associate with devout Protestants, he would immediately get a quiet admonition. The intercourse even of the laity with Protestants is discouraged; and I am sorry to say is reciprocated by our zealous Protestants, who commonly withdraw from the society of Papists, and lose thereby all opportunity of removing their prejudices. A priest, (Rev. C. Rawes,) whose pamphlet is greatly eulogised by the *Dublin Review*, says, "All writers on spiritual science agree that intercourse with Protestants, except for the purpose of converting them, is hurtful to the soul. No one can court Protestant society, and live much in it, without losing the brightness of his spiritual vision, and in a great measure the instincts and sympathies of his faith." This passage expresses the very essence of Cullenism. In following it out, the grand aim of the former head of the Irish college in Rome is to have the Romanist children and youths of Ireland educated by Romish teachers, under the direct and absolute control of the hierarchy, and on a system devised in the deepest counsels of Rome, and calculated to crush all liberty of thought.

Every reader of history is aware that it was by seizing the education of youth that the "Society of Jesus" sought to stay the work of Luther. Paul Cullen is at this moment pursuing the same policy in Ireland, with a determination quite equal to that of the ablest of the Jesuits. All over Ireland, but especially in the more important centres, you see springing up the thoroughly organised schools of the Christian brothers, and of the nuns; and these supported by all the zeal and influence of the priesthood. When the prelate first came to Ireland, the National System of Education, with its thousands of elementary schools, its admirable model schools, and its thoroughly equipped Queen's Colleges, was in full operation, and diffusing knowledge which the bigot at once saw to be dangerous to superstition. He proceeded immediately to attack the parts of it that were beyond his control, and at the same time to turn to his own use the parts of it that might indirectly be brought under his sway. The colleges were evidently independent of him, and so he got them condemned. In respect, however, of the elementary schools, his aim was to have them turned to his own use. For this purpose he used the nuns, many of whom were highly accomplished ladies, and sought to multiply nunnery-schools all over the land; these schools, and consequently the nunneries, being endowed by the State. There have been many passages at arms between the National Board of Education and the Romanist leaders on this point, the former seeking to restrain, and the latter to multiply the number of such schools, but the hierarchy in the end being commonly successful. In 1862 upwards of one-third of all the girls at schools under the National Board were taught by nuns, paid by the State, and the number has since very much increased. The Romish influence in this direction has of late years been much strengthened by a change made a few years ago in the constitution of the Board, whereby one half of the members are united Roman Catholics, while the other half are divided Protestants—some of them

merely nominal Protestants—some of them, in fact, mere political partisans or place-hunters. Thus strengthened, the hierarchy made a special attack on the model or training schools, being, I believe, the best organised institutions of the kind in the world, and like the colleges in no way under hierarchical dominion. The teachers prepared at these establishments were in no way disposed to yield implicit obedience to the priesthood, and hence there must be a new way of training them. And so the National Board was induced to ask for a grant to enable other than the model schools—that is, to enable convents and monasteries—to train pupils. The change was vigorously resisted by the Province of Ulster; but the members of the House of Commons were at the time unaware of the importance of the question, and after a spirited debate, in which the inclinations of Mr Gladstone came out in a very marked manner, the grant was passed by a large majority. And now the model schools are denounced—indeed cursed—all over the country. Last autumn a friend of the writer of this article happened to look into a Popish chapel in Cork, and heard first the priest read the denunciation of the bishop, and then declaring that if after this any father sent his child to the model school he would peril its immortal soul, and that “this child would rise out from amidst the flames of hell and curse that father as the cause of all his misery!” The consequence is, that in many places these fine schools are abandoned by all Romanists, and those youths who seek to rise in the profession of teaching get there training at the nunneries or monasteries, where they are educated in the most bigoted manner—and all by the pay of the State.

Having succeeded so far in injuring the model schools, through the stolid ignorance of Scotch and English members of Parliament, the whole influence of the hierarchy in Ireland and England is now directed to the work of making the Queen's University and the Queen's Colleges subservient to Romanism. Hitherto the colleges have done a noble work. Since their opening no fewer than 3330 students have entered prior to the present session as follows:—

Established Church,	.	.	.	.	.	957
Presbyterians,	.	.	.	.	.	1197
Roman Catholics,	.	.	.	.	.	938
Other Persuasions,	.	.	.	.	.	238

The attendance in 1865-6 has been upwards of 850. The Queen's University, which unites the three colleges of Belfast, Cork, and Galway, has sent forth no fewer than 886 graduates, a larger number than the London University has done in the same time. “It appears that the Queen's University has educated 9 professors; 10 inspectors of schools; 39 selected candidates for the Indian Civil Service, besides 12 of the successful candidates for the department of public works in India; 11 members of the consular service; and upwards of 970 medical officers for the army and navy; 4 of its students have held the Barrington lectureship in political economy; 3 have obtained the high distinction of a studentship in the Inns of Court, in London; and one has just received the first of the prizes recently instituted by the Benchers of the King's Inns, Dublin.” Nor is it to be omitted that nearly all the ministers of the Presbyterian Church of Ireland, who have been settled within the last ten years, have been educated at the Queen's Colleges, and some of these are already occupying the highest positions in Ulster. While a

high education has been imparted, no complaint has ever been made as to any of the professors having interfered with the religious convictions of their pupils. Every denomination is entitled to have at each of the colleges a dean of residence approved by his church, and whose business it is to superintend the religious instruction of the students who are under the age of twenty-one.

The aim of the hierarchy is to undermine and destroy these institutions. Some years ago they set up a Catholic College in Dublin, which has hitherto been a failure, as the Romish laity preferred having their sons educated at the Queen's Colleges, or other places, where they got a training fitted to prepare them to act their part in the world. For some years past the Ultramontanes have been clamouring for a charter and an endowment for this college. Every one knows that if only they could get this, the colleges would be cursed as the model schools have been, and henceforth Catholic youths, seeking a higher education, would be driven to the institution under the direct control of the Pope. But difficulties have risen in the way of carrying out this scheme. The Government is afraid, thanks to the healthy Protestant feeling of England and Scotland, to ask an endowment for such an institution, which is such that it would not be tolerated in the most bigoted Roman Catholic country on the Continent. And so we have a much more insidious, I may add, an immeasurably more dangerous proposal, favoured, it is understood, by Mr Monsell, (a pervert to Popery from the Church of England,) who has gained over to it Mr Gladstone, Mr Cardwell, and the Lord-Lieutenant of Ireland, Lord Wodehouse,—all of them, be it observed, trained at Oxford University, which did not indeed make them Papists, as it did so many others, but thoroughly undermined their Protestantism. Let me warn the readers of the *Bulwark* that however enlightened these Oxford-bred men are in their secular policy, they are to be carefully watched in regard to their dealings with Romanism.

The proposal now is to affiliate the Roman Catholic College with the Queen's University. The demand is made by the hierarchy—fortunately, in the most offensive and arrogant form. They demand that this college receive a charter from the State; that it be at liberty to affiliate with itself as many other Romish institutions as it pleases; and that it be endowed out of the public funds. Meanwhile this college is to be under perpetual governors, who are all Catholic bishops, while “the four Roman Catholic archbishops, for the time being, shall be visitors of the said college, and their authority supreme in questions regarding religion or morals, and in all other things in said college.” It is provided that the “tests of knowledge,” including examiners, subjects, books, shall all be under the control of this governing body, which will admit of no “conscience clause,” which allows no Government inspection, and because of the secrecy of its transactions, is utterly beyond the inspection of public opinion. Now, the proposal is to give this college a State sanction; to put it on the same level as the Queen's Colleges; and to throw open to it all the privileges and emoluments of the Queen's University. It is clear to every one that the admission of such a college would be an open violation of the principle of united education adopted in Ireland; and having once sanctioned a college so constituted, it would be vain to attempt to resist the admission of schools exclusively under Papal influence.

But this change implies another, with, if possible, still more injurious results. It is demanded that there be a change in the constitution of the Senate of the Queen's University. At present the Senate consists of the three Presidents of the Queen's Colleges, and of high official men chosen by the crown, and belonging to various professions and religious denominations; and according to the existing charter one-half of the new members are to be appointed by the graduates. But it is now proposed that the Catholics, as Catholics, have a large representation in this governing body. As these Catholics will commonly be united in action, and the Protestants—chosen, it may be, on grounds of political subserviency—will often be disunited, it is clear that the Romanists may soon come to have a dominant influence. But the Senate has the power of appointing examiners; of prescribing the subjects, courses, and books; and of determining the channels in which honours are to flow. It has thus virtually, though indirectly, the power of regulating the curriculum in the colleges; and of deciding what classes shall flourish and what courses must decay and disappear. The influence of the remodelled Senate with its dominant Catholic constituents will thus be felt in all the Queen's Colleges, to the disparagement, I venture to say, of all departments of learning which tend truly to enlighten and liberalise the mind.

The conduct of the Government in regard to these demands has been mean and unworthy. Sir George Grey in reply says, that the Government object to having the whole governing body ecclesiastics,—as if, forsooth, the ecclesiastics could not easily find a few laymen quite subservient to them. Sir George Grey says he is quite willing to make the Queen's University like the London University. Now, I have no great partiality for the system of the London University; and I should deplore to see the Queen's University, which has hitherto, like Oxford, Cambridge, and the Scottish Colleges, insisted on those who apply for degrees having a collegiate education, sunk to the level of the London University, which is a mere examining body. But the truth is, this proposal is a mere pretence. For, according to the projected plan, the Queen's University is not to be made like the London University. For, first, the proposal is to make the Senate of the Queen's University a body constituted of sectarian elements with a dominant Popish power; and, in the second place, the London University has no endowed colleges affiliated with it, and all who apply for its degrees are on the same footing. Sir George Grey says that the Government cannot consent to an endowment of the Romish College. But it is clear to every one that this cannot long be resisted if the affiliation goes on. For observe, the Catholic College will have to contend with the endowed colleges of Belfast, Cork, and Galway; and pleading its inability to do so, it will first insist on bringing down the standard of degrees to a mediæval standard, and then it will come to some weak government and insist on its granting an endowment to put it on an equality with the sister colleges, and the demand will be yielded too sooner or later.

Most fortunately the Government has been constrained by public opinion, and by the courage of some Scottish and English Members of Parliament, to promise that they will not give a new charter till Parliament has had an opportunity of seeing and discussing the scheme proposed by the ministry. The constituencies must now encourage these Members to stand firm, and induce others to aid them. The Members will require to be so

strengthened and prompted. There is a strong disposition among many Englishmen to argue, that as the Government is putting down Fenianism with a strong force, on the one hand, so it should, on the other hand, do something to show the Irish Catholics that it is not their enemy. Now, I have no objections to this kind of sentiment, provided it be properly directed. By all means, let kindness be shown to Catholics; and if they have a grievance, let it be removed. But it is not removing an evil to give increased power to the Catholic hierarchy to trample on the people. Considered in this light, the pamphlet of Mr Whittle has come out most appropriately. The title of it is, "Freedom of Education. What it Means." He shows clearly that it means education paid by the State and directed by the Romish priesthood. He says he quite agrees with those who think that "the State should put far from it the old spirit of suspicion towards the Catholic people, and that it should make some sacrifices to convince Catholics that it has done so: but to take the Catholic body, and, ere it has shaken off the misery, the ignorance, the prejudices, the suspicions of bygone ages, and to hand it over bodily to the emissaries of Italian fanaticism, would be wilfully to defer the resurrection of this country, and, as regards the empire at large, to strengthen a system pregnant with disorder and mischief to our social organisation."

The question is often discussed among Protestants, whether the Romish hierarchy are sincere in disclaiming a desire to have an endowment for their priesthood. My conviction is, that for the present they are quite sincere. The parish priests have an average income each of at least £200 per annum. They know full well that England and Scotland would not consent to give them an equivalent for this; and they are quite aware that a miserable *Donum*, like that bestowed on the Presbyterian clergy, would only lessen the liberality of the people. The danger does not lie at present in any serious proposal to endow the parish priesthood. It is to be found in a very different quarter, where very few Englishmen or Scotchmen are looking for it. It is to be found in the threatened destruction of the National System of Education in Ireland; and the handing over of the education of the young to the regular orders, to priests, monks, and nuns, paid for this purpose by the State.

ROMISH TACTICS IN PARLIAMENT.

(From our London Correspondent.)

LONDON, March.

THE past month has been more than usually fruitful of events in which the Roman Catholics play a conspicuous part. To hold the balance between contending parties is a business in which they have had ample experience, and therefore, even without giving them credit for their usual astuteness, we cannot wonder that they should know how to turn it to practical account. Indeed, there is good reason to think that they get wanton with their prosperity, and display an insolence in the consciousness of their position, which has already awoken a spirit of resistance to them in the minds of men who usually look with cynical contempt on the conflicts of rival creeds. This arrogant spirit has been conspicuously displayed of late in relation to two questions, on both of

which, I regret to say, the present Government has shown a weak and timid spirit, and a cringing, in the hope of reconciliation, to men who will not be reconciled. I refer to the Education Question in Ireland, and to the Oaths' Bill.

Both of these questions were brought before the last Parliament when on the eve of dissolution—the Education Question by the O'Donoghue, the Oaths by Mr Monsell, who has since joined the Government, as Vice-President of the Board of Trade. In both, the Government promised concessions. On the Oaths' Question the Conservatives made a decided stand. The consequence was that their party met with utter rout in the Roman Catholic districts of Ireland, while the Liberals, getting credit for their promises, gained largely. But now has come the time for fulfilment. So far as education has yet gone, nothing has been done in Parliament—at least, nothing beyond a few preliminary skirmishes. But a long correspondence between the Government and the Roman Catholic bishops has been published, in which we see how much the bishops demand, and how much the ministers are prepared to yield. The great object of the bishops being to obtain Government patronage for their Roman Catholic university in Dublin, which is under their exclusive control, and not a lay professor allowed to put his foot in it unless he promise beforehand to teach at their bidding; and the teaching of which has in consequence become so puerile, that even Roman Catholics will not send their sons to it, and it is all but deserted. For this model institution, they wanted first a charter of power to grant degrees; failing to obtain that, they asked for an endowment, and power for the college to affiliate other colleges to itself, which is, in fact, only the renewal of a demand for a university charter under another name. All that the Government can be got to promise so far is, it shall have the power of sending up its students to compete for degrees before the Queen's University in Dublin the same as the Queen's own colleges may; and that the composition of the Queen's University shall be altered so as to admit of this being done. And why, it may be asked, should an alteration of the charter of the Queen's University be necessary for apparently so simple a matter? Why, because, as one of the chief reasons, the teaching in this Roman Catholic university is so *effete*, so *jejune*, so utterly apart from the philosophy and the learning of the present day, that students going before the present Board of Examiners would have no chance of passing whatever. It is to remove this obstacle that the change is to be made; that is to say, a standard is to be set up, by which the profound students in legendary lore, or the casuistry of the schools, will have a chance of competing with those who have gone through a course of mathematics and mental and moral philosophy. It is, in fact, nothing more nor less than a scheme to lower the tone of the whole intellect of Ireland; and this accounts for the opposition that is offered to it even by Roman Catholics themselves, as was shown in the speech of Mr Kane, the son of the Roman Catholic professor, Sir Robert Kane, who went up with a deputation of Protestants to Earl Russell on the 10th inst., and spoke strongly against the scheme. What course the Government will finally adopt is not known. Left to themselves, they would carry out this plan; but the Romish bishops plainly say that by itself it is not worth the having; while Sir Robert Peel, Mr Lowe, and others in the

House of Commons, are close on the watch against any infringement of the present charter. Mr Gladstone, indeed, was for some time inclined to carry matters with a high hand, and to tell the House that they would be allowed to endorse the step which the Government contemplated after they had irrevocably taken it; but the temper of the House, and the pertinacity of his questioners, soon brought him to another frame of mind, and he gave the pledge that nothing should be done in the matter till the House of Commons had had an opportunity of expressing its opinion.

So, with regard to the Oaths' Bill, Sir George Grey has fulfilled his pledge given at the close of last Parliament, by introducing a measure to abolish all the oaths now taken by members of Parliament; and to substitute for them one simple and uniform oath of personal allegiance to the reigning sovereign. As it was known that the Earl of Derby was all-powerful in the Upper House, and that he threw out the last attempt to settle the question, an influential deputation of Roman Catholic gentlemen waited upon him just at the opening of the session, and obtained from him a promise that on certain conditions he would not oppose the bill. That bill, as I have said, only concerns itself with the reigning sovereign. Lord Derby proposes to add to the oath a promise of allegiance to her successors under the Act of Settlement—that is, as your readers are aware, limiting the descent of the crown to the heirs of the Princess Sophia of Hanover, being Protestant; and also to declare the Queen's supremacy in her own courts. Mr Disraeli submitted these amendments to the House, and they were upon the whole favourably received, inasmuch that Sir George Grey promised, on the part of the Government to take them into favourable consideration. There is also reason to believe that they were also laid before the Roman Catholic gentlemen who, in the first instance, waited upon his lordship, and were recognised by them as a fair and reasonable compromise of an irritating dispute. But there were dull plodding geniuses who had not the fine eye for an advantage that their renegade archbishop, Dr Manning, has. He holds by the unhappy proposal of the Government, and will not hear of any Roman Catholic recognising the Protestant succession as contained in the Act of Settlement, or the Queen's supremacy in her own courts. It remains to be seen, therefore, what the Government will do. If they yield to Lord Derby, they will encounter the howl of the Ultramontane party, with Dr Manning at their head; if they refuse them, and keep the bill as it is, they will have the support and blessing of the archbishop; but that will not avail against the resistance to their measure in the Upper House, with the full support of all that is intelligent and spirited in England.

These conflicts bring out into clearer light than we have yet seen, the fact that there is growing up among the Roman Catholics of this country a resistance to priestly power. It is not very strong yet, it seldom raises its head, it is often drowned amid the loud howlings of the priest party; but from time to time it makes itself heard, and shows that, if we want to conciliate the Roman Catholics, our efforts ought to be with the laity, and not with the priests, who have too long been assumed to be the only organs of Romanism in England. Let us hope that for the future these two parties will be better discriminated by politicians.

ROME AND ECCLESIASTICAL AFFAIRS IN ENGLAND.

I.—THE CHURCH OF ENGLAND.

BY AN EYE-WITNESS.

"It is impossible that Popery can ever again become dominant in England." Such is the affirmation which one hears re-echoed on every side, with as much dogmatism as if it were a self-evident truth, or as if the mere assertion were sufficient to settle the question, and to put to silence, all who have the presumption to think otherwise. If the dominance of Popery be impossible, it must be from one of two causes. Either—*first*, Popery has now no *ambition* to be dominant; or, *second*, there exists some insurmountable barrier to the ascendancy of Popery.

The first position will scarce be maintained. Certainly, if Popery is to be admitted as a witness as to its own intentions, the idea that it has abandoned a policy, coeval with its birth, and hitherto most undeviatingly and perseveringly pursued, will not be maintained. Of late, Popery has, in diverse manners, and in ways most emphatic, told us that subordination, equality, a peaceful cohabitation with other creeds, and an equal division of a common country with sister Churches, is no more to its taste now than it was centuries ago. As regards the second position—the existence, *to wit*, of some great bulwark which infallibly secures the integrity of our Protestantism, and, by consequence, renders utterly hopeless all the attempts and projects of Popery—we know not where to look for it; and were those who so confidently assure us that such bulwark there is, and loudly vaunt its impregnability, to be asked to say what it is, and where it is to be found, they would, we suspect, be much at a loss for an answer.

Let us begin with what is commonly reckoned the strongest of all these bulwarks—the Church of England. The state of that Church will furnish a fair test of the soundness and strength of those defences on which some at this hour rely with such unhesitating trust. The essential Calvinism of the creed of the Church of England, the number of godly ministers within its pale, and the intelligence and piety of many of its members, were wont to be held, and perhaps by not a few are still held, as sufficient guarantees against a relapse into Romanism. Its early history, and the position of antagonism to Rome which it took up in the face of the world, were regarded as additional securities and pledges that that Church would ever be found on the side of the Reformation. The Church of Cranmer, of Hooper, of Ridley, and of a hundred others scarce less venerated than they, would surely never, it was said, so far belie the principles from which it drew its strength, and so far dishonour the names from which it borrowed its glory, as to go over to her who consigned the best and greatest of its sons to the fire. This would be to inflict upon its martyrs a second martyrdom, and one more bitter than the first. In fine, the Church of England, it was said, is the common rallying ground of all those influences which are most thoroughly antagonistic to Popery—the rallying ground of that intelligence, learning, patriotism, and love of liberty which so widely pervade and so powerfully animate the English nation. The Church is in a sense the finest expression of all these influences, and it cannot be that such a combination of moral forces should be broken up and scattered by the arts or the arms

of a mediæval superstition. Have we not here an impregnable bulwark? Yes, Popery never can succeed.

But what if the gate be already opened?

The Church of England has, in effect, now lost her creed. For of what use, as a security, is a creed which all may sign, but which no one is required to believe? Is it not a fact as notorious as it is deplorable, that in communion with that Church one may now hold any opinion and preach any doctrine? One may deny the inspiration of the Scriptures, the proper divinity of Christ, the vicarious and expiatory character of His death, and the alone justifying power of His righteousness: one may teach that baptism regenerates, that the priest has power to pardon, that there is the "real presence" in the sacrament; in short, any one of the doctrines of Popery, those of "the immaculate conception" and the "headship of the Pope" perhaps excepted, and yet remain a minister in that Church. Of what use are fortifications, be they ever so strong, when the gate has been so widely opened, and left so completely unguarded?

The result is just what might have been anticipated, that within the ample and far-extending pale of the Church of England all creeds find standing room. The clergy of that Church represent all shades of theological belief, from the essentially Popish, down to what may be termed non-theological or infidel. But to be more precise, the numerous and heterogeneous classes which compose that Church may be grouped into three parties. These are the well known parties of the Tractarians, the Rationalists, and the Evangelicals. The first, the Tractarians, *to wit*, is by far the most influential party. It is so, not indeed in numbers, but in zeal, in its hold of great principles, and in its power over the masses. We say advisedly in its power over the masses. Evangelism is weak. Rationalism is cold and speculative. Tractarianism is warm, earnest, and brimming over with precisely that kind of fervour which does not offend the unrenewed heart, while it stimulates into a pleasing glow the feelings and imagination; and therefore, for every convert gained by the Rationalistic or Evangelical party, Tractarianism is at this hour gaining ten—or did accurate ecclesiastic statistics exist, we might be found to be nearer the truth in saying a hundred. The great universal bias of the corrupt heart of man is towards ritualism—not Atheism, as some believe—but ritualism, because the sense of guilt pressing upon the conscience makes it feel the need of a religion; and ignorant of the true sacrifice, or disrelishing the spiritual act which appropriates the benefit of that sacrifice, it has recourse to rites of its own, and the more showy and imposing these rites the greater is the supposed efficacy that belongs to them. Thus, where the truths of the gospel, with their eternal verity and spiritual grandeur, have not pre-occupied the mind, showy vestments and gorgeous temples are sure to fascinate and fill it.

It is only on these principles that we can account for the almost incredible converting power which Tractarianism is putting forth at this hour in England. It has no occasion to say with the prophet, "who hath believed our report?" but rather to marvel and be astonished at the crowds that flock to its shrines. Its spell seems to take effect even before the process of enchantment is begun; for scarce has a Tractarian temple been opened in London, or in any of our great cities, when it is filled with devotees, who are seen drinking in spiritual nourishment

from flowers, images, crucifixes, lighted tapers, censings, intonings, and strains of grandest music. Among the upper classes of England especially, Tractarianism has become the fashionable, and therefore the prevalent creed. Wherever there is an outburst of seriousness, it almost always takes the direction of Tractarianism. Nor is this of difficult explanation. The aristocratic classes, miserably grounded in their youth in the truths of the New Testament, not unnaturally, when they begin to feel concern for their souls, embrace a system that flatters the pride of their self-righteousness, and promises an easy escape from the terror of punishment. A salvation which permits to man the glory of sharing in its accomplishment, and which exacts no sacrifice of self, will always be a much more palatable affair, than a salvation which, although offered without money and without price, requires that sin should be renounced, that self should be denied, and that lust should be crucified. And, therefore, it is that at this hour, when a warm current has set in upon the ecclesiastical world of England, the portals of Tractarianism are seen to be besieged by crowds of fashionable young men and young women eagerly pressing into this open ark of safety and rest.

The shepherds multiply as well as the flocks. The number of clergymen who openly preach the doctrine of baptismal regeneration, the "real presence," the power of absolution, and who place the Church above the Bible as the authorised teacher of the will of God, increases from one day to another. The Tractarian malady breaks out when no one expected it, with great virulence, now in a city parish, now in a quiet rural district, reminding one of the fitful and destructive attacks of those physical plagues now ravaging the country. It has been known suddenly to invade a pulpit, or perhaps a score of pulpits, till then deemed coldly Arminian, or warmly revivalist. We may instance the town of Hull. Only a few years ago Hull was noted, and had long been noted, for its evangelism. The bulk of its clergy preached the doctrines of free grace, and its people were characterised by intelligent and consistent piety. That state of things is now at an end, or well-nigh so, at least as regards the clergy. From being Low Church, Hull has suddenly become a High Church town, and some of its churches are being metamorphosed into what are noways despicable imitations of Popish mass-houses. Only three months ago one of its clergy, Mr Hunt of St James's, who till a little before had evinced no special proclivity towards Tractarianism, published a letter in one of the Hull newspapers, in which he came out, almost all at once, a full-blown Romanist. He affirmed in his letter that the doctrine held and taught by the reformers of the Church of England, and more especially by Cranmer, Ridley, Latimer, and Jewel, was, "that the Apocrypha is inspired, that marriage is a sacrament, that regeneration takes place in holy baptism, and that the real presence of the blessed Saviour is in holy eucharist." Of course, Mr Hunt himself believes and teaches all this, and in doing so professes to walk in the steps of Cranmer and the other reformers, who went, as he assures the people of Hull, to the stake in defence of these doctrines. And many of the people, alas! leaving the old paths are following their guides to those new pastures in which the shepherd of the Tiber has been wont to make his flock to lie down. Hull is but one instance. The same thing is happening at this hour, more or less, in all the great towns of England.

What is there at this moment to prevent a Jesuit entering any pulpit

of the Anglican Church? What is there to prevent the Jesuits sieging the pulpits of that Church by scores or by hundreds. Absolutely nothing. To possess themselves of the Church of England has long been their most darlingsly cherished schema. Hitherto the realisation of that project, on any considerable scale, has been unattainable. Now, however, has come their golden opportunity. The Church of England is a city whose gates stand open day and night. Are we to believe that the Jesuits have renounced their traditional policy, or that they have been smitten with blindness for our salvation? or that they are to lay aside that astuteness and craft which has won them such renown in the past, and in the exercise of a most guileless and disinterested candour to refuse to take advantage of the long-awaited-for opening now that it is come? No, verily. They are entering the Anglican Church in troops, and although no man sees them go in, for they do not enter with sound of trumpet, yet soon they make their presence felt by the novel sights that are seen in the church, and the strange sounds that are heard from the pulpit. We have heard the number of the Tractarian party—comprehending perverts and Jesuits, estimated by members of the Church of England, who had good opportunities of being well informed, at from a fourth to a third of the entire clergy, that is from four to five thousand. This is fully as large as the ministers of all denominations in Scotland united. The people of England may awake any day and find that the dominant church in the country is the Popish Church. The way in which this is most likely to come about is by the Tractarian party leaving the Establishment, under the leadership of Dr Pusey, who has already hinted that he may unfurl the standard of spiritual independence, cast himself upon the free-will offerings of his wealthy and aristocratic supporters, unite with the Romanist body outside, and so summon into existence at once upon the soil of England, a Popish Church of some ten thousand clergymen with their congregations. This, or an attempt to carry over the English Establishment bodily to Rome by the scheme of Dr Pusey for uniting in one the Greek, Roman, and Anglican churches, is what appears to be before England. Of this we shall have something to say afterwards, as well as of the Rationalists, the Evangelicals, and the Nonconformists, whose policy and interests, sometimes in harmony and sometimes in conflict, favour exceedingly the advance of Romanism.

PARLIAMENTARY OATHS' AMENDMENT BILL.

THE proposed Bill is a formal and complete subversion of the "Revolution Settlement of 1688." The grand object struggled for and secured by that Revolution was the INDEPENDENCE of the kingdom, in both its civil and its ecclesiastical departments.

To guard that independence, two securities were enacted. First, it was provided that the subjects of the empire should abjure all pretended foreign jurisdiction over the country. Second, it was provided that the Crown should continue to be Protestant.

The proposed Bill destroys the recognition of these securities on oath. The clause in which the swearer abjures all foreign jurisdiction is struck out; and the clause in which the juror swears to maintain the Crown as Protestant is also struck out. This is to abrogate the recognition of the

securities given by the nation to the Crown, on the one side, and by the Crown to the nation on the other. The Bill is, therefore, an abandonment of the one special object prosecuted in the Revolution struggle. It is, in short, a revolution.

The proposed Bill is a breach of faith with the Queen. It pledges the swearer only to be "faithful and bear true allegiance to the reigning sovereign," but it releases him from the obligation to maintain the succession of the Crown in the "heirs of her body, being Protestants."

It is, moreover, a breach of compact betwixt the Government and the nation made at the passing of the "Roman Catholic Emancipation Act," inasmuch as it sweeps away the securities in the oath required by that Act against attempts to change the Protestant succession, and against the consequences of a divided allegiance. On the faith of this security the Act of 1829 was passed.

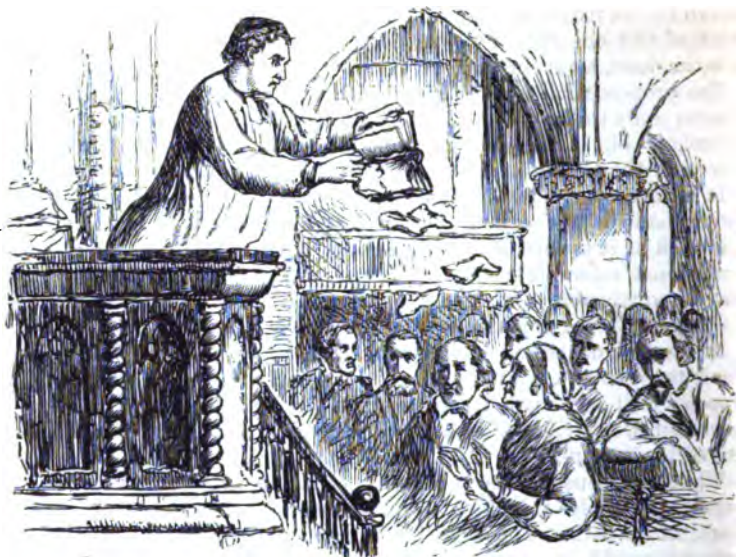
In the face of the recently avowed claim of the Pontiff (in the Encyclical) to exercise a politico-ecclesiastical jurisdiction over all States, the proposed Bill is a virtual concession to the Pope's claim, and a virtual toleration of a divided allegiance on the part of Roman Catholic Members of Parliament.

While the Constitution would still continue Protestant *in theory*, the Legislature, under this Bill, would cease to be bound to its Protestant character by oath. The Constitution, and the machinery by which it is wrought, would be loosened; and one of two things would happen,—either the Constitution would, *per force*, become assimilated to the Legislature, or the Legislature would re-adjust itself to the Constitution. The first is by much the more likely to happen.

If this Bill becomes law, it will logically imply carelessness about, and would practically lead to, the abandonment of the Protestant Succession, the abolition of the Coronation Oath, and it would endanger the settlement of property. This Bill ought, therefore, to be opposed with the greatest possible vigour.

COMPETITION FOR PRIZES AT HAWICK.

At the beginning of the session of the Protestant Institute of Scotland, prizes of £5, £3, and £2 were offered, through the liberality of a lady, to parties residing in Hawick, who could stand the best examination on "Dr Begg's Handbook of Popery." The examination took place in St Mary's School-room on the last Monday of February. It was conducted in writing. There were five competitors. The adjudicators, the Rev. Messrs Thomson, Macgregor, and M'Ewan, adjudged the prizes to the following:—*First prize*, to James Davidson, draper, 2 Bourtree Place; *second prize*, to Thomas Hunter, clerk, Howgate; and the *third prize* to Robert Brodie Wilson, wool sorter, Wilton Park. The prizes were presented to the successful competitors, at a public meeting, held on Monday the 12th ultimo, in St Mary's Church. The Rev. Dr Wylie, of the Protestant Institute of Scotland, was present, and addressed the meeting on the progress of Romanism in the United Kingdom. The Rev. Messrs Thomson and Macgregor also addressed the meeting. The other adjudicator, Rev. Mr M'Ewan, was unable to attend. The papers of the unsuccessful competitors gave much satisfaction to the adjudicators.



POPISH HATRED OF THE BIBLE.

THE hatred which Rome bears to the Word of God is universal and unchangeable. It is quite equal to that manifested by Voltaire or Paine, and explains the unity of feeling between Romanists and infidels, as if both said of the Bible, "Hast thou found me, O mine enemy!" The correspondent of the *New York Christian World*, the Rev. E. E. Hall, writing from Florence, Nov. 1865, narrates the following:—"Sometimes I meet with opposition. Being in the company of a number of persons, I read a few verses from the New Testament, when some women cried out against me, calling me a Protestant, and wishing me the wrong side of purgatory. An old man present, examining the book, said it was the same that the priest had denounced to the people on Sunday. He then told me that the priest of St Antoine had taken from the hand of one of his parishioners, who was present at High Mass, a Testament, and after showing it to the people, so that they might know the form of it, he tore it in pieces in their presence, and then preached a sermon against buying and reading forbidden books."

The unaltered spirit of Popery in this respect, even at the most recent date, appears from the following official communication:—"The Foreign Office has sent out the following extract of a despatch addressed by Mr Odo Russell to the Earl of Clarendon, dated Rome, February 8, 1866:—'Travellers visiting the Pope's dominions should be very careful not to bring forbidden books or Colt's revolvers with them, the custom-house officers having strict orders to confiscate them. It is not always possible to recover them after the owners have left the Roman states.' "Forbidden books" are those condemned by the congregation of the index, such as books on religion or morality in general, political and philosophical

works of every description, and more especially Italian religious tracts published in London. But, above all, travellers should be careful not to bring English, Italian, or other Bibles with them—the Bible being strictly forbidden.’”

ROME'S INFLUENCE IN ENGLAND—PRESENT AND PAST.

Concluded from p. 243.

CHAPTER XI.

RISE AND PROGRESS OF MAYNOOTH—APOSTACY IN THE CHURCH OF ENGLAND AND IN THE COUNTRY—THE PAPAL AGGRESSION—PRESENT DUTY—CONCLUSION.

WE have now arrived at the most interesting, as well as the most important period of our research. England again is free from the bondage of Romish power. From the ends of the earth she is recognised as the centre from which emanates pure truth. From England, the Bible is sent to every accessible part of the globe. Her people enjoy the rich privileges purchased by the sufferings of those gone before. These are solemn responsibilities. “For unto whomsoever much is given, of them shall be much required.” And now let us ask ourselves how we have kept sacred the trust committed to our hand by God himself? To take a careful and impartial view of our own days, as compared with those of our forefathers, we must look back upon the events of years, as we have hitherto done upon centuries. We almost dread such a retrospect. What unfaithfulness shall we have to lament? what inconsistencies to deplore? Divisions in the Church have taken place, and the enemy has made bold strides of advancement in our land, which we cannot but admit, although with shame. Previous to the year 1793, our Protestant rights were religiously guarded. But, owing to the revolutionary condition of France, and the prevalence of infidel and republican principles, it was suggested by some wise Romish dignitary, that a college should be erected in Britain, for the education of priests. An application was therefore made to Mr Pitt, then Prime Minister, to obtain the passing of an Act, that would render it lawful to establish a college for that express purpose. This petition was dated January 14, 1794, which intimated that the object was to gain permission for the Romish subjects of Britain to erect an establishment at their own expense. Mark here, the caution with which Rome felt her way,—she only desired permission to erect a building. The Government consented to grant a bill, complying with their request. This Act contained, in a very few words, most weighty and deceptive matter. “Whereas, by the laws now in force in this kingdom, it is not lawful to endow any college or seminary for the education of persons exclusively professing the Roman Catholic religion, and it is now become expedient that a seminary should be established for that purpose,” &c. This Act, we may say, drew the first cloud again over the fair horizon of England's liberties, civil or religious. Surely the hard lessons our land had learnt of Rome when in power, should not so soon have slumbered in our memories. But alas, we only heard the hum of the charmed serpent, and dreamed not that the poison of asps was under its lips. The Government re-introduced, under a mistaken

sense of liberality and fairness, a system capable of sapping the groundwork of our freedom, and undermining the basis of our greatest national liberties. Wherever Rome plants her foot, there she resolves to advance, first gaining one step, and then another. Her greatest successes have invariably originated in her first throwing her victim off his guard, by representing herself in the most fascinating and pleasing forms, concealing her darkly laid plot behind a false screen of humility and submission. This was her plan in 1794. Having obtained leave to build, the Romanists petitioned for the sum of £8000, towards the expenses of erection. In Hansard's Parliamentary Debates, vol. ii., page 191, we find that the late Duke of Wellington says: "When the Maynooth institution was first established, it was not intended to be maintained by the public purse." But they had obtained their first wish so easily, that they felt bold to ask a second concession, which was as readily granted. In 1796 another petition for £7000, to carry on the building, was also immediately granted. Another year rolled on, and 1797 brought a request for £10,302, 5s. for finishing purposes, which they also at once received; making in all a total of £25,302, 5s! And thus in 1799, the great Maynooth College was complete. The first building sanctioned and supported by a Protestant government had reared its head in the English dominions, where the God who had been our buckler and shield was openly dishonoured, since the dark reign of James II. The work was done, and they then sought to varnish the dark aspect of things by fair promises, long since broken. They promised "a more faithful attachment to the Government, a more dutiful submission to its laws, as urged by an impulse of gratitude." Thus in 1800, our rulers volunteered a grant of £8000, to defray the expenses of one year, to the 25th March 1801. These grants steadily increased, until 1845, when the permanent Endowment Act passed, voting the Maynooth College an annual grant of £30,000. Thus was the gold of England cast into the treasury of idolatrous Rome. Under these painful circumstances, those who in their hearts loved the reformed Church, and valued the blessings its possession entails, trembled for "the ark of the Lord." They saw through the long vista of coming years, the present aspect of affairs, the dreadful consequences in which these measures of false liberality would result. But our object here is not so much to dwell upon the manifest blindness and inconsistency of such a course, but rather to mark the use Rome has made of our weakness. From that time, Romanism has steadily increased. New associations were formed for the education of priests in every available direction. These successes paved the way for the achieving of their final object, on the 29th of April 1829, when the Catholic Emancipation bill passed both Houses of Parliament. No sooner was this gained, than Rome ceased to regard what she had obtained as grants, or favours, but considered them as rights, all her own. Roman Catholics, in common with Protestants, now meet in the House of Legislature and debate; Roman Catholics represent Protestant boroughs and cities. Who is there, knowing aught of this matter, but is aware that the Pope claims the entire allegiance of these men. This cannot be reconciled with true allegiance and obedience to the Queen. May we, then, not ask to what end is the influence of a Romish member in either the House of Lords or Commons directed? To the good of England, or the advancement of Rome? To both, it cannot be, for "lips that cannot breathe untruth"

have said, "No man can serve two masters." "He that gathereth not with me, scattereth abroad." The answer to this question will be found in a glance at the fearful ravages Popery has made in England since that time. The infant has grown to a giant, and now walks rampant through our land. We must henceforth view Rome as—

"Lifting her mitred head in courts and parliaments."

And we may now ask with the poet

"Are we the righteous whose fast anchor'd isle
Moved not, while theirs was rock'd like a light skiff,
The sport of every wave? No: none are clear,
And none than we more guilty.
If He spared not them,
Tremble and be amazed at thine escape,
Far guiltier England, lest He spare not thee."

God has long dealt with England, as with Israel of old, with a forbearing mercy which we have requited, in too many instances, with unfaithfulness. He now deals justly with us, and permits the enemy to gain strength to show us our own weakness. We have cast a rapid glance at the political position of our country; now let us look at the Church, "the jewel of the world," that which Christ became man to set up, that for which our brave martyrs bled, which our reformers laboured to preserve. How often has Rome, by the hand of dire persecution, sought to level this in the dust, and raise her own temple? But this she found was impossible; therefore what she knew was not to be destroyed, she laid a deep design to pervert. The enemy crept into the camp, and infused his poison by gaining an entrance into the nursery of the Church, Oxford College. This was done by those who professed adherence to the English Church, but who have long since thrown off this disguise and passed to the opposite line. Their original purpose is evident, for those engaged in the work then are all now enjoying the highest honours the Church of Rome can bestow. But how was this done? Not by openly storming the citadel of truth, in fair combat to stand or fall. No, alas! they waited till England appeared to sleep, the watchmen on our high towers slumbered, the people "dwelt at ease in Zion." A large supply of pernicious works was introduced into the university. The origin of this was simple. "The history and structure of the Anglican Prayer Book" was given as the subject of a course of lectures, and this led to an obligatory reference to the works of Rome. But from such a beginning, who could have looked for such an end? Troy of old was assailed by the treachery of one man, and so it proved with the Church. Through the influence of one man, a large class imbibed a strange and almost incredible sympathy with Romish doctrine. They had tasted the poison, which produced a burning thirst for the ritual book of Rome. From that fatal time, the Church of England has had to deplore the existence of enemies within her own camp. The seeds of sympathy with Rome then sown have never been uprooted, and many is the professed minister of the Established Church who still scatters, in his field of labour, the tares of perverted Christianity such as is commonly known as "Tractarianism or Puseyism." The minds of whole communities have been thus poisoned, and a strong garrison formed of those whose colours are English, but whose hearts are in

Rome. They wear our uniform, but fight the enemy's battles. This brings us a step in advance. We arrive at the year 1850, when a fleet, like a second Armada, arrives at our shores. Our country has been mapped out by the Pope of Rome, and formed into twelve new districts to be presided over by his bishops. At their head there is an archbishop, who reserves his consecration till he arrives here, when he is solemnly installed as Archbishop of Westminster! Surely never was there a more decided encroachment upon our birthright liberties. But now to the sad results. The national indignation was roused for a moment, and many measures of resistance were proposed, all wanting the strength necessary to meet the present emergency. Rome had long been feeling her way, and had laid plans which she is now carrying out with incredible rapidity. Since then, agencies of every kind have been established, convents have been opened, under the semblance of educational establishments for the daughters of Protestants. A charge is given to the "faithful" to leave no effort untried to obtain admission into Protestant families, where either in the capacity of governess, domestic, or companion, an opportunity may open itself, to advance the work of proselytism. By these means many precious souls have been seduced from the pure faith of their fathers, and led to identify themselves with idolatrous Rome. Not only among the humble and illiterate has she worked effectually; among the noble and great, who ride on the high places of the earth, she has equally succeeded. Many a brilliant coronet has laid its lustre under the foot of the priest, while its noble possessor knelt in adoration at the shrine of idolatry. Many a pure and gentle maiden has been drawn from her parental roof, and been consigned to the dread walls of a convent, for ever shut out from the eye of parent or friend, there to live and to die in hopeless regret. Many is the youth, who, forsaking the God of his ancestors, has been led to join lot with those whose path is death. Oh how fearful, how truly painful, to mark these ravages going on in our midst! This is no exaggeration. It is but a faint shadow of the stern reality. While Britain dreams of security, Rome seeks to undermine the ground upon which she stands, by corrupting her people, and perverting their allegiance. Time advances, and every day has served to deepen the footprints of Popery. Fain would we close our eyes to these painful facts, and dwell upon truths more congenial to our feelings. But to advance truth is to proclaim it; and as error has now thrown down the gauntlet, none must shrink from the contest, but rather "contend earnestly for the faith once delivered to the saints." "The Lord is on our side, we will not fear what man can do unto us." Let the weapons of our warfare be spiritual, not carnal, attacking the throne of Antichrist, only by exalting that of Christ, for Romanism is never more effectually disarmed than when Christianity, in all its simplicity and purity, is manifested in the teaching and lives of its professors. Although but as yesterday, Rome openly burned the Bible in Ireland, let us ever strive to give it to her people in England. Love alone must actuate our dealings with such. For while we may as Christians entertain a deadly hatred to the soul-destroying doctrines of Popery, we can but regard its blinded adherents with the eye of pitying love. Fain would we see a second "Catholic Emancipation" in England. Not as in 1829, but an emancipation for every Roman Catholic living, from the thralldom of their idolatrous and enslaving Church. No longer

to be the slave of the priest, who is only a blind leader of the blind, but free to exercise every power of mind with which God has blessed them. Free to use reason,—

“That column of true majesty in man,”

able to think and act for themselves, having in their hands the open Word of God, to read, or interpret, as the Spirit of the Lord shall guide. For in that treasury of the divine will all they want they shall find. It is the Word that points the sinner to Christ Jesus, as the only prophet, priest, and king, a word that teaches no other confessional necessary than the inmost chamber of the soul, alone with that God, in whose favour it found life. The Bible points to heaven alone, as the destination of the righteous, and to hell alone, as the end of the unrighteous, mentioning none of the uncertainties of purgatory. A gift such as this accompanied by the illuminating teaching and powerful guidance of God's own Holy Spirit, for every Romanist, priest or people, is our most earnest desire. Oh, that the Lord may, in His mercy, gather many souls from among the children of Rome, before the day of His wrath come upon that city. For “her plagues shall come in one day,” “her sins have reached unto heaven, and God hath remembered her iniquities.”

“How long shall Rome prolong her away,
How long shall God the hour delay,
When Babylon the great shall fall,
And fill with joy the nations all.
Oh, may this blessed hour come soon,
Earth could not gain a richer boon.”

Truly, “earth could not gain a richer boon,” one after which in heaven itself, “the voice of much people” shall be heard, saying “Alleluia, salvation and glory, and honour and power, unto the Lord our God.” “For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand.” And again, they shall say, “Alleluia, and her smoke shall rise up for ever and ever.” This saying is true, “for the mouth of the Lord hath spoken it.”

Reflecting upon these solemn truths concerning the inevitable doom of Rome, we are ready to exclaim with the prophet of old, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” for those who have shut up the kingdom of heaven against men, neither going in themselves, nor suffering them that are entering to go in.” Let our banner, therefore, be inscribed, “No peace with Rome.” Let us “hate the sin with all our heart, and still the sinner love.” We have seen the past, and have glanced at the present history of our country under the influence of Popery. We have seen Popery in power, we have seen her in weakness, and have, alas! to close our page, leaving her in advance. The results of this are hidden in the secret council chamber of Him whose ways and will are unknown to the angels who surround His throne, and serve Him day and night. Should further advances be made by error, and again the sword of persecuting Rome be unsheathed in our devoted England, and that through the neglect of those who having the light closed their eyes against that light, “Lord, lay not this sin to their charge.” If, on the contrary, these evils are averted, and the idol temples and groves abandoned of the support we now give,

and our land be as she has been, holy unto the Lord, "a name of joy, a praise and an honour before all the nations of the earth," to God be all the glory,—

"For His mercy endureth for ever!"

"Lord, in this dark and threatening day,
We for our favour'd country pray,
Stretch forth Thine own Almighty hand,
And shield, oh shield, our native land.

"We love her, for our homes are there;
We love her, for Thy house of prayer,
Her faith reform'd, her martyr'd band,
Then save, oh save, our native land.

"Signs in the sun, and moon, and stars,
Tumults, alarms, and threaten'd wars,
These speak the dreadful day at hand,
Then guard, oh guard, our native land.

"Lord, we are called by Thy name,
Give not Thy heritage to shame;
For Thine own glory may we stand,
Then spare, oh spare, our native land.

"Around our Queen Thy buckler spread,
On Thy loved Church Thy Spirit shed,
Through high and low, let love expand,
And bless, oh bless, our native land."

IMPERFECTION OF PROTESTANT AIM AND EFFORT.

It is impossible to contemplate the successful and increasing progress of Rome, without the deepening conviction that there is something sadly lacking in the Protestantism of Britain. We speak not merely of the so-called Protestantism of multitudes who are utterly destitute of all Christian principle, and consequently of all Christian earnestness, but of the Protestantism of some of those who profess to stand foremost amongst the champions of Christian truth and liberty. If we were asked to say in a word what is lacking, we should say, *thoroughness*. Rome is terribly in earnest and increasing in effort, whereas she is often met, when met at all, only with feeble, tame, and half-hearted resistance, which rather emboldens her than otherwise to more determined exertion. It is remarkable that Rome never concedes anything. She "bides her time" when difficulties arise, but there is a stern and unflinching maintenance of all her views and all her demands, which, as contrasted with the time-serving and feeble policy of many Protestants, is almost sublime.

There are two ways in which this imperfect and therefore fatal policy of some of our leading Protestants manifests itself. It is exhibited in a *constant reference to mere human opinion*, and not to the Word of God, and the unchanging propriety of doing what is right because it is right, and leaving the issue to Him in whose hands are all events. This may be regarded as the great source of our weakness, and it forms an amazing contrast to the conduct of the men who gained the Reformation—who stood up nobly for truth and God in the face of fearful odds, and who "by faith subdued kingdoms, wrought righteousness, quenched the

violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." This is the only spirit which God is pleased to honour, and we may rest assured that the Reformation can only be defended successfully in the spirit by which it was won. Another manifestation of the same fatal peculiarity consists in *always retreating as the enemy advances*. Some seem to act upon the principle, that no past victory is ever to be retrieved, that no spoils are ever to be wrested from the enemy's grasp. This is a thoroughly fatal and disheartening policy. Let us suppose it tried in physical warfare, if such a thing is imaginable. The French, let us say, have landed in Britain, and seized the Tower of London. They have beaten our troops in several pitched battles, and taken possession of several strongholds. What should we do? Tamely leave all these places in their hands? The very idea is preposterous, and would imply that our nation was conquered and enslaved already. Merely to talk of what we should do in the event of still further encroachments, would only illustrate our own weakness and make us objects of ridicule; for if we could not undo the effects of the past, it was very unlikely that we should ever be able to resist the enemy in future. Hence every nerve would be strained at once to wrest from the enemy the results of his past victories, and no nation of the least spirit would lay down its arms, whilst a single victory remained unreversed, or a single stronghold was held by the enemy. The case is precisely the same in spiritual warfare, and especially in our war with Rome. And yet some of our leaders would do the very opposite. Popery has hitherto during the last thirty years gained every pitched battle, and is now in possession of many important strongholds of Britain, going on conquering and to conquer; and it is only because some Protestant generals and the mass of our Protestant troops are not up to the mark, that she is allowed to retain any of these unmolested for a single day. This makes her confidently talk of triumph, and continually press on to new success, whilst it paralyzes and enfeebles the whole Protestant ranks. Until this imperfect form of struggle is completely abandoned, and a thorough war commenced in behalf of the whole principles and attainments of the Reformation, we may expect no blessing, but continued defeat and disaster. That a better state of things may be brought about should be made a matter of earnest prayer.

BROTHER IGNATIUS GOING TO HIS OWN PLACE.

BROTHER BRANWICK, who has charge of the monastery at Norwich, has favoured the local public with a copy of a letter which he had received from Brother Ignatius, who is now in Rome. The lower classes of Rome, he is told by an English clergyman, imagine that the English people are not Christians; and he (Brother Ignatius) is sorry to say that the English visitors in Rome just now are not calculated to change his opinion; "sometimes English ladies seem to forget their feminine modesty in their anxiety to get young monks to speak to them." He had an interview with the Pope on the "Feast of St Scholastica," having previously had an argument with the Professor of Dogmatic Theology at the Propaganda. As to the Pope, Brother Ignatius says:—"The Pope was most kind and condescending—I may say affectionate—in his

manner towards me." The Pope extended his hand to him, and Brother Ignatius "bowed down and kissed the cross on his slippers." "He seemed astonished and pleased as I knelt before him. He begged me to pray that I might know God's will and do it, and have also the spirit of a true monk. He laid his hands upon my bare and tonsured head, and kept them there while he gave me his blessing, and then gave me his hand to kiss. I had brought with me a heap of crosses, medals, and rosaries, which I held up for him to bless. He blessed them for me, and then, with a few more kind words, the interview ended." All this is perfectly intelligible.

LIBRARY OF THE PROTESTANT INSTITUTE.

THE following donation of books to this very important and now valuable library have been received during the month :—From a Lady—"The History of the Jesuits," by Count de Saint-Brest, Peer of France. London : John Murray, 1861 ;—"The Poor Gentlemen of Liege," being the history of the Jesuits in England and Ireland for the last sixty years. London : Shaw & Co., 1863 ; Two valuable volumes of Tracts, containing important documents. From the Rev. Mr Agnew, Free Church, Wigton—"A fragment on the Irish Roman Catholic Church." By the late Rev. Sydney Smith. London: Longman, 1845 ; Sherlock's "Protestant Resolution of Faith." London, 1683 ; Sherlock's "Discourse concerning Judge of Controversies," 1686 ; Stillingfleet's "Answer to some Papers (two of which are said to have been written by Charles II.) on the Authority of the Roman Catholic Church." London, 1666 ; Stillingfleet's "On the Doctrine of the Trinity and Transubstantiation." London, 1686 ; a treatise by the author of the "Communion of the Church of Rome, on Transubstantiation." London, 1687.

THE POPE AND THE JAMAICA BUSINESS.

WE read in *Le Nord* :—"If, as a recent incident tended to prove, the Pope is almost nervously susceptible in his conversations with diplomatic foreigners, it appears that in revenge his Holiness exacts from these very diplomatists an entire insensibility to the more or less violent outbreaks, to which it pleases him from time to time to give way, against the governments which his interlocutors represent. Thus the *Monde* relates that the Pope, speaking one day to M. Odo Russell, for whom he has some good feeling, made use of very nearly the following language : 'When to my great regret and profound grief, I am forced to permit in my State the death of a criminal, on all sides arise frightful outcries. But when your Government causes the summary destruction of some thousands of negroes, as has just happened in Jamaica, if the telegraph may be trusted, no one finds anything to object, and all is for the best.' It is an act of simple justice. The *Monde* adds, that Mr Odo Russell, who is an *homme d'esprit*, was of opinion that his Holiness was right. It remains to be seen, supposing the correctness of the *Monde's* narrative, how far the English Government has felt flattered by the *esprit* which their representative has shown in this matter." We take the liberty to suspend our opinion as to the accuracy of the *Monde's* version of any occurrence of the kind. And the Pope with the slaughter of innocent men at Rome and Perugia fresh in his memory is about the last who should speak.

POPERY EVER THE SAME.

CUDDALORE, Dec. 11.

A PAINFUL instance of bigotry was exhibited here last week by the Roman Catholic clergyman of the station. A pensioner named Garrety having died, the priest refused to grant him Christian burial, although he had previously administered to him the holy sacrament and the last rites of the Church. The reason alleged for this strange refusal was the fact of Garrety's children having regularly attended the Protestant school, against which, it seems, the priest had previously warned the members of his flock on pain of excommunication. Application was then made by the friends of the deceased to the Rev. Mr Griffiths, chaplain of the station, who, after some slight demur, and not hearing from the bishop, who had been telegraphed to on the subject, complied with the request; and thus the poor man's remains were with due decency and decorum consigned to their last resting-place.—*Madras Times*, Dec. 16.

MARRIAGE OF A NUN IN ITALY.

THE Italian papers mention that a marriage, in accordance with the new civil law, and without the intervention of the Church, has just been celebrated at Seclì, in Sicily, between a barrister, Guglielmo Caruso, and a nun of the order of St Theresa, named Maria Pisani, known as Sister Maria Annunziata. The parents of the bride not only gave her their consent but a dowry also. All the principal families of the neighbourhood, together with the local authorities, were present at the ceremony.

This is as it should be, and proves that nuns would sometimes marry, we believe would marry often, if they were allowed. The priests know this quite well, and hence their dreadful jealousy of convent inspection. But if all the monks and priests would marry all the nuns, an absurd and unscriptural state of things would be brought to an end, much good would be done, and much evil prevented. This would really be a jubilee.

CATECHISM FOR GREAT BRITAIN AND IRELAND.

Q. WHAT are England's last gifts to Ireland? A. Insurrection Acts, Extraordinary Commissions, Suspension of the Habeas Corpus Act.

Q. Are these good? A. No.

Q. Why does she give them? A. She fears a rebellion.

Q. Has she good reason? A. Excellent.

Q. Who rebel? A. Only Papists, whom the priests call their *subjects*,—not one Protestant, not one convert from Romanism, not one independent Romanist.

Q. Why do they rebel? A. They hate England, and would break her yoke.

Q. Why do they hate England? A. They are taught.

Q. By whom? A. By their teachers, the priests.

Q. When and where? A. Everywhere, and at all times, in school and out of school.

Q. What does England do? A. She helps the teachers. She pays the priests in their colleges. She pays the priests in their schools. She

pays the priests in their Pauper Unions. She pays the priests in the prisons. She pays the priests in her army.

Q. What does England get? *A.* The fruits, the last ripe fruit, FENIANISM.

Q. What is Fenianism? *A.* Hatred of England boiling over to a rising.

Q. Why do the priests dislike the Fenians? *A.* Why does a cook dislike the pot, when it boils over and scalds her? Yet it is the cook that makes and feeds the fire!

ELECTORAL COMMITTEE, 1 WHITEHALL GARDENS,
February 22, 1866.

PROGRESS OF POPERY IN ENGLAND!

Reprinted by request from the "Marlborough Times," February 10.

SIR,—Will you allow me to make one more effort to arouse your readers to a sense of the awful dangers which surround us on every side. Only about sixteen years have elapsed since the Pope of Rome, in what was supposed to be the climax of his imbecility, parcelled out the Islands of Britain into Bishoprics and Arch-bishoprics for the Romish hierarchy, and that act raised throughout the empire such a storm of indignation as has scarcely been witnessed since the expulsion of King James, of Popish memory; but that ebullition of Protestant feeling quickly passed away, and we have been going on from bad to worse, till, as it now appears, we are to be delivered, body and soul, into the hands of that foul conspiracy against the rights and liberties of mankind—the Popedom of Rome. Yes, sir, deny it who will, there is TREASON against the CROWN and the CONSTITUTION and the CHURCH of England, and the CHURCH OF CHRIST IN ENGLAND! And who cares? True, there are a few who are raising their voices against this treachery, and who are getting up petitions to the Throne and to the Parliament; but how few are they, and how meagre is the number of their supporters!

Dr Pusey says publicly that he "has long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily to us if it were explained authoritatively," and that there is "nothing in our articles which cannot be explained rightly, as not contradicting anything held to be *de fide* in the Roman Church." And therefore he is willing to surrender himself and his country, and his Church, into the hands of the great apostacy! I see by the papers that there is a great meeting of English Bishops to be held this day, (the 5th,) and that the Bishop of Oxford will introduce a motion to offer to Rome conditions of compromise, by which the way may be smoothed for a re-union of the English and Romanist Churches; and this, too, in face of the Pope's outrageous encyclical letter of 1864.

Mr Waylen very coolly informs us of the name of the Protestant (?) clergyman who acts as a secretary for the association to unite the two churches, and we are as coolly told in your paper that our own Bishop of Salisbury, and a few other Bishops, are approvers and supporters of this unholy alliance; and is it indeed come to this, that the people of England can *know* these things, and sit still and care nothing about them? A plague has fallen upon our *cattle*, and there is a panic from one end of the country to the other. Let the plague attack our *flocks*, and the panic will be increased tenfold; let there be a deficiency of three or four millions in the year's revenue, and there would be serious apprehensions of financial embarrassment, but a danger a thousand times greater than all these together is looming over our nation, and we will not see it! Does history tell us nothing of the *degradation* of England under the Papal rule in ages long gone by? Can we look at any nation under heaven in which Popery has ever been the dominant religion—which has not sunk into serfdom under the frown of the Most High? And look at ITALY, casting off the loathsome yoke, and ENGLAND, after three hundred years of religious liberty, seeking a return to the *affections and the filthy embraces* of the "mother of harlots!" Dr Pusey and the Bishops of Oxford and Salisbury

will that it shall be so. Again, I would ask, is it come to this, my fellow-countrymen, that you have *forgotten* the holocausts which once blazed throughout England—at Smithfield, Gloucester, and Oxford? Has commercial prosperity so dulled our senses that we have forgotten the blood and ashes which mingled together, and with the remains of the murdered new-born babe—presented a horrid and sickening mass before the eyes and hearts of our helpless forefathers?

Brother Farmers,—Amidst the cares of our fields and our flocks shall we forget the hallowed names of Cranmer, and Ridley, and Latimer, and Hooper, those names dear to God and *justly dear to us*; of which we are reminded, Sabbath after Sabbath, as we exclaim, "The noble army of martyrs praise Thee!" Yes, *they were martyrs*! They knew what Rome was, and they were *willing to sacrifice* their all, and they did sacrifice their all, "counting not their lives dear," that they might save their country from the domination of Rome. And shall it be said that the sons and daughters of England's martyrs; that their Bishops, and Priests, and University Professors, leagued together to destroy their blood-purchased rights and liberties, and that they effected their object without a struggle? Oh, let it never be said of England's sons, in this year of grace, 1866,—let it never be said of God's Holy Church in this land, and in this day;—let it never be said that the sons and daughters of England's martyrs *knew* of these things, and yet satisfied themselves with folding their arms, and grieving over the impending ruin, and praying God to avert the mischief! No, no, rather let it be said, through all remaining time, that such attempts *were* made, that such and such Bishops *were* traitors, that such and such Priests and professors *were* determined to hand us over to the arch-enemy of mankind; but that there *were* a few good and true men remaining in the Church, that the laity, Dissenters, and Churchmen rallied around them; that indignation meetings were held in all parts of the kingdom; that petitions from every city, town, and village were presented to the Queen; that the tables of the Houses of Parliament groaned under the weight of the petitions; that a new feeling came over our rulers; that the traitors were ignominiously expelled and handed over to "the vaticum;" that a second reformation was gloriously inaugurated, and the Crown and the Constitution again saved!!

But withal, let it be remembered that, come what will, "THE CHURCH OF CHRIST" cannot be harmed! The Church of the First-born is secure in the hands of Him who hath redeemed her, and every member of that Church is safe, though he may be bound to the stake and the flames be wreathing around him; but, as Popery is *NOT* A RELIGION, but a POLITICAL CONSPIRACY against the rights and liberties of all mankind, it behoves Churchmen and Dissenters, and *those who have no care whatever for religion*,—it behoves every man, woman, and child to raise the hand and the voice against that return into the bosom of Rome, which has been too surely determined upon.—I am, Sir, yours obediently,

J. F. FIDWIGER.

KENNET, MARLBOROUGH,
February 5, 1866.

POPISH GUILE RESISTED.

(To the Editor of the Bulwark.)

WOLVERHAMPTON.

DEAR SIR,—Knowing that you are always ready to expose the schemes which Popery employs to extend her system, I have taken the liberty of sending the enclosed ticket, which is one of a packet that was sent to a neighbour of mine a few days since. They were accompanied by a letter, in which it was said, "that having heard of your benevolence and charity towards the poor and afflicted, we have sent you this packet of tickets, trusting that you will aid us by selling them, and forwarding the money to the address given." A friend of mine, knowing that I took an interest in the controversy, told me of this the next day, and I immediately warned the person addressed against selling the tickets, telling him that was a device of Popery to enable her to carry out her nefarious schemes; and that Popish hospitals "for all damnations," are nothing but Popish traps to catch Protestants, that they may allure them into the deadly errors of Romanism. I succeeded in getting all the packet of tickets handed over to me, so that none have been sold. Now, sir, this

only strengthens my conviction of the necessity for having men on the alert to watch the aggressions of Rome, and meet and frustrate them. It is evident to me, that the priests here must be in communication with those of Ireland, they thus ascertain the names of those little shopkeepers that are receiving these tickets which are sent over from Ireland. The person from whom I got these tickets has no friend, nor in fact any one they know in Ireland; yet these tickets were sent from thence, and they received them without having had any notice of their coming. Thus we see the audacity of the Pope's emissaries, who are willing to make money any how, so that they get it, and they are making Protestants their tools to attain their ends. Now, sir, I think you will agree with me that these tricks cannot be too widely exposed—tricks by which Rome is making thousands of pounds to enable her to unprotestantise our land, and rob us of all those blessings and privileges which have been handed down to us from the Reformation, and for which our forefathers shed their blood. This is a sad state of things, that Protestants should allow themselves to become mere tools for the advancement of their greatest enemy, Popery. It often causes me grief, and especially when I think how little there is being done to arouse Protestants to a sense of their danger and duty; but it stimulates me when I read of some here and there that are fighting for the good old cause, to which England owes all her greatness and her glory, such as the Scottish Reformation Society, whose periodical I read with delight, as I see the strenuous and successful efforts that are making to awaken the nation from the deadly apathy that now pervades both clergy and laity on this momentous question. That the Lord may continue to bless and prosper your noble Society, is the prayer of,—yours affectionately, &c.

TOTTENHAM TRACTS.*

In the appendix to No. 4 of these excellent tracts we have the following statement:—

It is commonly supposed that the principles of the Roman Church are making great progress in this country, and alarming statistics, taken chiefly on Cardinal Wiseman's authority, are adduced in proof. Among the reasons assigned for this increase may be noticed—1st, Tractarian principles; 2d, Sentimentality of weak-minded ladies; 3d, Vituperation. Another reason, and a better one by far than any or all of the foregoing, has been quite overlooked, namely, "Immigration." While Cardinal Wiseman has been very careful to give statistics of the progress in the number of priests, chapels, nunneries, &c., he altogether omitted to inform the public of the vast number of "immigrants" into this country; and persons who were led astray by the wily Cardinal never thought of consulting the *Census* tables. Now this is an omission which I intend here to supply. In the *Census* report for 1861, vol. 3, General Report, table 9, p. 40, we have the birthplaces of the inhabitants of England and Wales, and at p. 87, the total inhabitants:—Total inhabitants, 1851, 17,927,609; 1861, 20,066,224. Number of persons born *out of*, but resident in, England and Wales, 1851, 761,953; 1861, 946,172.

We thus learn that nearly a million foreigners are living in this country; and if we assume that seven-eighths of them are Roman Catholics, and if we assume again that the whole Roman Catholic population is only a million and a quarter, then it follows that only half a million are native-born Romanists, and that, too, in a population which has increased 11 millions from 1801 to 1861.

The truth is, the "*immigrants*" chiefly swell the ranks of the Romanists; and if there be an increase of priests and chapels, it is only because there is an increase in those who come into this country from Roman Catholic countries.

The foregoing statistics enable us to see that the Roman Catholic population, *native* and *immigrant*, is about one-sixteenth of the whole population; and the marriage statistics would lead to a conclusion nearly the same.

Is it not manifest, therefore, that if Romanism prevail, it is not owing to Cardinal Wiseman's reason, but to a totally different reason, namely, "Immigration."

We confess we are unable to see the force or cogency of this reasoning. Suppose the question were one of physical warfare, a proposal of the

* London: John F. Shaw.

French, let us say, to conquer this country, and that they had a million of troops already in the field making steady progress towards victory, whilst our own rulers and army were sunk in security, what should we say? What answer would it be to any one expressing alarm at such a manifest danger to say, "Don't you see, my dear friend, that none or few of these French troops are of native growth; they have all been imported?" The natural and conclusive answer would be, "It matters not where they came from, they are here now, and bent upon a hostile object." Nay, this fact that they are foreigners swearing allegiance to a foreign power makes the danger all the clearer. The mere threatening of a French invasion made an enormous army of volunteers spring up. The actual and successful Roman invasion is treated with levity and unconcern, because forsooth it is chiefly carried on by "immigrants."

ROME AND CIVIL LIBERTY.

WE are happy to hear from different quarters of the salutary effect produced in many parts of England by the wide circulation of Dr Wylie's admirable volume, entitled "*Rome and Civil Liberty*." The most striking of these effects is perhaps the influence which the volume has had in connexion with the late election at Sunderland. The following important document has been received by Dr Wylie, accompanied by a note, of which the following is an extract:—"You have full authority to make any use of the letter you please, whether in the pages of the *Bulwark*, or in connexion with the advertisement of the new edition of your work."

SUNDERLAND, 8th March 1866.

DEAR DOCTOR WYLIE,—It gives us great pleasure to learn that you propose issuing a new edition of your valuable work, "*Rome and Civil Liberty*," in consequence of the last edition's being nearly exhausted. We regard it as of the utmost importance that right views should be disseminated on this point, at the present time, and we believe that this cannot be done more effectually than by the extensive circulation of your excellent work. We can bear cordial testimony that that work has contributed largely to awaken a true Protestant feeling in this community in the course of the last few months. You may be aware that on the 28th ultimo, Mr Henry Fenwick, the former member of this borough, was unseated, on the occasion of his being appointed to a Government post. You may not be so well aware, however, that the Popish question formed an important element in the contest, and that, while the Romish priests used all their influence in favour of Mr Fenwick, a large portion of the community, especially the Nonconformist, gave their votes and influence to Mr Candlish as a firm opponent of Popish endowments. There can be no question that your work, of which some four hundred copies must have been disposed of in this town in the course of the four months that preceded the contest, contributed largely to this result, and in fact, probably turned the scale in favour of that gentleman. We think it extremely desirable that the work should have a wide circulation, as strongly fitted to correct the wide-spread ignorance in regard to the matter it handles. We wish you every success.

ARTHUR AUGUSTUS REES,
Minister of Bathesda Free Chapel.

J. CUNNINGHAM GHIEKIE,
Minister of Villiers Street Church.

JOHN MORRIS,
U.P. Minister, Bethany Church.

JOHN BLACK,
Minister of North Bridge Street Presbyterian Church.

THE LORD'S LAW AND DAY.*

DR M'LEOD, in one of his recent unfortunate lucubrations spoke of "a Mr Macaulay" as if he did not know such a person. This of course was sheer affectation, but he has some cause to know him better now as one who has demolished his unsavoury "castle of cards" in a very masterly way. When these lectures were delivered in the City Hall of Glasgow, Mr Macaulay had a crowded and enthusiastic audience, and now that they are published, we are glad to see that they are widely appreciated. We cordially commend them to our readers.

THE AWAKENING OF ITALY.†

FROM the prolific pen of Dr Wylie another excellent volume has just come forth on a deeply-interesting subject. Dr Wylie has seen much of Italy, and possesses extensive information in regard to the whole subject. Of all this he has taken full advantage in the present seasonable, eloquent, and elaborate volume, which we hope may receive a wide circulation.

THE LIFE OF JOHN WELSH.‡

THIS is a most interesting and valuable book, the result, as we happen to know, of many years labour on the part of a very excellent and accomplished man. Welsh was son-in-law to John Knox, and his life as now written gives much information in regard to the state of Scotland immediately after the Reformation, and is in every way worthy of a wide circulation.

CONVENT SCENES.§

AN old servant was suffering from an abscess, which extended from the heel to the knee. On one occasion I was dressing the sore when the bell sounded for service. I made all the haste possible, but the application took some time, and when I had reached the choir the service had already commenced, with but five nuns present. I was reprimanded by the Abbess for a deed of charity, whilst the absentees, who had been passing their time in amorous discourse, passed unnoticed.

It was the custom in the convent to place the dead (after being dressed) on the ground, and four servants were appointed to this duty. One of these was a friend in a religious garb. She refused to get out of bed to dress the corpse of a fellow-servant. I rated her soundly. She then rose, and, in a furious passion, seizing the body by the foot, dragged it into the middle of the floor, crying, "By the Madonna, didn't you know how to do that much?" The crash which the head of the dead woman made upon the tiled floor thrills me still with horror. The dead in the days of the plague were treated with more humanity. I appealed to the Abbess against this inhuman conduct.

"This is a matter," she replied, "which concerns the conscience of the lay sister more than my rule; besides, they all act thus."

* "The Lord's Law and Day:" A Review of Dr Norman Macleod's Speech, and Statement of the Views of Calvin, Luther, Bema, &c. By Rev. George Macaulay, minister of Stockwell Free Church. Fourth Edition. Glasgow: Thomas Murray & Son. Edinburgh: W. P. Kennedy.

† And "THE CRISIS OF ROME," by the Rev. J. A. Wylie, LL.D. London: The Religious Tract Society.

‡ By the Rev. J. Young. Edinburgh: John MacLaren.

§ Memoirs of Henrietta Caracciolo, page 149.

POPISH TACTICS IN PARLIAMENT.

*(From our Parliamentary Correspondent.)**April 1866.*

THE House of Commons had scarcely assembled after the Easter recess when the Irish Church affairs were brought forward for discussion. There is no doubt whatever that the motion which was introduced by Sir John Gray, was drawn up, at least as it originally stood, by Archbishop Cullen himself, and it went directly to propose the abolition of the Irish establishment. But the lay politicians were wiser in their generation than the clerics. They knew that a proposition so openly made would grate harshly upon English ears, and so it was eventually modified into an assertion that the condition of the Irish establishment was a just source of discontent, and that it deserved the attention of Government; this resolution was entrusted to the hands of Sir John Gray, the new member for Kilkenny. Sir John was in a somewhat anomalous position. Educated as a medical man, he preferred the labours of journalism, and became editor and proprietor of the *Freeman's Journal*. He associated himself in the repeal agitation of O'Connell, and was one of those who were tried with him on the charge of conspiracy. After that he adopted a quieter line, became a member of the Dublin Town Council and an alderman; and having interested himself in the introduction of pure water into the town, he received the honour of knighthood at the hands of the late Lord Carlisle. Though a professing Protestant, he is the editor of the paper which is regarded as the exponent of the Irish Catholic hierarchy; and having been returned through their agency for the Romish borough of Kilkenny, he was a fitting instrument in their hands for their attack upon the Irish establishment. His speech embraced a wide range of history, as if he fancied that all the misdeeds of the past generation were to be visited upon the present. He was followed, and his motion was seconded by Colonel Greville, also a Protestant, and member for Longford. Colonel Greville is the son-in-law of the Marquis of Westmeath, but there is little else about him that is in common with his father-in-law. Another supporter of the motion was Mr Pollard Urquhart, the Protestant member for Wexford. It was thus the policy of the Romish party to put the Protestant supporters of their views foremost in the assault; and the only Roman Catholic member who spoke was the O'Donoghue, who spoke, it must be owned, with considerable temper and moderation. The defenders of the Church were Mr Peel Dawson, one of the Ulster members, and Mr Whiteside. The former gentleman was cool, dispassionate, and reasonable; Mr Whiteside as discursive, fervent, and ungoverned, as it is his wont to be. He put this point very strongly before the House, that the Irish Church was the great bulwark of the English connexion, for that the Romanists always owned only a secondary allegiance to the British crown, their first being due to the Roman See. After a few words from Sir Henry Hoare, the only English member who spoke, and who spoke in favour of Sir John Gray's motion, the debate was adjourned. It must not be forgotten, however, that as soon as the resolution had been moved and seconded, Mr Chichester Fortescue, the new Irish secretary, who had only taken his seat the same night, explained the views of the Government on the

question. These views were delightfully frank and simple. Personally, he said, he wished the motion God-speed. But there was a difference between private members and members of the Government. The former might take up a question as a subject of debate ; the latter must meddle with it, if they interfered at all, as a subject for action. Now the Government were not prepared yet to take action on the subject of the Irish establishment. Public opinion was too much divided, not only in England and Scotland, but also in Ireland itself, to allow them to bring forward a measure with any hope of success ; and, therefore, their present duty was to resist the motion. This system of waiting upon Providence, as it used to be called, was afterwards severely commented on by speakers on both sides. In the end the debate was adjourned, without any day being fixed for its resumption, and indeed there was a general impression in the House that the question having served its turn will not be heard of again for the present session.

Nevertheless, it would be a mistake to suppose that we have heard the last of this question. The Irish Church is a point which offers too good a mark for the enemies of Protestantism, to be allowed to pass for any length of time unassailed, though, probably, the assailants themselves would be sorry for the success of their own agitation. It was pretty generally admitted in the course of the debate, that the grievance which it is supposed to constitute is a sentimental and not a practical one. The O'Donoghue, indeed, would not allow that this was so in words, but in practice it came to that ; for his great argument was, that the funds set apart for the pastors of the people were given to those who were not pastors of the people, and who ought, therefore, to be deprived of them. Well, but then, does the O'Donoghue desire that these revenues should be taken from those who are not, to be given to those who are the pastors of the people ? Not at all. He protests against the idea of the priests of his religion being paid by the State. And all who spoke on his side spoke in the same way. There is a general laudation of the voluntary principle as applied to Ireland. How far this cry is sincere on the part of the Roman Catholics it may be difficult to say. There is, at least, every chance that before many years are over, the virtue of these Romish priests will be put to the trial. There is a growing disposition on the part of our leading politicians to revert to the ideas of a former generation, and to put matters on an equality by granting an endowment to the Roman Catholic priests as well as to the Protestant clergy. There is little doubt that if Mr Pitt had not been thwarted by King George III. at the time of the union, that endowment would have long, ere this time, been an accomplished fact. For there was not then, nor indeed until within the last few years, that repugnance, real or assumed, to the reception of state pay, which is now so general on the part of the Romanists. Now, there are undeniably more difficulties in the way than there ever were before. The Romanists themselves protest against it, the Dissenters would, of course, oppose, and religious Protestants of all denominations would join in the opposition. And even on political grounds there is an objection to the measure which was put with great force by Mr Whiteside. It might be comparatively easy to bribe the parish priests over to the side of law and order, by giving them endowments ; but after all that is done, what is gained ? Who is to prevent the monks and friars from

coming in and taking up the same place in the confidence of the people, and living upon them just as the priests do at present? Just now the country cannot maintain both in very considerable numbers; but if the priests were pensioned by the state, and so ceased to be burdens on the people, the monks would come in and live on the people's alms as the priests do now, and keep alive the smouldering sense of discontent, sedition, and conspiracy, so that the state of Ireland, far from being improved, would become worse than ever.

Obvious as these considerations are, there is little doubt but that the secular politicians will endeavour to seek a way out of their present difficulties, by endowing the Romish clergy, and purchasing peace in that direction. The proposal will not, perhaps, be put nakedly and openly at first; there will not be a proposal to pay a quarterly sum over to the treasury for their behoof; but in the first instance, it is likely a modest proposal will be made to provide the priests with manses and glebes, and so step by step the road will be opened towards a complete state provision. It behoves Protestants, therefore, to take these matters into consideration, and to think beforehand what they will do. If they make up their minds to resist such a proposal, as there is little doubt they will, they had better lose no time in setting about it. We have a Government on whose policy, in any given direction, it is impossible to calculate, and a leader of the House of Commons who delights in surprises, and who is as tenacious in pursuing his plans as he is sudden in introducing them. It remains to be seen what resources there are for opposition. It would be unwise to calculate much on Romish resistance to its own endowment. It would profess to resist up to the last moment, and then accept the boon. But there ought to be no difficulty in bringing Protestants of all shades together in resistance. Whatever may be thought of accepting endowments, they ought to band together as one man to resist the endowment of Popish error.

ROME AND ECCLESIASTICAL AFFAIRS IN ENGLAND.

BY AN EYE-WITNESS.

II.—DR PUSEY AND HIS PROJECTS OF UNION.

WE adverted, in the close of our former article on the state of parties in the Church of England, to the possibility of the nation awakening one morning and finding a powerful Popish Church occupying the land. But how, exclaim our readers, is that to come about? Is a Popish Church to come up out of the earth, and to spread itself like a cloud over the face of the ecclesiastical firmament? Is some sudden and marvellous transformation to be wrought, as if by enchantment, upon the faith and feelings of the English nation? Are we to forget of a sudden the Protestantism of three hundred years, and to become enamoured of a Church which has burned herself, by her cruel deeds, into the abhorrence of Englishmen? No! miracle there will not be, nor is there need there should be. Agencies enough are at work, at this hour, all tending in the direction of a transformation of the character we have indicated. One has only to think of the changes taking place in all minds around him: of the manifest and widespread revolt which has shown itself, against all old ideas and established principles; of the astounding changes for which a short period suffices, in epochs of transi-

tion as ours manifestly is, and, in fine, of the thousand influences, both within and without the Church, both in Great Britain and in the politico-ecclesiastical world of Europe, which are at this moment conspiring to change all that has been, and to put something very different in its room, in order that one may feel how easily and rapidly such a transformation upon the ecclesiastical state of England as that which we fear may take place.

When matters are ripe, and they are fast ripening, the thing will be brought about in one of two ways. *First*, Dr Pusey, weary of the legal yoke which meanwhile so greatly galls him, may head a great Tractarian disruption in the Church of England, as a preparatory step to a union with the Popish body outside that Church, and the formation of an ecclesiastical confederation, free to exercise its discipline, and to extend its organisation right and left untrammelled by the royal supremacy. Or, *second*, should the redoubtable leader of the Tractarians find this decisive step too hazardous or too inexpedient to be adventured upon, he will quietly wait the not slow development of Romanism inside the Anglican Church, and, when the fitting moment arrives, he may consummate, on some such basis as that which he has sketched in his "Eirenicon," the project to which he has devoted his life, and which is meant to embrace in one grand comprehension the Anglican, the Roman, and the Greek Churches. There is a tendency to expansion in all minds at this hour, of Ritualists among the rest, and Dr Pusey is evidently ambitious of restoring the early prestige and splendour of the Church, by restoring, not her early purity, but her early unity. The vision is irresistible of one mighty spiritual power, sitting enthroned on three continents, and celebrating one rite, and teaching one dogma beneath the crescent of St Sophia, the cross of St Peter's, and the dome of St Paul's. Either way—either as an independent existence upon the English soil, formed by the union of two essentially Popish bodies, or as a branch of a powerful Romanist Church covering the world—the new ecclesiastical creation would possess a combination of qualities giving it pre-eminence of distinction and power. Unrivalled, it would be, in subtlety of intellect, and in skill in handling dogmatic questions; unrivalled, too, it would be, in promptness and persistency of action, in apparent spiritual fervour—the aroma, if not of spirituality, of spiritualism; and unrivalled also, it would be, in the zeal that seeks, and the courage which commands, success. Standing among emasculated bodies, from which the old life had ebbed away, it would be, without doubt or challenge, the ruling and dominating Church in the land. Let us look at these two methods of bringing about the subjugation of the English Church, and of England herself to the Papacy, and the chances of the one or other being adopted.

As regards the first, a Tractarian disruption, this surely is a step, say our readers, extremely unlikely to be adopted by the redoubtable leader of the Anglican Romanisers. What! Dr Pusey abandon the Establishment! its rich foundations! its lettered chairs! its episcopal mitres! its stalls! its deaneries! its vicarages! He knows too well the prestige—social, political, and pecuniary—which these things give, and the power their holders wield. Strip himself of them, and make himself and followers weak as other Dissenters, he never will. But this is reasoning after the manner of earth. Dr Pusey reasons after the manner of heaven. He knows that there is "a time to scatter" as well as "a time to

gather." He knows that there are circumstances in which it may be the wisest policy to throw away mitres, and emoluments, and state connexion, that he may the more surely possess them in time to come. Dr Pusey, we believe, has not yet determined with himself that these circumstances have altogether arisen, but he perceives the possibility of their speedily arising, and should they do so, he is prepared, we believe, to adopt the bold course which, in that case, would be the more masterly course, and unfurling the flag of "spiritual independence," to erect a free Popish Church upon the soil of England.

The great Tractarian chief knows well the strength of the spiritual element. Those who confound Dr Pusey with his contemporaries of a money-loving type, or who class him with the common herd of Ritualists, don't know the man. He has, to a large extent, just views of what the Church is and ought to be. He stands high above most of his brethren of the Anglican Church in his firm faith in the principle of "spiritual independence." He has a deep and abiding sense of the unscriptural character and debasing tendency of the "royal supremacy," and of the inherent divine power of the Church to compile her own doctrines and to frame and exercise her own discipline; and should it happen, as may be the case any of those days, that Dr Pusey is compelled to choose betwixt the headship of the Privy Council and the headship of Christ, (in the Tractarian sense,) or to state it more truly, betwixt the development of the Tractarian creed and worship within the restricted trammels of the Privy Council, or on the open and unhampered field of a free Church, we feel certain that his choice will soon be made. The royal supremacy cast behind, a numerous and compact host, instinct with the vigorous life which freedom gives, will be seen to issue from the expanding portals of the English establishment.

Before and behind, on the right and on the left, Dr Pusey has equal and most successful instances of the power of the spiritual element to bear up a party in opposition to the frown of power, and despite the loss of emolument, nay, to reconquer all these things just by appearing to cast them away and trample upon them. In the past is the ever memorable instance of the Church of Rome. No church ever more profoundly fathomed the power of the "spiritual." By it she not only reduced kings and kingdoms to vassalage, but she placed earthly crowns upon her own head, and gathered earthly riches of untold amount into her own coffers. She did all this by the *spiritual*, or what affected to be so. She well knew that could she lay hold upon the conscience, all else in the world would be hers, and that it is the spiritual alone which can compel the conscience to obedience. And before him, occurring in his own day, Dr Pusey has another marvellous instance of the power of the spiritual, to which there is no reason to think he has been inattentive, the Free Church of Scotland, to wit. The day that saw her disconnected from the State saw her born a second time. Anointed with fresh oil, she shook off the decrepitude of more than a century, and opened a career of expanding labour and growing success to which we know not whether there be any parallel in any twenty years of her previous history. The signs of the times too, which Dr Pusey has read with great care, and more than ordinary penetration, warn him that all over Europe great providential events are setting loose the ecclesiastical from the political, and that the *true* spiritual is about to give the same grand demonstration of

its power which the *false* spiritual, in the hands of Rome, has already given.

Nor, in the event of a Tractarian Secession from the Anglican establishment, would money be lacking. Dr Pusey's converts are among the wealthiest classes in England, and any act wearing the guise of a sacrifice at the shrine of conscience would evoke their overflowing liberality. The enterprise would be amply seconded by funds. Nor would it lack the support of intellect. It is not the dults of Oxford and Cambridge who are being drafted into the Tractarian ranks, but the brightest of their youth, their first-class men, and senior wranglers. There is an attraction about the Tractarian system, springing out of its combined æstheticism and subtilty, which has an irresistible fascination for such minds. And, in fine, if the pecuniary and intellectual support would be strong, the force to be met and overcome would be weak. The remanent Anglican establishment, shattered by the shock of the disruption, its life drained by the secession of the vigorous Tractarians, and left rotting in the hands of the neologists and the secularists, for the evangelicals would scarce suffice to arrest the process of decay, would count for but little, and the young Tractarian organisation, with the eclat of its sacrifice around it, and reinforced by union with the Romanists, would vault at once into a great power in England.

When an army meditate an advance they commonly prepare for their forward movement by sending out a small body of troops to reconnoitre and select suitable camping ground. Of a like nature was the early secession of Dr Manning from the English Church. The Roman party within that Church foreseeing, in 1830, that the time was near when a march Romeward must be made, sent out a small body of pioneers. Dr Manning left the Anglican establishment, but Dr Pusey remained within it. Was Pusey less a Romanist at heart than Manning? Any one who compares the doctrine of Tract 90 with the doctrine of the "Eirenicon," will be satisfied that on this head there is little difference betwixt the two. Was not Dr Pusey then equally prepared as Dr Manning to have seceded? Did Dr Pusey remain behind to operate within the church while his brother went forth to carry forward the plot outside? The perusal of the "Eirenicon" will probably satisfy the reader that there is a general accord betwixt the Tractarian leader within the establishment, and the Romanist chief outside of it, that both are engaged on one plan; that while Manning assails the Anglican Church from without Dr Pusey is labouring to undermine it within, that the two are but halves of a great whole; and that whole is, to exhaust and overthrow the Church of England by repeated secessions, and to combine at last all these several secessions into one powerful Romish organisation.

But the process of repeated secessions may be a somewhat slow one—slow for the immense desires of Dr Pusey, though not slow absolutely, when one takes into account the astoundingly rapid spread of Tractarianism in all parts of England, and, therefore, we believe Dr Pusey would much prefer that the Church of England, unbroken and entire, should pass over to Rome. Indeed, he openly proclaims that this is the grand project to which he has devoted his life. Nothing could be better fitted to expedite that issue than his "Eirenicon." He there labours to demonstrate that the thirty-nine articles, and the other formularies of the Church of England, and the decrees of the Council of Trent, teach one

and the same theology. The more of a theologian the reader is, the more astounded will he be at the measure of success which attends this attempt. By dint of consummate sophistry, and the most exquisite subtilty, and by making the dividing line betwixt Popery and Protestantism so very fine that not one in a hundred of his readers will be able to see it, Dr Pusey has made it appear—for so will the great body of his readers believe—that the Church of England, in her articles and homilies, teaches the existence of purgatory, the lawfulness of prayers for the dead, absolution, the seven sacraments, transubstantiation, the oblation of the mass, the worship of the Virgin, in a measure, the infallibility of the Church, although not the personal infallibility of the Pope—all that Rome teaches *de fide* on these several points, the Church of England, rightly interpreted, Dr Pusey holds, teaches also. And all this is put forth under the fairest guise of candour and charity! Alas, how easy is it for one who holds at heart the doctrine of Rome, to speak smooth things of Popery, and how easy is it for such men as the writers in the "Contemporary Review" to laud these smooth things, and to hold up those who utter them as patterns of Christian meekness. In fine, Dr Pusey, we believe, will come out, he will come out and leave behind him the revenues, deaneries, mitres, and all other appurtenances of the Anglican establishment, if he cannot make a better of it. But we believe also that he would be better pleased to be able to consummate his grand scheme of comprehension without coming out, and that he will strain every nerve, meaning thereby his unrivalled sophistry, to deliver up the Church of England—not a man among the Rationalists objecting—with her organisation entire, and her wealth and prestige untouched, to Rome.

THOMAS CARLYLE ON JOHN KNOX.

In his inaugural address at Edinburgh as Lord Rector of the University, Thomas Carlyle made the following statements in regard to Oliver Cromwell, John Knox and his "History of the Reformation":—

In our own history of England, which you will take a great deal of natural pains to make yourselves acquainted with, you will find it beyond all others worthy of your study; because I believe that the British nation—and I include in them the Scottish nation—produced a finer set of men than any you will find it possible to get anywhere else in the world. (Applause.) I don't know in any history of Greece or Rome, where you will get so fine a man as Oliver Cromwell. (Applause.) And we have had men worthy of memory in our little corner of the island here as well as others, and our history has been strong at least in being connected with the world history—for, if you examine well you will find that John Knox was the author, as it were, of Oliver Cromwell; that the Puritan revolution would never have taken place in England at all had it not been for that Scotchman. (Applause.) That is an arithmetical fact, and is not prompted by national vanity on my part at all. (Laughter and applause.) And it is very possible, if you look at the struggle that was going on in England, as I have had to do in my time, you will see that people were overawed with the immense impediments lying in the way. A small minority of God-fearing men in the country were flying away with any ship they could get to New England, rather than take the lion by the beard. They durstn't confront the powers that were with their most just complaint to be delivered from idolatry. They wanted to make the nation altogether conformable to the Hebrew Bible, which they understood to be according to the will of God; and there could be no aim more legitimate. However, they could not have got their desire fulfilled at all if Knox had not succeeded by the firmness and nobleness of his mind. For he is also of the select of the earth to me—John Knox. (Applause.) What he has suffered from

the ungrateful generations that have followed him should really make us humble ourselves to the dust,—to think that the most excellent men our country has produced, to whom we owe everything that distinguishes us among modern nations, should have been sneered at and abused by people. Knox was heard by Scotland—the people heard him with the marrow of their bones—they took up his doctrine, and they defied principalities and powers to move them from it. “We must have it,” they said. It was at that time the Puritan struggle arose in England, and you know well that the Scottish earls and nobility, with their tenantry, marched away to Dunse Hill, and sat down there; and just in the course of that struggle, when it was either to be suppressed or brought into greater vitality, they encamped on the top of Dunse Hill—thirty thousand armed men, drilled for that occasion, each regiment around its landlord, its earl, or whatever he might be called, and eager for Christ’s crown and covenant. That was the signal for all England rising up into unappeasable determination to have the gospel there also, and you know it went on and came to be a contest whether the Parliament or the King should rule—whether it should be old formalities, and use, and wont, or something that had been of new conceived in the souls of men—namely, a divine determination to walk according to the laws of God here as the sum of all prosperity—which of these should have the mastery; and after a long, long agony of struggle, it was decided—the way we know. I should say also of that Protectorate of Oliver Cromwell’s—notwithstanding the abuse it has encountered, and the denial of everybody that it was able to get on in the world, and so on—it appears to me to have been the most salutary thing in the modern history of England on the whole. If Oliver Cromwell had continued it out, I don’t know what it would have come to. It would have got corrupted, perhaps, in other hands, and could not have gone on, but it was pure and true to the last fibre in his mind—there was truth in it when he ruled over it.

If you look into him (John Knox) you will find a beautiful Scotch humour in him, as well as the grimmest and sternest truth when necessary, and a great deal of laughter. We find really some of the sunniest glimpses of things come out of Knox that I have seen in any man, for instance, in his “History of the Reformation”—which is a book I hope every one of you will read—(applause)—a glorious book.

TWO VIEWS OF THE CATTLE PLAGUE.

POPERY AND PROTESTANTISM CONTRASTED.

DR PAUL CULLEN, the Roman Catholic Archbishop of Dublin, has issued a pastoral, in which he thus refers to the Cattle Plague:—“To all Catholics I would recommend the use each day of the prayers against pestilence which are found in all prayer-books, or of those contained in the missal. I would also recommend them to get their parks and fields blessed with prayers given in the Roman ritual, and also to erect crosses on their lands, and keep them in their dwellings, in the hope that this emblem of the triumph of Christ over His enemies, may put to flight the powers of darkness, and preserve us from their wicked influence. Public or private prayers, holy water and the cross, are looked on by infidelity or heresy as things to be despised, but every pious Catholic knows their virtue and efficacy. Would to God that all these means of obtaining assistance from heaven were in more general use, and especially that the image and cross of our Redeemer were more commonly erected as objects of veneration, and as memorials of the sufferings of our Lord, in market places, and at cross roads, according to the pious practice of our forefathers in the faith.”—*Freeman’s Journal*, Feb. 19, 1866.

A very excellent minister has sent us the following scriptural view of the same subject:—

"Shall there be evil in a city,
And the Lord hath not done it (inflicted it?)"

These are the words of a prophet* divinely inspired. The rinderpest has been for a long time a plague upon our cattle, and continues its ravages. That it is to be regarded as a judgment—a judgment sent of God in His wisdom, to reprove and warn us, cannot be questioned. The churches of the country have so accounted it, and consequently prayer is offered to God in reference to it.

General confession is made of sin, and it is acknowledged that God is just in all His ways, and that He does not punish us more than we deserve. We call upon Him in the midst of judgment to remember mercy. It is written

"If I regard iniquity in my heart,
The Lord will not hear me."

In like manner, apparently, He treats the prayers of His people offered up at this time from one end of the kingdom to the other.

It seems, then, that we are especially called to inquire, wherefore the Lord contendeth with us? what is the specific sin against which He testifieth?

Doubtless, the Sabbath breaking which prevails and increases, is a grievous sin. The drunkenness and debauchery which prevail, are grievous sins. So is the infidelity which is now spreading abroad. The guilty individuals, and the nation, in so far as it gives encouragement, must answer for these at the bar of judgment.

But there is one transgression in the guilt of which the whole nation is involved, because it is committed, through legislation, by those whom the nation empowers to make laws for it. In this respect it differs from all the other modes of sin. It is a palpably national sin, and national sins are necessarily visited on nations during this life.

There is a name which occurs again and again in sacred history in connexion with a striking allusion to the individual's sin. We read of Jeroboam the son of Nebat, "who made Israel to sin." He set up idolatry in the Holy Land. That was his sin. Like him, the Government of this nation, in the character of its legislators, has for twenty-one years been setting up idolatry; and for a still longer period has withdrawn the Word of God from the national schools of Ireland. And with such determination have they pursued this object, that even Church preferment is used as a means to carry it out, being bestowed on those only who have been willing to accommodate themselves to this purpose. Nearly £400,000 is annually paid by this nation to bring up children as idolaters, and to educate priests with a view to their teaching and practising idolatry, and that in such numbers as to overspread not Ireland only, but Great Britain and its colonies. And not only so, but priests are appointed and paid by this nation to minister in the army and navy—that is, before all things to teach our defenders by sea and land that an allegiance is due from them to the Pope, (who, every Easter, pronounces a curse upon our Queen,) superior to that which they owe to the Queen. That branch of the military service, too, which is regarded as the most important, and into which few Romanists have in time past been enlisted—the artillery—now contains a large proportion of such.

* Amos iii. 6.

If, then, there is truth in the remark of Sir Archibald Alison, to the effect that "Providence has a certain way of dealing with the political sins of men, which is, to leave them to the consequences of their own actions," we may fear that our army and navy may be made the instruments of our punishment, instead of being our defence.

At present we have the visitation of one judgment sent to us as a merciful warning. If we "accept the chastisement," and adopt the course against which it seems to be a testimony, it will doubtless be removed. But if the nation perseveres, unawed, in its present course, it is much to be feared that we must needs make up our minds to the infliction of other judgments still more severe. To His idolatrous people of old God declared—

"I will number you to the sword,
And ye shall all bow down to the slaughter,
Because when I called, ye did not answer;
When I spake, ye did not hear;
But did evil before mine eyes,
And did choose that wherein I delighted not." *

Is there any country in the world on which our gracious God has showered down His blessings as He has upon ours? Is there any country which He has so honoured, making it the depository of His holy Word, and appointing it to dispense that blessed Word to all the nations of the earth? And shall we tempt Him by setting up a system of error, which He has strongly denounced as the apostasy, as the opponent of Christianity, and that, notwithstanding that having once known the curse of Popery, we were in His great and signal mercy delivered from it? The nations that have been enthralled until now, and are now rejoicing in their deliverance, may well wonder that, with all our advantages of light and liberty, we should appear to long to have the iron yoke again fastened on our neck.

DANGER AND DUTY.

THE following interesting and earnest letter from an officer in the British army breathes a spirit which we may well pray God graciously and greatly to extend. It is addressed to the Secretary of the Scottish Reformation Society:—

"DEAR SIR,—Allow me to return my best thanks to you for your very kind, very interesting, and truly welcome letter. Most thoroughly do I accord with all that you express, and *more* than sympathise with all the apprehensions that you intimate. Briefly, my belief is, that a fiery furnace of tribulation is before our blessed Lord and Saviour's true, living, faithful, and therefore 'evangelical' people, the members of His alone true Church, within all Protestant churches, but *not co-extensive* with any one of them, be they Episcopalian, Presbyterian, Congregational, Baptist, Wesleyan, or any other. Mr Hislop's views, in his work, 'The Two Babylons,' on the coming persecution, which were given in the *Bulwark*, express substantially what I mean. Dr Begg's picture of the lamentable and *most unchristian* condition of the Protestant churches in this country, so palpably contrary to the spirit and injunctions of John xv., xvi., xvii., seem to me to make such a spiritually purifying and fusing furnace absolutely necessary.

* Isa. lxx. 12.

"What you say (and what Dr Begg and other faithful witnesses set forth) of the Laodicean condition of British Protestantism, together with the steadily and but too rapidly increasing *practical* as well as theoretical apostacy, in favour of the spiritual 'Babylon,' the great whore of Rome, the man of sin and the antichrist, is deeply painful. As is so powerfully testified unto in my judgment in that admirable article in the *British and Foreign Evangelical Review* for January 1865, considered in conjunction with the fearful array of facts, *e.g.*, in Dr Wylie's 'Rome and Civil Liberty,' and in Dr Campbell's recent work, showing the progressive series of successes, and the mighty victories achieved by our unchangeable, implacable, serpentine, and deadly foes, all combining, as I think, to indicate but one issue, namely, the sure, though *short* triumph of Satan's vicegerent the Pope, and the Papacy, over the back-sliding, unfaithful, and spiritually adulterous Protestant nations of Europe.

"The *professing* Church of God, and the nation most highly favoured by him under the Jewish dispensation, disbelieved, dishonoured, and wickedly handed over to the cruel, 'tender mercies' of the *heathen* Romans, our blessed Lord and Master and His disciples, on the plea that the Romans would otherwise come and take away their national life, liberties, and worldly advantages. The *Romans* were made their fearfully retributive scourges! They *did* come. In 1829, our rulers, *avowedly* actuated by precisely similar *practical atheism*, and disbelief of God's power and readiness to protect and 'honour them that honour Him,' in order to propitiate the *Papal* (and essentially *heathen*) Romans, *virtually* acted, as I fear we must say, exactly in the spirit of the Jews. What is Great Britain, but, in the providence of the Most High, the most highly favoured *Gentile* nation, containing pre-eminently the chief aggregate of His *present* progressing Church on earth? Will not the (*Papal*) Romans prove terrible scourges, according to the holy and consistent retributive justice of our righteous God? I believe that they certainly *will*. For we not only threw down our absolutely necessary defences against our foreign foes, political and religious, but ever since that day of infidel cowardice we have *more and more* departed from a *merely political* course, and from *simple religious toleration*, and have dealt ungratefully and treacherously towards Christianity. We have *aided and abetted*, and are *subsidising* His worst enemies, His foulest detractors, His most horrible and blasphemous rivals, the most ruthless persecutors of His people, and most destructive foes, of the whole human race. Nevertheless, our *individual* duty to our blessed Lord and Master, to our brethren in Christendom, to our country, to the nations, and to our irreconcilable and destructive enemies themselves, is, I think, quite plain enough. We must be all the more in our praying closets, *individually alone* with Him, without whom we can do NOTHING; but taught, strengthened, upheld, and protected by whom we can, if He pleases, 'do ALL things' required of us in our day and generation. Unless, as you say, the Spirit of the Lord gives His people new quickening to be up and doing, even *they* will find their love wax cold in these fearful, seducing, beguiling, and perilous times.

"Should we not, then, be much in fervent prayer for the Holy Spirit, that He may sanctify, energise, fructify, direct, and keep Christ's believing people within all Protestant denominations free from evil and faith

ful to duty, preserve them from Romanism, Tractarianism, Socinianism, Rationalism, and every other form of temptation, and enable them rightly to use 'the whole armour of God, and to overcome?' Should we not earnestly pray for, and as far as in us lies, seek to promote a loving, brotherly, cordial spirit betwixt all who love our blessed Lord and Saviour Jesus Christ, and this irrespective of, if not triumphing over all mere party questions, all external questions of Church politics, all political predilections, because we believe that with Christ's spiritually minded servants and friends, their Christian and Protestant religion should govern and direct their *politics*, and not their *politics* their religion?

"Should we not, moreover, seek to strengthen the hands of our various wisely conducted and faithful Protestant societies and agencies, and the hands of our faithful 'Abdiels' in our houses of Parliament, our universities, churches, &c. ? And should we not pray for our blind and perishing Romish enemies?

"Alas! the LAITY as a body are kept in FATAL IGNORANCE and apathy about Popery and Tractarianism—no catechisms, no proper instruction, I believe, in the vast majority of our colleges, schools, &c. No due instruction of our congregations from the greater numbers of our pulpits, notwithstanding solemn ministerial obligations; no *systematic* watching and *organised* co-operation of Protestant ministers, city missionaries, &c., &c., against Romanising efforts in our towns. It is more than enough to make any man despair and cease fighting, but 'duty is ours, events are God's!' The issue of the war we KNOW—our blessed Lord SHALL triumph at His own best time, and in His own best way. 'All idols He SHALL utterly abolish.' His inspired written truth SHALL prevail, and the kingdoms of the earth and the Jewish people pre-eminently shall be His obedient and glorifying nations and people. Glorious prospect.—Faithfully yours,

"AN OFFICER IN THE BRITISH ARMY.

"P.S.—May I ask you to pray for me and mine. General Anderson, of Edgehill, was a dear friend of mine. His gain entails great loss on many, unto whom he was a wise father in Israel."

ROMANISM AND THE JAPANESE.

THE following description of the religion of Japan, by one who has recently visited Yeddo, shows the similarity of worship in that Pagan land to the idolatry of Romanism:—

The Temple of Osaxa has its fame, too. The building itself is, perhaps, little worthy of note, beyond being very massively constructed of wood, and being decorated internally with all the gaudiness and tinsel that the Japanese artists could muster. It is, however, the great resort of all the holiday townfolks, who join their worship and their play—sip tea in its gardens, buy toys in its bazaars, try their skill at miniature archery, look on at top-spinning, or gaze on Madame Tussaud's Collection, for all these occupations and recreations are provided *à la* Rosherville in the grounds in which it stands.

There is a high ideal in the way in which a Japanese makes his worship or religion a part of his common life. In saying his prayer in his house, or in stopping to clasp his hands at a shrine, it seems never to occur to him that he is doing anything noticeable; and those around him seem never to think that he is otherwise engaged than those who are bustling about, or chattering over their usual avocations.

Reliable information on such subjects is, naturally, by no means easily obtained; but it would appear that, among those forms of religion now prevalent in this country, the oldest is the *Shinto*, a simple phase of idolatry. At some remote date, the Buddhist religion was introduced by, probably, a Japanese who had travelled in India; and it has since overrun or intermingled with the *Sintoist* to such an extent, that a priest of the one has no controversy with a priest of the other, if, indeed, the two are not sometimes represented in one priest. Later, doubtless in the Chinese invasion, came Confucianism; and this latter is adopted by the majority of the educated classes, who but lightly esteem the gods of their fathers.

One of the most celebrated of the Buddhist idols is *Diboots* or *Di-buddh*, an engraving of which appeared in the *Illustrated London News* a few months back. It is of copper, cast in segments, is about forty-five feet high, and is picturesquely situated in a grove of trees near *Kamakura*. It was this spot that the two unfortunate officers of the 20th had just left, when they met their tragic death in November last.

As a curious evidence of the derivation of the Buddhist religion, it may be mentioned that the priests here recite prayers in Sanscrit; quite by rote, however,—they are ignorant of the meaning. To judge from the idols and shrines which meet the eye at almost every turn, in both town and country, and which, indeed, occupy a prominent place in almost every house, from the long pilgrimage which they make to visit sacred spots, and from the care with which they keep the holidays with all due symbols and ceremonies, the Japanese might be supposed to be an essentially devout people; but as far as my observation can guide me, it is quite the reverse. Their priests and their temples are apparently carefully supported by endowments and contributions, but the worship is almost entirely left to these former to perform, and they also visit private houses at certain times with a like object of reading or singing prayers before the household shrine.

One other thing which has struck me is the relics, as they would seem to be, of the time, about three centuries back, when the Jesuits were in power here. Of these the most common is a small cross encircled by a ring, which forms the top of the staff carried about by mendicant priests, a colossal form of which on a pedestal stands on *Atango Yama*; and another is a circle round the head of some of the idols, similar to Papist representations of a halo round the Virgin.—*Patriot Correspondent*.

THE SHEFFIELD MAGISTRATES AND POPERY.

THE following report of a very extraordinary and instructive proceeding is taken from the *Sheffield and Rotherham Independent* of April 9. *Hoyland* is nine miles from *Sheffield*, with a population of about 5000. Mr A. Smith is the magistrates' clerk:—

“Mr Joseph Henson, refreshment-house keeper, *Sheffield moor*, applied for a special license to enable him to sell wine and beer at *Hoyland*, on Sunday, the 22d. of this month. Applicant explained that a dinner was to be held to celebrate the opening of a Catholic chapel at *Hoyland*, and the priests desired to have it between one and three o'clock, just between the services. They wished to have wine and beer supplied them, and it was to suit their convenience that applicant wished to have the special license. It was a matter of accommodation also for those coming to the church. The dinner was to take place in the *Mechanics' Institution*.—Mr A. Smith: If it was for the Church of England, I would do everything in my power to prevent the magistrates granting the license. —Applicant: I don't care whether it is granted or not myself. Applicant added that it was merely to oblige the priests that he was wishful to provide the refreshments.—Mr Jackson said applicant was a very respectable man.—The application was granted.”



UNCHANGEABLE CHARACTER OF ROME.

On the 19th ult. the town of Barletta was the scene of horrible outrages, arising from a savage reaction promoted by the clerical party, with the object of destroying some inoffensive Protestants. Three of these unfortunate persons were burned alive, together with their own household goods; others were thrown out of the windows, and others were butchered in cold blood. The offices of the sub-prefecture were also attacked by the mob, and all letters and furniture they contained destroyed. The sub-prefect was maltreated, and only saved his life by escaping to a place of concealment. One of the guards of public security was killed, and the delegate wounded. Two houses were also burned, and many others sacked. The number of persons murdered by the rioters amounts to thirteen. A detachment of soldiers was ordered with all haste from Trani, and by their assistance order was restored. Many arrests have been made, including several priests and monks. M. Meyer, the evangelical pastor of Barletta, has addressed the following letter to the *Corriere delle Marche* of Ancona:—"Barletta, March 20.—Yesterday our ordinary hall of conference was assailed by a swarm of modern Pharisees, led by a priest named Ruggiero Tostiglione, who, for several days past, had been exciting the populace to excesses against the Protestants. The whole building was set on fire. Four of our brethren were killed, or, I should say, two of our brethren and two persons who came to their assistance. One of our ministers saved himself by a miracle. I myself escaped over the roofs of the houses. The house of D. C., the wine merchant, was completely burned down. He himself escaped. I write to you still concealed in a cellar of my house."

The correspondent of the *Temps* at Naples supplies some additional

particulars respecting this deplorable affair. The evangelists of Barletta (he says) amounts to seventy or eighty in number, amongst whom are ten or twelve foreigners. They were peaceable, and hired a house for the purpose of religious worship. From all that I have heard, they certainly gave no provocation for the attack which was made upon them. During the whole winter the priests thundered against them; they were called from the pulpits "pests and plagues of heaven." It is pretty clear that a formal conspiracy was organised some days before the 19th of March, the Feast of St Joseph, and it is quite certain the authorities were told on the previous day, Sunday the 18th, and on the morning of Monday, "that something would happen to the Protestants." The authorities, however, seem to have taken no precautionary steps, and the National Guard were not called out. On St Joseph's day several sermons were preached, in which the "pests" were referred to, Canon Postiglione appearing to be foremost in stimulating the fanaticism of his hearers. On leaving the churches about half-past one an excited crowd proceeded to the house where the evangelicals were assembled. They sacked the house and killed three persons, amongst whom was a monk who had become a Protestant. A fire was kindled in the street with the furniture of the house, and the three dead bodies were brought out and flung into the flames. The infuriated crowd then directed themselves upon other points, and five more persons are reported as killed. The cries of the mob were most discordant—"Long live Jesus!" "Long live the Faith!" "Long live Garibaldi!" "Down with the sub-prefect!" "Down with taxes!" The sub-prefect saved himself with difficulty by getting on the roof of his own house. The following letters throw some additional light on this deplorable affair:—

THE BARLETTA MASSACRE.

SIR,—I am not sure that it is generally understood that Mr Meyer, who escaped with difficulty from the infuriated priestly mob at Barletta,* on the 19th March, is the Rev. Theodore Meyer, the respected Missionary of the Free Church of Scotland to the Jews, who has been stationed for some time at Ancona, and who has been of much use to the Italian evangelical inquirers. Among other places he had visited Barletta in July 1864, and held a numerous attended evangelical meeting. He was again there when the outbreak took place, and he had a narrow escape for his life. Nothing daunted, you will see by the enclosed letter, which I have translated from an Italian newspaper just received, he returned again to encourage the terrified evangelicals, and vindicate liberty of worship.

This noble act met, you will see, with entire success, and entitles Mr Meyer to the gratitude of all friends of the cause of religious liberty and truth.

Perhaps you could find a place for his letter in your paper to-morrow.—I am, &c.,

THOMAS CLEGHORN.

26 Queen Street, Edinburgh, April 6, 1866.

Having just returned from Barletta, I hasten to give you some notice of the present state of that city, which has made for itself so sad a reputation. Order after being restored had not again been disturbed; the authorities were anxiously prosecuting the work of discovering and imprisoning the guilty parties. The judicial inquiry will bring to light whether religious fanaticism alone was the cause of the riots, or if there were also political motives and ends. However that may be, no one can see the people who, day after day, are carried away to the prisons of Trani, without feeling indignation against their instigators and seducers, and compassion towards these misguided creatures.

The principal object of my visit was to comfort and encourage my brethren in the faith, and to vindicate anew our right to freedom of worship. On my arrival at

* Sheriff Cleghorn corrects this impression afterwards.

Barletta, I found the evangelicals so discouraged and terrified that they scarcely dared to go out of their houses, while the departure of the evangelist, which was by no means his voluntary act, seemed to ensure a complete victory to the enemies of liberty. These were, therefore, disconcerted by my arrival. Two deputations, and not of the lower class of people, waited on the sub-prefect to request my expulsion, and such was the excitement produced by my presence that the sub-prefect considered additional troops necessary, and the prefect of Basi, whom he consulted by telegram, ordered him to send me away. All this the sub-prefect told me himself. He did not, however, dare, nor did he wish to execute the order thus received; but I was not contented only with being allowed to remain at Barletta as long as I pleased, but I insisted also on the right granted by the statute to my co-religionists of meeting peaceably and unarmed "to worship God according to our conscience." This right the sub-prefect persisted in refusing to us. For more than an hour I disputed and discussed with him; all the arguments I adduced were fruitless. But while we were still discussing the matter, a Government despatch arrived from Florence, which seemed to have a magical effect upon him. Having deciphered it all, his difficulties and objections disappeared in a moment, and permission was given to hold the meeting.

It took place on the evening of Sunday, without the least approach to disturbance. This meeting was certainly the most extraordinary I ever conducted. The place of worship was a coffee-house, the counter serving as a pulpit. The congregation numbered about eighty, a great number being obliged to leave for want of room. There was not one eye without tears. The impression made was precisely what I had expected. The evangelists felt themselves comforted and encouraged; the friends of liberty rejoiced that the sacred principles of religious freedom had been again vindicated, while all the enemies of light and liberty might see that their machinations had proved vain and useless, that all they could do was to disturb public tranquillity for a moment and destroy the happiness and peace of numerous families, but that against a Government such as ours, firm in its determination to preserve liberty and rights, they could do nothing, and that, therefore, a temporary victory is the certain precursor of a terrible defeat.—I am, &c.,

THEODORE MEYER.

ANCONA, *March 29, 1866.*

PROTESTANT INSTITUTE OF SCOTLAND.

WE beg to call the special attention of our readers to the following interesting outline of the operations of this important Institute for the past year.

The following classes were conducted during the session, in connexion with the Protestant Institute of Scotland, viz.:—

I.—STUDENTS' CLASSES.

EDINBURGH.—In the hall of the Protestant Institute, 17 George IV. Bridge, conducted by the Rev. Dr Wylie, every Saturday, at twelve o'clock. The introductory lecture was delivered on the second Saturday of November, at twelve o'clock. The session was closed on the evening of 28th March 1866. The number of students enrolled was 46; the average attendance 30 to 35.

GLASGOW.—In the class-room, Athenæum, Ingram Street, conducted by the Rev. Dr Wylie, every Saturday, at seven o'clock P.M. The introductory lecture was delivered on the second Saturday of November, at seven o'clock P.M. The session was closed on Saturday, 31st March 1866. The number of students enrolled was 70; average attendance from 48 to 50.

ABERDEEN.—In the Music Hall Buildings, conducted by the Rev. Dr M'Gilvray. The introductory lecture was delivered on Tuesday, the 14th November, at eight o'clock P.M., and the class was continued on the evenings of the first and last Tuesdays of the month, at eight o'clock P.M. Number enrolled 28. The attendance, including the general public, good.

These classes were open gratuitously to students in Arts, Law, Medicine, or Divinity, and of all religious denominations, on being enrolled in the class registers.

Certificates or Diplomas are given to those students who have been regular in attendance.

II.—POPULAR CLASS.

EDINBURGH.—In the hall of the Protestant Institute, 17 George IV. Bridge, conducted by the Rev. Dr Wylie, every Friday evening, at a quarter-past eight o'clock. The introductory lecture was delivered on the third Friday of November, at a quarter-past eight o'clock. This class was especially instituted for young men in banks, offices, shops, warehouses, manufactories, &c. The class is likewise free. Dr Wylie went over the chief historical events connected with the planting of Christianity in Britain, and the Reformation and subsequent struggles against Romanism, especially in Scotland. The number enrolled, 50; the average attendance, 30 to 35.

PRIZES.

1. Prizes of £5, £3, and £2, were offered to students in each of the students' classes above specified.

2. A prize of £10, from a Glasgow merchant, was also offered to the student who should stand the best examination on the course of lectures delivered in the class in Glasgow during the session.

The following are the names of the successful competitors who obtained prizes:—

1. EDINBURGH.—First Prize—Robert M'Gregor, second year divinity, Free Church College. Second Prize—James Spence, first year divinity, Original Secession Church. Third Prize—Alexander Robertson, second year, University, Free Church. Honourable Mention—Samuel Fraser, first year divinity, Free Church College. T. H. Burkitt, third year divinity, Irish Presbyterian Church. Jacob Primmer, second year, University, Church of Scotland.

2. GLASGOW.—First Prize (£10)—James M'Kenzie, third year, University, English Presbyterian. Prize (£4)—John Wylie, third year divinity, Reformed Presbyterian Church. Prize (£4)—John Dunlop, second year divinity, Free Church. Prize (£3)—Robert Auchterlonie, second year, University, Congregational Church.

3. ABERDEEN.—First Prize—Mr George F. Brown, Keith, Free Church. Second Prize—Mr George M. Rae, Aberdeen, Free Church. Third Prize—Mr James Gage, Rubislaw, Free Church. Honourable Mention—Mr William M'Gregor, Hutcheon Street, Aberdeen.

3. A prize of £5 for the best examination, conducted in writing, on the Rev. Dr M'Lauchlan's "History of the Early Scottish Church." This prize was open to members of all the students' classes in connexion with the Protestant Institute in Edinburgh, Glasgow, and Aberdeen. The examinations took place simultaneously in the respective places on the third Saturday of March, at two o'clock. The Rev. Dr M'Lauchlan was adjudicator. The successful competitor was Robert M'Gregor, Edinburgh, second year divinity, Free Church. Honourable Mention—T. H. Burkitt, Edinburgh, Irish Presbyterian Church; John Wylie, Glasgow, Reformed Presbyterian Church; John Rainnel, Aberdeen, divinity student.

4. Prizes of £3, £2, and £1 were offered to the members of the popular class who should stand the best examination on the subjects treated of during the session. First Prize—John Jackson, student; Second Prize—John F. Wilson, compositor; Third Prize—James Murdoch, clerk. Honourable Mention—William Boal, student and teacher; John Baird; Alexander Smith, clerk.

5. Prizes of £3, £2, and £1 were offered by a member of committee of the Scottish Reformation Society, to parties residing in Leith, who should stand the best examination on Dr Begg's "Handbook of Popery." This examination took place in the Hall of the Protestant Institute, on the evening of the first Saturday of March 1866, at seven o'clock. The Rev. Dr Wylie was adjudicator. First Prize—John Wilson, student; Second Prize—Jacob Primmer, student; Third Prize—John Lindsay, compositor. Honourable Mention—Archibald Thomson, joiner; Andrew Reid, ironmonger.

6. Two prizes of Sixteen and Seven Guineas, respectively, for the two best essays on "The persecuting principles and proceedings of the Church of Rome." The competition was restricted to parties residing within the counties of Stirling and Linlithgow; also, two other prizes of five and two guineas, respectively, for the best two essays on the same subject, to be written exclusively by working men, residing in the said two counties. Working men could also compete for the two larger prizes.

The essays, accompanied with a sealed envelope containing the author's name

and address, with a motto on the outside corresponding to a motto on the essays, were lodged with the Rev. G. R. Badenoch, Secretary of the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh, on or before the 28th of February 1866. The following clergymen in Edinburgh act as adjudicators of the prizes, viz. :—the Rev. D. T. K. Drummond (English Episcopal Church); Rev. W. Robertson (Established Church); Rev. Dr Thomson (U. P. Church); Rev. Dr Wylie (Protestant Institute of Scotland). The successful competitors will afterwards be announced.

7. Prizes of ten, six, and four guineas for the three best essays on "Monastic and Conventual Institutions—the rise of the principle in the early ages—its development into regular Monasteries in the Middle Ages—their opposition to the Word of God, and the evils which have resulted from them to Society and to Civil Liberty, as exhibited in the History of the Middle Ages, and at the time of the Reformation in England and Scotland, and at the present day abroad, especially in Italy, and in our own country." These prizes were offered to parties residing in Dundee.

The essays, accompanied with a sealed envelope, containing the author's name and address, with a motto on the outside corresponding to a motto on the essays, were lodged with Mr Badenoch on or before the 28th February 1866. The following clergymen in Dundee act as adjudicators of the prizes, viz. :—Rev. A. Taylor, (Estab.), Rev. Thos. Hill (Free), Rev. James Wilson (U. P.), Rev. R. T. Irvine, M.A. (Cong.), Rev. John Riddell, B.A. (Ref. Pres.), Rev. Wm. Robertson (Orig. Sec.) The successful competitors will afterwards be announced.

8. Prizes of three, two, and one guineas to the members of the class in Dundee, conducted in connexion with the Dundee Branch of the Scottish Reformation Society, who may stand the best examination on the subjects treated of in said class.

9. Prizes of £5, £3, and £2 to parties residing in Hawick, who would stand the best examination on Dr Begg's "Handbook of Popery." This examination took place on the 26th February 1866, in St Mary's Parish School-room, at eight o'clock. The following ministers in Hawick acted as adjudicators, viz. :—Rev. J. Thomson, Rev. J. Macgregor, and Rev. J. M'Ewan. First Prize—James Davidson, draper; Second Prize—Thomas Hunter, clerk; Third Prize—Robert Brodie Wilson, wool sorter.

10. Prize of £2, 2s., by a Leith merchant, for the best essay on "Scotland of the Sixteenth Century as compared with Scotland of the Nineteenth Century." Offered to the members of the Edinburgh and Leith Young Men's Protestant Associations. Adjudicator—Rev. J. M. Porteous. Successful competitor—Jacob Primmer, second year student Established Church of Scotland.

Subscriptions for prizes or for the ordinary purposes of the Institute may be sent to Peter Robertson, Esq., Treasurer, Commercial Bank, South Bridge, Edinburgh; or to the Rev. Dr Begg, Edinburgh.

THE SCOTTISH REFORMATION SOCIETY.

THE annual meeting of the Scottish Reformation Society was held on Wednesday the 28th March, in the large hall of the Protestant Institute of Scotland, Edinburgh; John Miller, Esq. of Leithen, in the chair. There was a large attendance. Amongst those present were the Rev. Dr Wylie, Rev. Messrs M'Naughton of Belfast, A. E. Rate of Falkirk, Gemmell and Smellie, Edinburgh; Rev. G. Macaulay, Glasgow; J. Macdonald, Esq. of Rossie; Colonel Davidson, H. Craigie, Esq. of Falconhall; James Nichol, Esq., J. Gibson Greig, Esq., John Gibson, jun., Esq., W.S.; W. G. Cassels, Esq., James Blackadder, Esq., A. E. Mac-knight, Esq., advocate; George Barbour, Esq. of Bonskeid; James Johnston, Esq. of Larchhill; and others. The meeting was opened with prayer by the Rev. R. Gemmell. Excellent addresses were delivered by the chairman, Rev. Mr Macaulay, Rev. Mr M'Naughton, and the Rev. Dr Wylie. An admirable letter was read from Mr Newdegate, M.P.

The general and acting committees were appointed for the next year. The meeting was closed with the benediction by the Rev. Mr Smellie.

The following is a brief outline of the Report which was printed and circulated at the meeting. The Report * itself contains much valuable information on the operations of the Society and the spread of Romanism in Great Britain :—

OUTLINE OF OPERATIONS OF THE SCOTTISH REFORMATION SOCIETY, FOR THE YEAR 1865-6.

I.—GENERAL AGENCY AND FUNDS.

(1.) The Society is now entering upon its *sixteenth* year of operations. During the past year nearly every town or place in Scotland, and some of the larger towns of England and Ireland, have been visited, and information extensively circulated. Thus, upwards of 200 lectures or sermons have been delivered, and 286 towns or places visited. (2.) Tracts, Statistics, and Statements have been published, and forwarded to all classes. Nearly 20,000 numbers of the *Bulwark* circulated. Upwards of 2,000,000 pages have been printed and circulated. (3.) Every Parliamentary Paper, Report, Return, or "Blue Book," giving information as to the support or spread of Romanism has been examined, and results published. (4.) A Parliamentary Correspondent in London is engaged to give, through the *Bulwark*, every month during the sitting of Parliament, information as to the tactics of the Popish party. (5.) Deputations have been sent to London, and correspondence carried on with Protestant Societies, Members of Parliament, editors, clergymen, and other parties of influence throughout the country. (6.) The Revenue of the Society for the past year has been £1816, 1s. 1d.; and the Expenditure, £1818, 13s. 3d.

II.—SPECIAL OPERATIONS.

(1.) A Mission to Roman Catholics in Edinburgh has been assisted. (2.) Encouragement and assistance given to Branch Societies. (3.) Prizes have been offered to Students of the Congregation Church, on an examination on "Barrow on the Supremacy of the Pope." (4.) Popish Lotteries have been exposed; communications made to Home Secretary, Lord Advocate, Lord Lieutenant, and Chief Secretary of Ireland. Publications have been widely circulated, expounding the evils and illegality of Lotteries. (5.) Application for a Popish Chaplain to Edinburgh Prison exposed. No appointment took place. (6.) Map, showing the Popish chapels, stations, convents, monasteries, colleges, and schools in Great Britain, collected from official documents drawn up and published. About 27,580 copies circulated in all parts of the kingdom. Copies may be had at 8d per dozen, or 5s per 100, post free. (7.) Special Union for Prayer agreed upon, and carried out on 8th March last. A crowded and very solemn and impressive meeting, held in the Hall of the Protestant Institute, Edinburgh, on that day. (8.) Prizes offered for the best Essay on the abuse of the name "Catholic" by the Church of Rome. Essays to be lodged with the Secretary by the last day of May.

III.—GENERAL EFFORTS.

(1.) The Society watched with great diligence the proceedings of Parliament, and the movements of the Popish party and abettors. (2.) The Society has urged, time after time, the impolicy of allowing the question of Maynooth to stand in abeyance. A mere *defensive* policy on the part of Protestants is not enough. Concessions ought to be vigorously assailed. (3.) Vigorous efforts were made throughout the country in supporting Mr Newdegate's motion for an inquiry into "the existence, character, and increase of monastic and conventual establishments, or societies, in Great Britain." (4.) The Roman Catholic Oath Bill of Mr Monsells opposed. The more recent Government Bill, on the same subject, likewise vigorously opposed. (5.) A proposal to grant a Charter for a Romish University in Dublin likewise opposed, as well as the more recent proposals to change the constitution of the Queen's University of Ireland, and the Irish Board of Education, in favour of Romanism.

* Copies of the Report may be had by applying to the Secretary, the Rev. G. R. Badenoch, 17 George IV. Bridge, Edinburgh.

(6.) Conference of Protestants in London on Parliamentary action attended. (7.) The Army and Navy Estimates examined. Parliamentary Returns obtained, showing the sums that are given by the Treasury for the support of Popish priests as chaplains. (8.) The Reports on Schools in Great Britain, and in Ireland, as well as Reformatories, examined; and statements, showing the sums that are given for the teaching of Romanism in Popish Institutions of this class, and other relative information, published. (9.) The movement of the Popish party, to get chaplains into the Workhouses of England, watched, and co-operation with English societies to oppose it. (10.) Measures taken, along with the Protestant Electoral Union, to get thorough Protestant Members elected, at last general election; and papers bearing on the subject extensively circulated in every constituency. (11.) Tracts and other papers sent out to the Colonies. (12.) In short, every legitimate means have been taken to enlighten Protestants, and to oppose the aggressions of the Popish party. On the value and importance of the Scottish Reformation Society, see Report itself, which will be sent on application, containing much valuable information. See also, letter from Mr Newdegate, M.P., read at the annual meeting of the Society, held on 28th March 1866. Offices of the Society, 17 George IV. Bridge, Edinburgh. Secretary, Rev. G. R. BARNICOOT, to whom Subscriptions may be sent, or to the Treasurer. Subscriptions earnestly solicited. Subscribers to the Society of 10s. and upwards, may have gratuitously a copy of the *Bulwark*, every month, for a year. The names of all Subscribers of 2s. 6d. and upwards are published every month on the cover of the *Bulwark*.

THE ROMISH "PRIESTHOOD."

It is the remark of an eminent Episcopalian divine holding evangelical principles, that while it devolved on king Solomon to offer the dedicatory prayer at the consecration of the temple he had built, yet he was not a priest, but a layman. So, in the previous case of the tabernacle in the wilderness, it was Moses, a layman, and not Aaron the high priest, who built for God, by His express command, that "magnificent, divine pavilion, the emblem of heaven itself." The precise significance of this preference in both cases it may not be very easy to discover. In such cases it were venturous to dogmatise. Certain it is, that the whole Mosaic economy was typical or prefigurative. Bearing this in mind, it may be permitted perhaps to suggest, whether the positions here assigned to these two distinguished laymen might not be intended to intimate, proleptically, to the Church of the future, a state of things widely different from that of the Israelitish constitution,—a state of things under which the institution of the priesthood might, as such, be either superseded, or at least materially modified. As respects the temple, it exceeded, in magnificence and splendour, every other structure the world ever saw. All the treasures that David, in his exuberant love to God and glowing zeal for the divine honour, had amassed for the building of such a temple, were here lavished on a fabric that might well have been designated the "golden;" since, "the whole house Solomon overlaid with gold," (1 Kings vi. 22.) It is a mistake, however, to suppose, as some have thought, that Solomon's temple was intended as a model for the beautifying of churches in our day! That matchless edifice was itself typical. It adumbrated the *true* Church of Christ, composed as that would be of "*lively*" (or living) stones, built up on Him, the "sure foundation," and described as "a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," (1 Pet. ii. 5-9; see also Rom. xii. 1.) From these descriptions of the spiritual Church of after times, it is rendered quite clear that, with the super-

session of the Mosaic economy, disappeared the Aaronic priesthood, and of course every ritual assimilated to it. All the sacrifices enjoined by the Levitical law, and especially that of the daily morning and evening piacular lamb, (Exod. xxix. 38, 39,) were offered by the priests simply as foreshowing the atoning sacrifice of that "Lamb of God," the future Redeemer and Saviour of the world. On His actual advent and vicarious death, the priestal functions ceased of necessity. The presence of the antitype necessarily superseded the type, and from that epoch the term "priest" became virtually obsolete. The only priest now is the "great High Priest of the Christian profession," as to whose identity and exalted position no one needs to be informed. Yet the Council of Trent, canon 2, on the Mass, does not hesitate to declare :—

If any shall say that in these words, "Do this in remembrance of me," Christ did not appoint the apostles to be priests (*sacerdotes*), or did not ordain that they and other priests (*sacerdotes*) should offer His body and blood; LET HIM BE ACCUSED.

Well may it be demanded, "How can this be true, when there is not a single passage in the whole of the New Testament, in which any of the apostles or any minister of the gospel is appointed, ordained, or even named a *sacrificing* priest by Jesus Christ?" Neither was it until early in the thirteenth century that the doctrine of transubstantiation, and the worship of the host, were successively introduced by Pope Honorius III.

Nevertheless, Romanists do even now "profess that in the mass there is offered to God a true, proper, and propitiatory *sacrifice* for the living and the dead; and that in the most holy sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ," &c. &c. And, without belief in this dogma, Romanists declare, with the Tridentine Council, that "no one can be saved." Comment is unnecessary, if Holy Scripture is allowed to be the sole standard of revealed truth.

True it is that Romanists resort, in defence of their practice in the Eucharist, to various subtleties, by which the unwary are often beguiled. They distinguish, for example, between a bloody and an unbloody sacrifice, making their "offering" to be, of course, of the latter class. The distinction is, however, perfectly futile, and only places the apologist on the horns of a dilemma. In face of the plain and positive assertions made in the formula above cited, yet here it is not pretended even that in the "sacrifice of the mass" there is, "properly," a "bloody sacrifice." Yet an "unbloody sacrifice" is a solecism in terms, employed as the Church of Rome does employ it in the mass, namely, as "propitiatory." "Without shedding of blood," we are assured, on Scripture authority, "there is no remission of sin." It was by this means, and this only, that Christ himself "appeared ONCE to put away sin by the sacrifice of Himself" (Heb. ix. 26.) The term, "unbloody sacrifice," is therefore meaningless, when tested by the Scripture standard. It was Cain's unbloody sacrifice, as distinguished from Abel's bloody sacrifice, that caused His divine rejection. Further, in the Mosaic institution of typical propitiatory sacrifice, there was required, first, a prescribed victim, and then a total destruction of the victim, as significant of the divine acceptance of the substituted victim. These requirements met in the one great Sacrifice. But where do they appear in the service of the mass? In that ceremony there is no destruction, therefore no propitiatory sacri-

fice, whatever the priest's pretension to the contrary; there is, simply, an idol, which is "nothing in the world." Yet these defects and contradictions, in the Romish Eucharist, are all to be cured at the "transubstantiating" word of the priest. On his pronouncing the words, "*Hoc est corpus meum*," the body of Christ (which is all the while in heaven) is changed, it seems, on earth, into that very material body nevertheless; and, after having been worshipped in the form of a "consecrated wafer," eaten by the communicants! In brief, "the obvious and general tendency of the Romish mass is to turn away men's thoughts from Christ, the only true sacrifice, and to fix them on a man called a 'priest,' who has the effrontery to say that he can make, and give to be eaten by others, the body and blood of Christ!" Well might the celebrated Arabian philosopher Averroes, who lived in the beginning of the thirteenth century, say of the Romish notion of transubstantiation, "I have travelled over the world, and have found divers sects, but so sottish a sect I never found as is the sect of the Christians, because with their own teeth they eat Him whom they worship!"

But if, under the gospel dispensation, the office of a "sacrificing priest" has itself been abolished, it is perhaps scarcely necessary to argue further about either the matter or the manner of the Romish ceremonial, administered as it is by one CLAIMING TO ACT IN THAT VERY CAPACITY WHEREIN HE HAS BEEN SHOWN TO HAVE NO RECOGNISED OFFICIAL STATUS.

The writer feels it proper to state that by this brief exposition he intends not the slightest disparagement of the Christian "Ministry," whose functions and labours are so proper and indispensable both for the publication of the gospel, the administration of the sacraments, the solemnisation of marriage, the visitation of the sick, the burial of the dead; in a word, for the edification and consolation of the laity. Neither is it pretended that the contents of this paper can impart to the well-instructed Protestant mind any really new view of the subject treated. The information of those to whom the subject may not be familiar is what is sought; and it is earnestly hoped that even that information, slight and limited as it is, may be rendered instrumental in convincing some of the erroneousness of a religious system which, teaching its votaries, first, to deny the evidence of their senses, then obliges them to a species of idolatry which, however plausible, is yet idolatry. W.

CHRIST AND HIS PRETENDED VICAR.

(From the Times' Correspondent.)

ROME, March 27.

EIGHTEEN centuries have passed since One unmarked by rank or wealth or worldly power entered Jerusalem "seated on an ass's colt." His followers were a few enthusiasts of the same humble rank: those who came to welcome Him, a number of the curious whom the Passover had summoned to the Holy City. Kingly power He abjured, the sword He put aside, and, accepting the palm branch as the only emblem of His mission, He entered on that career which led to the downfall of thrones, and principalities, and powers. Moral means alone were regarded as sufficient to gain great moral and religious objects, and they succeeded.

Last Sunday morning, Pius IX. entered the Grand Temple of St Peter, affecting to dramatise the scene I have described above, but with how great a difference! Gorgeously apparelled and borne on men's shoulders, surrounded by the emblems of royalty and the weapons of destruction, he entered as a king into that Christian church, and, through the accidents which accompanied him, declared to an adoring multitude, "My kingdom is of this world." Tiaras and caps of state enriched with precious stones were borne before him, swords rattled in their scabbards, and bayonets clicked in the muskets as their bearers grounded arms. There was the assertion of royalty and the display of power to support it. "Put up thy sword" was not the command, nor did it express the spirit of that grand and glittering procession. It is hard to criticise a spectacle in itself so attractive and in such harmony with the convictions and sentiments of many of our fellow-men, and were it not assumed to be a representative of what passed at the commencement of our era, it might awaken our wonder and command our silence. But the comparison or the contrast of the two scenes forces itself too powerfully on the mind to admit of silence. In every material incident which marked them there is a difference—the spirit which they breathe is not the same. While moral means alone were asked for the propagation of His religion by Him who entered Jerusalem, the first personage in the drama of last Sunday declares them to be insufficient, and simultaneously with the act of blessing the palm, the emblem of peace, summons troops from Antibes, marshals recruits in the streets of Rome, and sends to foreign ports for cannon constructed on the last new principle, to support a power unknown to Christ. Are the religions the same? It is a question naturally suggested by the grand spectacle exhibited in St Peter at this season, and more so by the pretensions which they cover.

HOW TO ACT AS A STEWARD FOR GOD.

I. DETERMINE FOR YOURSELF WHAT PROPORTION OF YOUR INCOME YOU OUGHT TO CONSECRATE TO THE SERVICE OF GOD.

Nobody has a right to do this except yourself; but it is your duty. The Word of God will be your guide. You will find something there in favour of making the proportion a tenth; but the New Testament rule, about which there can be no question, is, "As God hath prospered you," 1 Cor. xvi. 2. Do not leave this point comfortably vague, but honestly consider it and fix in your conscience the proportion you should give.

II. DO THIS ON THE LORD'S DAY. "On the First Day of the week." It need not take long time; but it is worth while to do it seriously and thoroughly for the satisfaction of your own mind, as being yourself one who is "bought with a price."

III. SET APART THE SUM, whatever it may be, week by week, so that it shall not be mixed up with your other monies. If your income is a fixed one, a separate purse will be necessary; if you are in business and constantly turning over money, a book regularly kept will serve.

IV. OUT OF THIS BAG MEET ALL CALLS UPON YOU TO GIVE. Take a portion of its contents every Lord's Day to His house. Feed your needy brother or sister out of it. Pay your subscriptions to missions, &c., out of it. You need not dispose of all the Lord's Bag contains within the week: some weeks you may have little occasion to give at all: still faith-

fully put in every First Day of the week what you feel you ought: the occasion for a larger gift will come in good time.

Such is the method. Maintain it with regularity until it has become as much a matter of sacred *habit* as family worship or going to Church; and you will "provide yourself a bag which"—as regards both this world and the next—"waxeth not old."

REASONS FOR ADOPTING THIS METHOD.

I. IT IS SCRIPTURAL. From the earliest days of revealed religion we find God's people appropriating a *definite sum* to His service, and doing this not when collectors went round, but of *their own accord beforehand*. Abraham, Gen. xiv. 20; Heb. vii. 4-7. Jacob, Gen. xxviii. 16-22. David, 1 Chron. xxix. 2. "*First fruits of all*," Prov. iii. 9, 10.

Such prepared readiness for giving has the example of our Lord. John xiii. 29. And nothing can be plainer than the injunction in 1 Cor. xvi. 1, 2, to make our devotement of substance to God as frequently as the First Day of the week comes round, and under Lord's-Day influences.

II. IT IS ATTENDED BY MANY GREAT ADVANTAGES.

1. It enables you to give more.

2. You have the satisfaction of knowing that you are giving all you should. Having settled the matter in your own closet, you feel quite independent of the judgment of men.

3. You give with ease and pleasure. If you have anything for yourself, you have always something for God, according to this plan: and that being already all devoted to him, grudging is out of the question.

4. It is a steady check on the love of the world. How greatly that is needed, you know. 1 Tim. vi. 7-10.

5. It tends to secure "*a bag that waxeth not old, a treasure in the heavens that fadeth not*." Luke xii. 33; 1 Tim. vi. 18, 19. God pays no regard to the amount we give, (Mark xii. 43;) but only to the good conscience, love, and self-denial we evince in giving. But if we will not take the trouble to make our givings matter of thought and preparation, how can they be thus acceptable to God?

6. It has a hallowing influence on the whole of your substance. "If the first-fruit be holy, the lump is also holy." Rom. xi. 16. Many a bankrupt would have been a rich man this day, if he had formed the habit of trying to understand his financial position once a-week.—By Rev. A. M. Symington, Dumfries.

THE JESUITS AND THE GERMAN WAR.

IN Saxony the Dresden *Constitutional Journal*, leading Liberal paper of the country, protests against the 10,000 or 20,000 men the kingdom could muster in case of war being employed in the interest of Austria. "To contribute to the defeat of Prussia," it says, "would be to invite the Jesuits to come and destroy with the concurrence of the Kaiser the fruits of the Reformation and the whole intellectual and political culture of Germany." There is no more doubt that the Jesuits are now instigating this rupture between Austria and Prussia than that they caused the cruel invasion of Denmark itself, or that Dr Monrad, their agent or dupe, in the councils of Denmark, put that simple little kingdom in a false position. The end will be another thirty years' war for civil and

religious liberty. The result promises better success than the last, notwithstanding the rapid progress of England towards priestly tyranny, seeing how much more influence and power Russia now enjoys, and which she can hardly fail to bring, with all its force, on the side of anti-Romanism. Russia has suffered in her history as much or more than England herself through Popish wickedness.

ENGLAND !

BY THE REV. ROBERT MACGUIRE, M.A.

THOU sea-girt land, our island home, maintain thy solemn vow ;
Lord of the isles of earth, to whom monarchs and sceptres bow.
Thy virgin-soil in early days received the truth of God,
And in religion's holy ways thy early fathers trod.

Faint wax'd thy strength, and weak thy might ; thy lamp that once did shine
Fail'd of its oil and burning light in thy once glorious shrine.
Dark fell the night of England's woe, deep was the sleep of men,
While onward came the daring foe—Where were thy watchmen then ?

Alike from altar and from throne went forth the iron rod ;
Rome chain'd the kingdoms for her own of Cæsar and of God ;
She grasp'd dominions of the earth, that were to Cæsar given,
Held back from God the nobler worth—the things that were of Heaven.

What lightesome lamp was ever lit, to light thy joyous home ;
What happy page of thine was writ by hand or pen of Rome !
The hand of her despotic sway kindled the fagot's flame,
And left the burning mark that day, the record of her shame.

Thou sea-girt land, our island home ! once in captivity
Beneath the yoke and chain of Rome, but now in Christ set free,
Forget not thou how others strove, the path thy martyrs trod,
And burned, and bled, and died to prove, their faith and hope in God !

Oh, wilt thou bend thy neck again, as in the days of old,
As though the past were spent in vain, of which our fathers told ?
Hear the rejoicing martyr say, bound to the burning pyre—
“ Brother, we light a lamp to-day, that never shall expire ! ”

Let holy worship bend thy knee ; the Holy Book thy heart ;
To keep thy friends at peace with thee, and keep thy foes apart.
Be faithful to the Truth, nor cease thy Protest, O my Home !
And to thy shores abundant peace and blessedness shall come.

NEW POPISH MOVEMENT.

OUR readers are specially requested to consider the following proposals submitted in a circular to members of the House of Commons, “in the name of the Roman Catholics of Great Britain,” subscribed by Charles Langdale. They refer to workhouses and pauper schools. After detailing a number of alleged grievances, the circular proceeds :—

Summary of remedies proposed.

1. In all workhouses, and workhouse or district schools, a creed register ought to be kept, in which the religious denomination of inmates should be entered, and the religious denomination of each inmate above the age of fourteen years should be ascertained by inquiry from such inmate.

2. The religious denomination of inmates under the age of fourteen should be entered according to the religious creed of their fathers, if this can be ascertained, and, if not, of their mothers, unless the fathers or

mothers should otherwise direct ; and, failing other evidence, a certificate of the baptism of such inmates, authenticated by the minister who has lawful custody of the register in which the baptism has been recorded, should be deemed sufficient evidence of their religion ; and the evidence on which the entry of religion has been made should also be recorded.

3. If any inmate of a workhouse make to the master any request concerning the religious registration of his or her child, such request should be immediately complied with, and if the child has been sent to any school away from the workhouse, it should be the duty of the master to forward the request without delay to the master or superintendent of the school.

4. The Poor Law Board should have the power to examine into the correctness of all entries in the creed register, and to direct the amendment of them if they think proper.

5. No Catholic child under the age of fourteen, in any workhouse, or workhouse or district school, should, unless at the request of his or her father or mother, be allowed to change his or her religious denomination.

6. When, in the opinion of the Poor Law Board, there shall be a sufficient number of Catholics in any workhouse, or workhouse or district school, a Catholic chaplain should be appointed for them, and should be paid out of the poor-rates.

7. The Catholic chaplain, or if there be none, or in his absence or illness, any Catholic priest officiating in the neighbourhood, should be allowed to inspect the creed register, and to have access to all who are therein entered as Catholics, at all reasonable times, subject to regulations to be sanctioned by the Poor Law Board, and to such of them as may be sick, at all times when he may judge it to be necessary in the discharge of his duty.

8. The Catholic chaplain, or other such visiting priest, should be allowed, under like regulations, to assemble such inmates in some convenient place in the house, for a reasonable time, for religious worship and instruction, for at least once in the day on all Sundays and other days required by their religion to be kept sacred, and on at least one day in the week beside.

9. All Catholic inmates of workhouses, and workhouse or district schools, should be allowed the use of Catholic religious books, rosaries, &c., subject to regulations to be sanctioned by the Poor Law Board.

10. When mass is not celebrated in any workhouse, or workhouse or district school, all the Catholic inmates above the age of seven years should be allowed to attend at mass and the sacraments, on all Sundays and other days required by their religion to be kept sacred, in some neighbouring Catholic church or chapel, if there be one within a reasonable distance.

11. If there be any Catholic children in any workhouse or district school, a Catholic assistant teacher should be appointed, and paid out of the poor-rates, to instruct such children in their religion during the hours which are daily set apart in the school for the religious instruction of the children. And no Catholic pauper child under the age of fourteen should be allowed to be instructed in any other religious creed, or to attend the services of any other religious denomination.

12. It should be the duty of all guardians of the poor to send all Catholic pauper children under the age of fourteen to any Catholic

school, either certified as an industrial school, or licensed by the Poor Law Board, under the Act 25 & 26 Victoria, cap. 43, the managers of which are willing to receive such children upon being paid at the rate of the average cost of the maintenance of the other children maintained by the workhouse from which they are sent, together with a sum for travelling expenses, not exceeding either what is necessarily incurred or what is usually paid for children sent to school from that workhouse.

THE CLAIMS OF THE SCOTTISH REFORMATION SOCIETY.

ULTRAMONTANE POLICY.

THE following important letter from C. N. Newdegate, Esq., M.P., addressed to the Secretary of the Scottish Reformation Society, which was read at the late Annual Meeting of the Society, illustrates the importance of this Society, and the necessity for increasing effort :—

ARBURY, NUNEATON, March 27, 1866.

MY DEAR SIR,—It is with sincere regret that I find it impossible to avail myself of your committee's kind invitation, to be present at the meeting of your excellent Society to-morrow, but my engagements forbid this. I cannot entirely overlook matters of private and local interest, and these absolutely require my attention for the next few days. I trust, however, that those who will be present at your meeting know, or that you will assure them, that I am not one of those who allow their private interests entirely to absorb them, or who think it either a proof of ignorance, or of a want of understanding, to devote their intellect and their energies to public affairs, or who seem to have come to the conclusion that matters of general religious and political interest should be dealt with, exclusively by a select few, who pass for being especially retained, or especially gifted for the consideration and treatment of such subjects. To you, and to those who will attend the meeting to-morrow, it can be no matter of surprise, that the Ultramontane or Jesuit party should by all means, and in every guise which they deem convenient, propagate the impression, that no man should both think and act for himself, in matters of public interest. The Ultramontanes are bound not to do this themselves; their whole system is that of mental, moral, and practical subordination to a politico-religious authority, which they must obey, as though it was immaculate and infallible; many practically under their influence are not aware of this fact, which is usually kept out of sight with wonderful adroitness; the Ultramontanes have no real freedom of action, and, being submitted to this practical slavery, freedom of inquiry, of thought, and of action on the part of others, is, in their eyes, an offence; they labour to propagate this impression—opinion they dare scarcely call it; and in proportion to their success in producing dissipation, apathy, or fanaticism, is their prospect of destroying the freedom of the nation, which they are employed to subdue. One reason for the high estimation in which I hold your Society is, that you have turned your exertions towards the development of Protestant education. I cannot express too strongly my gratification at the evident success of Dr Wylie's most valuable work;* it supplies a great deficiency. There are two books the study of which the Ultramontanes discourage, pervert, or corrupt by every means in their power. These are the Bible and the History of the United Kingdom, especially that of Great Britain. They spread the impression either that the study of these books is too abstruse, or that every one is familiar with them, or that it is childish in these days, for which they would fain have it believed there has been no parallel in depth and soundness of intellectual culture, to trace the history of the three hundred years ending with the year 1829, though these three hundred years embrace the period of the steadiest growth of this country. They would fain have this period considered part of the dark ages. They are especially apprehensive lest the study of the history of the Papacy should become at all general, always representing this as

* "Rome and Civil Liberty." London: Hamilton, Adams & Co.;
Edinburgh: Andrew Elliot.

a branch of learning totally indifferent to all except the governors of the Papal hierarchy ; whereas it is absurd for any one to attempt to understand the history of any of the principal countries of the world without reference to it. At present, they are particularly anxious to prevent any perception of the fact, that the suppression of the order of Jesuits, in 1773, by Pope Clement XIV., and that this order, now dominant, remained suppressed, i.e., publicly ignored, and more or less discouraged by the Papacy itself from 1773, until the year 1814, produced any effect upon the disposition, teaching, or external action of the Roman Catholic Church. Your Society is one of the few which understands, and is capable of exposing, the depth and the danger of this fallacy. You know, that among the Ultramontanes, religion in its true sense is completely subordinated to political action, and that it is from the wonderful want of appreciation of this fact, of its consequences, and of the necessity for preventing or guarding against them, that most serious danger to this country arises. Thanks, however, in a great degree to your exertions, the intellectual mist upon this subject is rather less dense than it was. The danger now is, that the discovery of its magnitude may produce, if not a panic, a submissive temper, which is just what the Ultramontanes desire. That which is now eminently needed is the extension of an intelligent, religious, temperate, but energetic and persevering determination to understand and to resist that which is, after all, the old danger, though at present most artfully cloaked under manifold new disguises. The necessity for action is immediate, as no one can doubt who witnessed what occurred in the House of Commons on "The Parliamentary Oaths Bill." Should public attention be awakened, it is very probable that the advocates and agents of Ultramontaniam will seek to conceal its political bent for a time, but it will remain

"Ignis suppositus cineri doloso,"

soon to be felt again, and probably to be felt before it is seen ; yet I have confidence in the Christian energy and intelligence of this country, and it is to these that your Society appeals ; and because you do so appeal, I sincerely regret that I cannot avail myself of your invitation for to-morrow.—I remain, my dear Sir, yours very sincerely,

C. N. NEWDEGATE.

The Rev. G. R. BADENOCH.

REPORTED ESCAPE FROM A CONVENT.

THE local papers contain a singular account of the escape of a nun from a convent in Limerick. The facts have only now transpired, although the escape was effected a few weeks ago : "The lady who escaped had taken the 'black veil,' and was for eleven years an inmate in the convent. She had doubts for some time respecting the truth of Romish doctrine, and especially of transubstantiation. Her scruples were treated by her confessor as the emanations of Satan, and though for eleven years she had never seen a Bible, yet she believed Christ's Word and her own senses, that, as far as His bodily presence, He is not here, but in Heaven. She resolved to make her escape, but how could she accomplish it? She was fortunate enough to procure an old cloak belonging to a servant of the convent, and at a late hour got out of her bedroom window, wrapping herself in the cloak, and imitating the old woman's voice, she happily passed out unquestioned at the gate. On her first entrance in the street she encountered one of the priesthood. Her heart died with fright lest she should be recognised and dragged back, but, stooping low, and imitating the old woman's gait, she passed in safety. She went on and met a watchman, and requested to be shown to a Protestant clergyman's house. On reaching the door she was told by the servant that his master never saw any one after a certain hour. She begged in vain to see him, but at last, finding access impossible, she requested to be directed to the residence of some other clergyman. She saw this gentleman, told her story, threw off her cloak, and discovered the livery of a nun beneath. She was kindly received, and clad in the civilised garments of his wife, safely housed, and after some days sent home to her friends." *The Cork Constitution* says :—"Facts have been communicated to us which leave no doubt of the truth of the statement. She is only twenty-eight, but after eleven years' conventual immurement her hair is gray."

ROME AND ECCLESIASTICAL AFFAIRS IN ENGLAND.

BY AN EYE-WITNESS.

III.—THE RATIONALISTS AND THE EVANGELICALS.

IN speaking of the several parties which at this hour divide the Church of England, we have already passed in review the Tractarians. The rapid growth of that party forms perhaps the most marvellous ecclesiastical phenomenon of our day. We do not at this moment recollect anything like it in the whole history of the Church. In a Protestant country, that a Popish party—for in principles, practices, and aims, the Tractarians are thorough Papists—should, in less than the lifetime of a generation, spring up and take precedence of all other parties, is one of those strange, and we might say, unnatural portents which prognosticate the approach of times of convulsion. In the year 1830 that party could scarce be said to exist. They did not then count much over a dozen individuals; now they are reckoned in thousands, and, if their private disciples be taken into the count, they are to be numbered by tens of thousands. And this increase of numbers is the least marvellous part of the affair; still more marvellous is the prodigious influence they wield, and the change which they are effecting upon England. They are changing the literature of England. The art of reasoning is giving place to the art of sophistry, and the Aristotelian method of investigating truth is supplanting the Baconian. They are changing the theology of England; instead of a system of divinely revealed principles, that theology is becoming little better than a compilation of edicts of councils and human opinions. They are changing the worship of England, substituting ritualism and ceremony for devotion. The land is being metamorphosed. The sturdy intellect of England is exhibiting that over-subtilty which is the premonitory sign of incipient decay, and the healthy love of liberty is passing into an indiscriminating liberalism which tolerates all things, and tyranny among the rest. To sum up all; the cool, wary, and astute leader of the Tractarians is revolving strange and adventurous projects, which contemplate nothing less than the establishment, in full dominancy, of a Roman Church upon the foundations of the Anglican establishment, if its perversion be possible, and if not, upon its overthrow.

Nor is there anything in the state of the other parties fitted to reassure one. On the contrary, there is much to deepen the alarm which one cannot help feeling when one thinks of the rapid and portentous growth of English Romanism. We turn to the Rationalists. That there should be such a party not only in society, but in the Church itself, is truly ominous. "If the salt have lost its savour, wherewith shall it be salted?" Not only is there such a party within the Church, but they are a growing party, and fill some of the Church's higher offices. The Rationalists stand at an equal distance from two fanaticisms—the fanaticism of Romanism on the one hand, and the fanaticism of Calvinism on the other. So they themselves say, and doubtless believe. The sublimest act of the creature, according to the Bible, is to believe the testimony of the Creator. The noblest function of man, according to the Rationalist, is to doubt—to sit in judgment upon the

Creator's testimony. This party bring all things to the test of a philosophic and penetrating criticism. Authority and prestige are nothing to them. The same may be said of their subscription of the standards of their Church. The thirty-nine articles, the precepts of the Koran, and the creed of Confucius, stand all three on a level as an authority over their conscience: that is, they bow to all three to the extent to which they deem each to be true. The soldier who should swear allegiance to one prince, and take the liberty of serving three, would be sent to a court-martial. They manage things differently in the Church. The clergyman who subscribes one creed, and who believes, or rather disbelieves three, is tolerably certain of promotion. Nay, the Divine testimony itself goes for little, or we should say for nothing, in the opinion of this party, till first its subject-matter has approved itself to their reason.

Several of the members of this party wield elegant pens, and make no small figure in the literary world. Writing, as they would talk, in an easy, lively, gentlemanly way, they are popular in an age that loves to be spared the trouble of severe thinking. They select fashionable themes, mostly classical or æsthetic, and sometimes quasi-philosophical, and discussing them with the air of men of the world, they are listened to as oracles. Their disciples abound mostly in the inns of court, and are composed of the young lawyers, and the fledglings of the literary world. The writer happened to be in Stafford when the assize was sitting there last summer. He met a young advocate in the evening, who openly avowed his disbelief in the being of a God, and who argued strongly in defence of his sentiments. "Here are," said he, "thirty of us here," referring to his brother advocates of the metropolitan bar, "and not one of us believes a bit more than I myself do." We trust he was exaggerating. Still, we fear he had too much foundation for speaking as he did; and it is undoubted that infidelity—and an infidelity that shades away into atheism, has widely tainted the legal and literary circles of England.

The Rationalists make the most unmeasured pretensions to liberality, as men can very easily do who are not very earnest about anything. They are believed to be strong in court favour. Their pretence to high-breeding and fine-thinking, and above all, their claims to an exclusive monopoly of liberality, may be supposed to have formed their passport into that high quarter. It is meet that they who live in kings' houses should wear soft clothing. Did they come in the rough garment of honest zeal they might be stopped at the gate.

As an instance of what marvellous things may be accomplished by this new and wonderful instrument of "criticism," we may mention, what we have already hinted at, that the Rationalists have not only cast the thirty-nine articles of the Church of England, but have got rid of the authority of revelation *qua* revelation. For when a man, now-a-days, wishes to be thought still to believe in what he has utterly renounced, he veils his unbelief under the classical and mystical little word *qua*. Well, we say, the Rationalists, in the exercise of a severe criticism and transcendent liberality, have renounced revelation *qua* revelation. And here comes a point in which the Tractarian, the Romanist, and the Rationalist, all three, meet. They have their differences, no doubt, but these differences are all trivial and subordinate, as compared with their

grand fundamental unity. There is a central dogma in which all three unite, and that dogma is, that the Bible is not a *first* but a *second* authority. With the Tractarian the first authority is the "Church;" and the Bible is an authority only in so far as its teaching agrees with the teaching of the Church. With the Romanist the first authority is the Infallibility, and the Bible comes next, and speaks authoritatively only when it speaks with the sanction of the Infallibility. With the Rationalist, in like manner, the first authority is reason, and the Bible is no authority except in so far as it speaks in accordance with human reason. The first thing the Rationalist does with the Bible is to sist it at the bar of his criticism—not accept it as a revelation from God by which his reason is to be enlightened and guided; but to sit in judgment upon it, as upon a book of human origin. He prunes, expurgates, retrenches, and the residuum, he tells us, is the inspired Word of God. But all these first authorities are at bottom but one authority, and that authority Human Reason. For what is the Church, the first authority of the Tractarian, but the reason of a synod or council? And what is the Infallibility, the first authority of the Romanist, but the reason of the Pope? And what is "criticism," the first authority of the Rationalist, but the reason of a school or party? Thus all three, the Romanist, the Tractarian, and the Rationalist, which, at first sight, seem to have so little in common, and are generally regarded as being wide as the poles asunder, in their religious sentiments, occupy fundamentally the same position. They deny the Word of God; for whoever displaces it from the rank of a first authority, denies it. Thus do the Pope and Voltaire at last shake hands. The instincts of the two systems teach them that there is an essential affinity betwixt them: and so they have generally managed to live together on cordial terms, and, when occasion served, to render each other friendly services. Rome burned the Protestants of Provence and patronised the encyclopædists of Paris.

This helps to dispel another delusion. Some there are who find consolation in the rise of the Rationalists, imagining that they will form a security against any political or ecclesiastical *coup d'état* which the Tractarians and the Papists may be meditating. Superstition and free-thinking, say such, stand at the opposite ends of the scale, and the growth of the one must necessarily be a counterpoise to that of the other. This is a thorough mistake. Infidelity is far too weak a thing to present a barrier against the inroads of superstition. The Atheism of France in the end of last century is an instance in point. After its short-lived triumph was at an end, Popery returned, and returned over the moral and political prostration produced by that very Atheism. Whatever weakens the general health of a country only increases the ravages of any virulent epidemic with which the population may be visited. Rationalism, by undermining belief, breaks down the only real barrier against superstition, which is the truth. Its existence, therefore, is far indeed from being cause of congratulation; it but enhances the dangers of our times. Like the sickly, sultry air that precedes the tornado, Rationalism shows a relaxation of conscience and a loosening of the intellect highly favourable to the rise of any sudden tempest with which fanaticism or superstition may menace us.

Of the third party in the Church of England, the evangelicals, *to wit*, we have but a few words to say. For the members of this party we

have great respect as the lineal representatives within the Church of the Puritans, that band of illustrious men who, against Charles and Laud, contended so earnestly for free Parliaments and a pure gospel, and to whom England owes her liberty, and her Christianity also, so much of it at least as has been preserved. But the party of the evangelicals have of late undergone a change, and a change for the worse. The Calvinism of the Simeons, the Berridges, the Newtons, and the Scotts, has been exchanged for a sensational or sentimental theology, which one is loath to call Arminianism, and yet it is not Calvinism. It sees nothing clearly, and can scarce be said to hold anything firmly. We speak of the party, for there are noble exceptions, though not a great many, but as regards the majority their theology can scarce be dignified with the name. It is rather a pietistic vapour which flies to the head and produces excitement, urging those who are under its influence to speak of attempting great things, but robbing them of the power of accomplishing them. They have neither the clearness of eye, nor the sureness of hand, to do what they would fain attempt: truth, well-defined scriptural truth, in its relations and dependencies, is too little apprehended by them. No more striking proof of this could be produced than the fact recorded of some of them, that they have mistaken the "*Ecce homo*," the English "*Vie de Jesus*," for an evangelical book, and have expressed themselves as not a little refreshed by the perusal of it. The views entertained by almost all of this party on the subject of the second advent, act, we are persuaded, very unfavourably upon them, although they themselves may not be aware of it. Oppressed by the many evils around them, and weighed down by a sense of the hopelessness of effort, they postpone the rectification of whatever is amiss, till our Lord shall come in person. They forget that it is the duty of the servant to prepare for his Lord's coming, and that it is said, "Blessed is that servant whom his Lord, when he cometh, shall find so doing." "Things are bad," said a dignitary of the Church of England to the writer, only a few months ago, "very bad; but let us wait till our Lord come. He shall soon be here, and will put all to rights." So much for the parties within the Church.

[We have yet a fourth and last article to add on the state of parties, especially the Nonconformists, and the tendencies of events outside the Church.]

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

May, 1866.

THE proceedings in Parliament during the last month have been mainly occupied with the exciting subjects of the Reform Bill and the Budget. In consequence, little attention comparatively has been given to those questions which bring into collision the opposite opinions of Protestants and Roman Catholics. But as it often happens that in periods when no special attention is given to a particular question, a revulsion of feeling on this subject may take place, all the more deep and lasting that it has been silently accomplished, such, I have been given to understand, has been the case with regard to the claims made by the Roman Catholics, so far at least, as the Conservative party is concerned. I have often, in these pages, commented on the degrading position in which both the

great parties in the State placed themselves in regard to the Roman Catholics, at all times fawning on them, bribing them with offers of aid and assistance, and acting towards them as if the arbitration of the affairs of the country was in their hands. Towards the close of the late Parliament, the Earl of Derby roused their resentment by his opposition to the repeal of the Roman Catholic Oaths Bill, where the manner of his opposition was even more galling to them than the matter. The consequence was, that at the elections the Conservatives were beaten everywhere outside the province of Ulster. In the course of the present session strenuous efforts have been put forth to make up the quarrel, and once more to attach the Romish party towards that side of politics, which, it was hoped, would be the more easily done, as several of those who had been elected declared openly, and almost in so many words, that they had no politics but those of their Church, and that they would attach themselves to that party in England which would do the most to promote the Church's interests. Hence, the Conservatives were just as forward as the Whigs to promote the repeal of the Oaths Bill brought forward by the Government; and it was supposed that they had been successful, and that the breach had been healed up. The debate and the division on the Reform Bill revealed their mistake. All their attempts at cajolment had gone for nothing; the Liberals had been successful in attaching them to their party; even the O'Donoghue came forward to avow his identity with the English Liberals, and of all the Roman Catholic party, there was, I believe, only one member that voted against the bill. The Conservatives are irritated accordingly. They ask what is the use of continually flattering and fawning upon men who accept all you do for them with cold civility, as if it were a matter of right to which they were fully entitled; but who refuse to do anything for you in return. And while they are thus annoyed at the small return they have had for their Popish coquetry, they are delighted with the high position they were able to attain on the division, without Romish aid. Supported by—as they say—the moderate Whigs, they were within five of the united strength of the Liberal and Roman Catholic party. They declare they are strong enough to dispense with Irish aid, and that from this time forward they will cease endeavouring to gain their support. They will still be found ready to treat them with justice, to make all concessions which they can show they are entitled to claim; but they will no longer go out of their way to secure their favour. This conclusion, you will perceive, has been arrived at rather on political than on moral grounds; and being based on expediency, and perhaps a momentary fit of irritation, may perhaps yield hereafter to other and stronger temptations. But it is valuable so far as it goes, and so far as it tends to deepen a conviction, which is, I believe, widely spreading among thoughtful men on all sides of politics, that there is no satisfying the ultimate demands of the Romish party short of making over to them the altar and the throne; that a stand must be made somewhere; that concession has nearly now reached its limits; and that the time has come when, instead of being treated with extra favour on account of what they call their past persecutions, the time has come to consider them only a portion of the great British family, and while they get no less, to see to it that henceforth they get no more than their brethren.

In connexion with the abolition of distinctive oaths, which all parties

in Parliament have now sanctioned, Mr Cogan, the member for Limerick, has brought in a bill to which the Government gives its hearty support, for the abolition of that declaration against transubstantiation and other Popish errors, which the Lord-Lieutenant and the Irish Chancellor are required to take before entering upon their respective offices. It will be remembered that when the Emancipation Bill was passed in 1829, and Roman Catholics were made eligible to political office, the Lord-Lieutenant, as the representative of the sovereign, and the Lord Chancellor, as keeper of that sovereign's conscience, were exempted from the operation of the act, and were required to be Protestants. As one mode of insuring that result, this declaration was exacted from them which it is now proposed to repeal. Mr Cogan does not propose to open these offices, and to make them henceforth accessible to Roman Catholics; he has inserted a clause in his act, providing that nothing contained in it shall be understood to repeal the statute which requires that these functionaries should be of the Protestant faith. And as Protestants cannot have much objection to make the declaration required against Popish errors, the grievance complained of would seem to be of a very infinitesimal nature. But it is not easy to set bounds to Popish ingenuity. The grievance does not lie in these eminent persons being required to take the oath, and to make the declaration, but in the fact that they preside over a privy council which is composed of many members of the Romish faith; and it irks their conscience that the men who preside over them should thus repudiate their faith. This, however, is held to be a very good reason, and the bill is likely to pass. There was some complaint on the opposition side of the House, but it turned only on the point that these were questions that ought to be dealt with only by the Government and not by private members. The discussion was remarkable alone for a quarrel almost amounting to personality between Mr Newdegate and Mr Whalley.

To return, however, to the subject of the oath. We may take it for granted that the measure will not only pass the House of Commons, but that in the present temper of the Upper House, it will be also received there, and will speedily become law. There is no doubt, either, that the commission which is about to be appointed to revise all our official and judicial oaths, will recommend the abolition of all these distinctive declarations; and that there will, in future, be little or no reference allowed to be made in them to the religion of the country. Good may come out of this. Protestants have hitherto been content with these official safeguards, as they were content to consider them; and thought it unnecessary to do anything extra in defence of their religion, which they fancied was so securely entrenched behind the bulwarks of the constitution. There will be an end of this henceforth, and the most careless will see, that if the country is to remain Protestant, it can only be so by the active, earnest, and enlightened zeal of its Protestant inhabitants. The people must be instructed in the great controversy, if the country is to be kept to its old faith. There are many indications, not in Rome only, but elsewhere, that the battle of the Reformation will have to be fought over again; and any action in Parliament, or in the movements of political parties, that stirs us up to prepare the popular mind for the coming crisis, ought to be regarded by us as a good and not as an evil. The preparation cannot come too soon.

PROTESTANTISM IN WILTSHIRE.

(To the Editor of the Bulwark.)

KENNETT, MARLBORO', April 24.

MY DEAR SIR,—Thank God, the stagnant waters are beginning to flow, —Protestants are beginning to awaken, and the enemy has begun to roar. Your *Bulwark* has long done good service. The trumpet sound has been heard, and the echoes are reverberating amongst the mountains of Wiltshire. In God's name, and in His strength, we have established a Protestant Association for Devizes and North Wilts. I send you copy of letter, published last week in our local paper. If you think it of service, the *Bulwark* is welcome to it—it will explain itself.—With very kind regards, yours very truly,

J. F. PINNIGER.

THE UNITY OF CHRISTENDOM.

(To the Editor of the Devizes Gazette.)

SIR,—It grieves me to the heart to know that there are nearly 200 clergymen of the Church of England seeking to be united with the Romish apostasy. Do they know *why* we came out from that system? Do they know what are the doctrines of Rome as set forth in her canons, and the decrees of the Council of Trent? Can they show us from the Scripture that the *virgin* is to be worshipped, or saints, or relics, or images? Or why the Bible is kept from the people? Or why the second commandment has been abrogated? Can they show us from the Scriptures that there is a purgatory, or that God makes a distinction between venial and mortal sins? Does God's Word sanction such teaching as this?

"It is a venial sin to steal a little. It is a mortal sin to steal much; for example, to steal from a workman a day's wages, or to steal less from a poorer man, or more from a richer man, or from parents. *If you steal from different persons it needs half as much again for a mortal sin, and the same if you steal at different times. If you steal from different persons as well as at different times, it needs double the sum.*" "It is a sin to mix something with what you sell; for example, water with any liquor, except there is a common custom of doing it, and it is necessary in order to gain a reasonable profit."—"What Every Christian must Know and Do," published in 1857, under the sanction of the Rev. Dr Cullen, a Romish archbishop.

And now, I ask these 200 clergymen, who daily offer their petitions to God for a re-union with Rome, if they ever reflected on what they were doing? Let them take the doctrines of Rome, one by one, and compare them with God's Word, and in their next volume of sermons give us the result of their researches. Let them do this seriously and prayerfully, and I shall not fear that they will again endeavour to persuade us that Christ had such union in His heart, when He poured out His soul in the words of the 17th John. Yes, let them reconcile the dogmas of Rome, built upon a torn, and a buried, and a burnt Bible; those dogmas, sustained on every hand, by the most terrible anathemas which the world has ever heard; let them reconcile these dogmas with the doctrines of the Church of Christ, as contained in the articles and homilies of the Church of England, and then let them ask us to pray for a *unity with this true Church*, as they call it—with this *apostate Church*, as the Word of God proclaims it. And let them not only prove that Rome's doctrines are in accordance with the Word of God, let them also tell us what the *practices* of Rome are and have always been. The apostle shows us what are the fruits of the Spirit, and what are the works of the flesh, and if *professing Protestants* do the works of the flesh, they act contrary to the religion which they profess, and the Bible—their rule of life—condemns them for every breach of its commands. But as are the *doctrines* of Rome, so are her *practices*. Read Rome's history, what *her own historians* have described; read "The Lives of the Popes," and the descriptions given, over and over again, of her monasteries and nunneries; read her *ancient* history and that of our *own century*, and what do we find, but a long catalogue, black as perdition, of murders and robberies, and acts of violence, envy, hatred, malice, every-

where triumphant; whoredoms and adulteries, religious wars, political conspiracies and bloody massacres, and all done under the sanction of the head of the Church; canons, councils, and decrees, justifying the same. And *this* is the Church, sir, with which we are called upon to seek a re-union! for which re-union we are desired to *pray*! Rome is not *changed*, she has not repented of her sins, of her cruelties, and blasphemies, and abominable idolatries. The infallible Church is ever the same, and if the members of her communion in England are better members of society than they were in past ages, or than they are *now* in other countries, we must look to public enlightenment and public opinion for the happy change; for her *creeds* and *doctrines* and *modes of worship* are still the same. The pictures, which by authority were painted, to commemorate the massacre of the French Protestants, on Bartholomew's day, still hang in the great hall of the Vatican. No Englishman dare take his own Bible for his private use into the Papal States; heretics are *still* accursed, and Protestants are *still* out of the pale of salvation. Yes; Rome is, as Rome was, and *repudiates with scorn* the union for which nearly 200 Anglican clergymen are *pleading and praying*, and on the warranty, too, of the 17th John!!! And can it be? What! did the Lord Jesus pray for unity amongst the members of His Church, and has He prayed in vain? Surely, *No*. He prayed not for a corporate, but for a spiritual unity, and His prayer has been answered, and is being answered day by day. He looked down upon the desolate condition of our country 300 years ago, and delivered us from the thralldom of her who is described by St John as "drunk with the blood of the saints;" and would *He* put it into our hearts to pray, that we may again be received into her bosom,—that we may be again united to the mystic Babylon—the city on the seven hills—the mother of harlots, and abominations of the earth? But has Mr Sladen nothing to say about re-union with Dissenters? When his prayers ascend daily for the unity of Christendom, does he remember that there are millions of our fellow-Christians who differ from us only in *externals* and *non-essentials*, who honour and serve the same Saviour, and look only for salvation through His blood and righteousness? *They* behold Him as their surety and their substitute, as do their brethren in the Church of England. *They* are true members of the one great Head. Do the prayers of these 200 clergymen go up daily to God on behalf of *union with them*? Do they daily pray "Grace be with all them that love the Lord Jesus Christ in sincerity!" What does Dr Pusey, the head of this movement, say?

I have long known, sir, that the Pope of Rome professes to be strongly opposed to the views of his coadjutors in the English Church; and why? Because he knows that he would be called upon to give up *something*, and that something must needs be his *infallibility*; and is it *likely* that he will concede *one iota* when he can boast, that on his enthronisation, Dr Manning was surrounded by 100 perverts from the Church of England? and he has every reason to expect that if he stand fast to his colours, there are other 200 who, in good time, will fall into his ranks, who pray daily that they may be one with him!

I ask you, Mr Editor, and I ask the public of England, if these men are acting *honestly* thus to do the work of her bitterest enemy, whilst they are eating the bread of our Protestant Church?—and I say again, when Parliament re-assembles Sir George Grey may very consistently stand up in the House of Commons and address the Speaker in the words spoken by Lord Falkland 225 years ago. And again I say, let Protestants beware, let them read the 2d part of the homily for Whitsunday, and see what our forefathers thought of Popery. Let them remember that the Oaths Bill has passed the House of Commons, but that the *Oath* taken by every *Romish Bishop* is still in force, that "*heretics, schismatics, and rebels to our said Lord or His successors, I will to the utmost of my power persecute and fight against.*" And let Protestants remember that a bill has been brought into Parliament for abolishing the declaration against transubstantiation, &c., for denying which blasphemous dogma, so many of our forefathers were burned to death at the stake; and allow me, sir, again to commend to the notice of your readers the "Devizes Protestant Union," the object of which is to enlighten the public mind on the real character of Popery by means of lectures, and the distribution of pamphlets bearing on the subject. We also desire to impress on the electors of England, the necessity of voting for Protestant candidates, and very glad was I to hear on Thursday last that your excellent representative, Sir Thomas Bateson, on his estates in Ireland, maintained

schools without Government aid, because he would have them thoroughly Protestant. The time is come when we must eschew many other matters, and look out for the *best* man, whether he be Liberal or Conservative. I am a Liberal, but I am not yet sufficiently advanced to throw away recklessly those privileges for which so many of our ancestors fought and died.—I am, sir, yours faithfully,

J. F. PINNIGER.

KENNETT, MARLBORO', April 18.

ARCHDEACON WORDSWORTH ON ENGLAND'S GUILT AND DANGER.

"We have already proceeded far, very far, in polluting our land with the abominations of Rome: heaven forbid that we should aggravate our guilt!"

Yet, alas! some are found to taunt us with the fact that we have endowed Romanism in our Colonies; and therefore, they allege, for consistency sake, we must endow it at home. For consistency sake! Most wise and admirable consistency! To be consistent *in sin* is to rebel against Heaven, and to be the slaves of Satan. It is to imitate Babylon who will *not repent*, and to suffer *her plagues*, and to incur her doom. Heaven defend us from such consistency as that! May God give us grace to reject such false and recreant suggestions as would make one sin a reason for more! Let us know no other consistency than obedience for the future and repentance for the past. Let us listen to the voice of God:

"*Hast thou sinned? do it no more,*" (Eccles. xxi. 1.) "*Woe unto them that draw iniquity with the cords of vanity, and sin as it were with a cart-rope,*" (Isaiah v. 20.) "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter,*" (Isaiah v. 18.) "*Woe to the rebellious children, that take counsel, but not of me (says the Lord;) that cover with a covering, but not of My Spirit, that they may add sin to sin,*" (Isaiah xxx. 1); "*that walk to go to Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore, the strength of Pharaoh shall be your shame, and the shadow of Egypt your confusion!*"

P. 259.—Again: Let some tell us, if they will, that "by endowing Romanism we are showing charity to *persons*, and not encouraging strange doctrines." Charity to persons! True charity to persons is not to abet their errors, but to aid them to recover the truth. It is *cruelty* to persons to patronise their sins, and so confirm them in sinning, and close their door of repentance. A nobler and more charitable work is now before us—to hold fast and advance the truth. Blessed is he who labours in it! "*Be thou faithful unto death, and I will give thee a crown of life,*" (Rev. ii. 10.)

Lastly, let others say, if they will, that some good men among us would not have scrupled to endow Romanism; and that such a design was entertained by a revered monarch and by a great statesman;* and let them ask, if they will, in a tone of ironical scorn, Who are you, that you should pretend to be more wise or religious than they? Be it so. Then we might ask in return, Have we not had *other* kings and queens also,

* King George III. and Mr Pitt.

and *other* statesmen, who nobly freed us from Papal usurpation? Were not *they* wise and courageous? And, after all, is England to be so degraded as to follow *human examples* instead of obeying *Divine laws*? Are we to adopt the errors of men and to make them supersede the *truth of God*? To what miserable consequences should we be led by such feeble reasoning as this! It might be used to justify the worst crimes. According to it, adultery would be innocent, for it might appeal to the example of David; and the denial of Christ would be no sin, for it might plead the example of Peter. No. "*Let God be true, and every man a liar,*" (Rom. iii. 4.) Let us govern our lives *not by the examples of men*—even of kings and statesmen—but let all kings and statesmen, as well as subjects, regulate their actions by the law of God. Let us not inquire what might have been the designs of earthly monarchs, but what is the language of the KING OF KINGS. What does He say? He describes Rome as Babylon. He portrays her doom in words of fire. He bids us flee from her, lest we be involved in her ruin.

Almighty God himself now speaks by the mouth of St John to the rulers and people of England. If you cast in your lot with Rome, if you make common cause with her, if you cherish, if you encourage her, if you endow her, her end will be yours. *The strength of Pharaoh will be your shame; the shadow of Egypt will be your confusion. Be not partakers of her sins, that ye receive not of her plagues.*

"May it please God so to guide and govern the hearts of all who bear rule among us, that they may promote true religion and virtue, and be blessed for evermore. Grant us ever, O Lord, princes to reign in righteousness, and pastors after Thine own heart!"—*From Book X. of "Wordsworth on the Apocalypse,"* pp. 258-260.

LORD PALMERSTON AND THE JESUITS.

WHEN the subject of persecution in Tuscany was before the House of Commons in the year 1853, Lord PALMERSTON, after refuting the arguments and repelling the insinuations used against him, and explaining his own conduct with reference to the French at Tahiti and the Jesuits in Switzerland, observed:—

What was that transaction? The hon. member (Mr Lucas) appeared to represent that I stood forward to persecute the Jesuits—that I urged the Swiss Government to persecute the Catholics, or, as he called it, to exterminate the Jesuits. What he meant by extermination, it is left for him to explain; I suppose he meant to expel them. But that was not a true representation of what took place. (Cheers.) The facts of the case were these:—A civil war had broken out in Switzerland. Cantons were armed against cantons—Protestants against Catholics—a majority against a minority. We were invited by the French Government to mediate between the contending parties; and we were engaged in endeavouring with the French Government to settle upon such terms as might afford a chance of putting an end to that disgraceful conflict. (Hear, hear.) The cause—the original cause of the conflict were the Jesuits—(loud cheers)—it was their presence in Switzerland—(renewed cheers)—it was their aggressive proceedings in the Protestant cantons which produced that war, with regard to which our mediation was asked for. And that which struck me was, that the only natural mode of putting an end to that contest was to remove the object and the cause of it. (Cheers.) It was in that spirit that we proposed that the Jesuits should be withdrawn. That I did, when making that proposal, state the reasons which induced me to make it, is undoubtedly true. (Cheers.) *I stated that it was my belief that the presence of the Jesuits in any country, Catholic or*

Protestant, was likely to disturb the political and social peace of that country. (Cheers.) I maintain that opinion still, and I don't shrink from its avowal. (Great cheering.) It was not true, therefore, that we interfered voluntarily to recommend the expulsion of the Jesuits; but, being called upon to mediate for the purpose of putting an end to the civil war in Switzerland, it appeared to me that the retirement of the Jesuits, which we wished to be effected by the intervention of the Pope himself, would, by removing the cause, also make the effect cease. (Cheers.)

THE GOSPEL SHIP.

The Gospel Ship's a gallant ship,
In river Time she lies
For passengers;—she's waiting now,—
Take passage, and be wise.
While others strike the rocks of wraith,
And sink to rise no more,
She'll safely pass the Straits of Death,
And reach the happy shore.

O, the Gospel Ship's a gallant ship,—
A ship both safe and sound;
Who would not sail in the Gospel Ship?—
For Glory's Land she's bound.

Her keel is Perfect Righteousness,
That ever shall endure;
Salvation everlasting is
Her mighty bulwarks sure.
Eternal Love's her snow-white sails,
And Truth her noble mast;
She's wafted by the Spirit's gales,
Nor fears the fiercest blast.

Infinite Wisdom guides her course,—
This is her compass true;
By prophets and apostles manned,—
A skilful valiant crew.
Her chart,—the living faithful Word
Of Him who cannot lie;
Her blood-stained banner waves aloft,
That all may her descry.

Her Captain is Emmanuel,—
Jehovah's royal Son;
With uncreated glories crown'd,—
For Calvary victories won.
For wisdom, courage, skill, and might,
There's none can Him excel;
He'll bring His vessel safe to port,
In spite of earth and hell.

Then come into the Gospel Ship,—
Whoever will may come;
Thousand thousands are on board,
And even yet there's room.
Come without money,—that's the fare,—
No term can easier be;
Your passage-money Jesus paid,
And now you've passage free.

But mark,—the starting time's to-day,
And soon that time shall flee;
To-day, to-day, we launch away
Into Eternity.
Leave Sodom world without delay;
Her ruin's near at hand;
O sinner, now the call obey,
And sail for Glory's Land.

Oh, the Gospel Ship's a gallant ship,—
A ship both safe and sound;
Who would not sail in the Gospel Ship?—
For Glory's Land she's bound.

THE JUBILEE AT ROME.*

At the end of the Pope's late encyclical letter, intimation was made of an approaching jubilee. The mass of Protestants, however, are thoroughly ignorant of the nature of this enormous drag-net for filling the empty Papal treasury. Few men, on the other hand, are so well able to enlighten them as the Rev. M. Hobart Seymour. We are glad that he has taken up the subject, and that his powerful, interesting, and eloquent lecture is now separately published. We should like to see the whole series of those brilliant lectures delivered by Mr Seymour at Bath, collected in a volume and widely circulated. But, meantime, we can hardly imagine any better work in which Protestant associations can engage, than in circulating the present admirable and instructive lecture.

* "Bath Protestant Alliance:" a lecture delivered at the Assembly Rooms, Bath, April 16, 1866. By the Rev. Hobart M. Seymour, M.A. Bath: E. R. Peach. London: Simpkin, Marshall, & Co.



CRUELITIES OF THE CONVENT.

It was the custom in the convent to place the dead (after being dressed) on the ground, and four servants were appointed to this duty. One of these was a fiend in religious garb. She refused to get out of bed to dress the corpse of a fellow-servant. I rated her soundly. She then rose, and in a furious passion, seizing the body by the feet, dragged it into the middle of the floor, crying,

"By the Maddona, didn't you know how to do that much!"

The crash which the head of the dead woman made upon the tiled floor thrills me still with horror. The dead in the days of the plague were treated with more humanity. I appealed to the Abbess against the inhuman conduct.

"This is a matter," she replied, "which concerns the conscience of the lay sister more than my rules; besides, they all act thus."—"Henrietta Caracciolo," page 150.

A STATUE WEEPING BY STEAM.

THE Florence correspondent of the *Independence Belge* says that a singular discovery has been made in a church in one of the faubourgs of Milan. A statue of St Magdalen, which has long been famous for weeping in the presence of unbelievers, was recently moved, in order to facilitate repairs for the church. It was found that the statue contained an arrangement for boiling water. The steam passed up into the head, and was there condensed. The water thus made its way by a couple of pipes to the eyes, and trickled down upon the cheeks of the image. So the wonderful miracle was performed.

PECULIARITIES AND DANGERS OF ROMANISM.

POPERY is a political, religious, and ecclesiastical system unchangeably marked by the following, among other peculiarities :—

It asserts that Peter was the prince of the apostles, and that Christ gave him authority over all the rest, as well as over all the churches they might be instrumental in founding. It asserts this notwithstanding such facts as these—that Paul declares that he himself was “not a whit behind the chiefest of the apostles,” and publicly rebuked Peter for dissimulation and improper conduct towards the Gentile Christians ; that Peter himself assumed no superiority over the other apostles ; and that no mention whatever is made by the Lord Jesus Christ of any such superiority. This system asserts that Peter, as possessing this fabulous pre-eminence, was the first bishop of Rome, notwithstanding there is not the slightest evidence to show that he ever occupied such a position, or was ever at Rome at all. This system asserts that the popes or bishops of the Romish Church, are in every age the successors of Peter—invested as such with the pre-eminence we have named ;—that each is, in fact, the vicar of Christ upon earth, appointed by Him to rule and be the visible head of the universal Church, and entitled thereby to the unreserved, unquestioning reverence and obedience due to the Lord Jesus himself. It asserts this not only in the face of the most daring violations of the revealed will and commandments of Christ, committed by these bishops of Rome ; not only in the face of the promulgation by them or with their sanction of religious doctrines and ordinances which set aside, condemn, and blaspheme the doctrines of Christ's gospel ; not only in the face of the most determined enmity to Christ's word, and the most injurious treatment of His people ; but it asserts it for the very purpose of vindicating all this daring and wicked procedure as though it were sanctioned by Christ's authority, and were most pleasing in His sight. This system correspondingly asserts that all this iniquitous procedure has been carried on by the popes and their subordinate priests, under the continual influence, prompting, and guidance of the Holy Spirit, vouchsafed and always continued to them, as they say, by the infinite goodness of God, to keep them from all error, either of doctrine or practice, and infallibly to teach them the truth as it is in Jesus—the one only way whereby men can be saved. This system, knowing that its principles, practices, and requirements are diametrically opposed to the Word of God—conscience-stricken with the awful fact—hates and detests the Bible ; sternly and almost universally forbids the use and even possession of it ; and since it could not altogether prevent such use and possession, it only sanctions the Scriptures when translated and commented on by writers thoroughly devoted to the support of all its doctrines and practices—writers who misquote, wrest, and pervert the Scriptures in favour of the Romish system. It denounces punishment against those who shall be guilty of the crime of daring to interpret the Scriptures otherwise than exactly as this system is pleased to declare. This system further asserts that the Scriptures do not contain all saving truth, but that very much was unwritten and given *orally*, that is, by word of mouth, and, intrusted to the bishops and priesthood of the Church of Rome, was handed down through successive ages by these persons,

and is still preserved by them pure and uncontaminated. These traditions, for the existence of which there is not the shadow of a shade of evidence, which are, in fact, a mere invention, a pious fraud for screening and upholding the evil practices of the Church—these traditions—the system blasphemously says are of equal authority with Holy Scripture; and it declares all accursed in time and eternity, who do not receive them with like piety and reverence as they receive the Scriptures themselves. This system asserts, that in all matters of religion, in whatsoever relates to the saving of the soul, or the worship and service of God, no man is permitted to follow the dictates of his own judgment or conscience—no man is permitted to obey the plainest requirements of God's Word, unless they be sanctioned by the authority of the Romish Church; no man is even permitted to form an opinion of his own regarding the Scriptures, or anything contained in them, but is bound only to judge, think, and act in regard to all religious things agreeably to the Romish Church's so-called infallible interpretations, notwithstanding that they may be clearly adverse to the plainest teaching of the Scriptures. This system asserts, in opposition to the commands of God, that graven images and likenesses of God and the Holy Trinity, of Christ and the Virgin Mary, may and ought to be made, and that men should bow down and worship them; and it asserts, that Christ's one sacrifice on the cross, and His infinite merits, are not alone to be confided in for salvation, but likewise the pretended repetition of Christ's sacrifice in the Mass—the merits of our own good works, such as fasting, penances, frequently repeating the Lord's Prayer, or prayers to the Virgin Mary, visiting certain Romish churches, or tombs of dead men; and not only the merits of our own good works, but likewise the superfluous merits of similar good works performed by others, such merits as are over and above what they require for their own salvation, and which they therefore can spare for the benefit of those who seek them from the Church and the priesthood, the only dispensers of this spiritual treasure. While it asserts these things, the system virtually, expressly, and in so many words, denies altogether the doctrine of justification by faith in the blood and merits of Christ Jesus alone, and curses all those who presume to think differently, that is, who think in exact accordance with the revealed Word of God. This system asserts further, not only that there is no salvation out of the Church of Rome, but even in that Church, unless it be given by the instrumentality of the priest receiving the confessions of the people and vouchsafing absolution—and consequently that the salvation of every man is *dependent on the will of the priest* to give or withhold; insomuch that the priest, if he pleases, might withhold salvation from the holiest man upon earth who incurred his displeasure, and bestow it on the most abandoned and wicked to whom he should think proper to vouchsafe the blessing. Finally, this system asserts that all baptized persons not belonging to the Romish Church are nevertheless under her jurisdiction; and that if they refuse to return to their allegiance to her, they may and ought to be punished, just like rebels against their lawful sovereign's rule, or deserters from their sovereign's army; and as to the kind of punishment that should be inflicted on such persons, though little is expressly said in the standards of the Roman Catholic Church, yet we well know what is maintained by her chosen champions and doctors, which she has never visited with the slightest

token of her disapprobation, as though it were carrying out her principles further than she intended or wished—though the *very slightest* heretical breathing of the pure doctrines of Christ within her pale has always instantly awakened her bitterest indignation, and entailed summary punishment on those who had breathed them—we repeat, we well know what her most esteemed and honoured doctors have maintained on this subject, namely, that extermination by death is the proper punishment of heresy; and we well know, also, to what a fearful extent, and with what murderous rage, this principle has been carried out by those under her authority, without the slightest let or hindrance from her; nay, with her entire consent and hearty approbation.

This imperfect and cursory sketch will convey to you, we trust, a true idea of the system of Popery—not, indeed, as it is for the most part disguised, painted, and adorned before the eyes of Protestant communities, or even as it is apprehended by many of its own blinded and deluded votaries, but yet in those real and unchangeable features in which it is presented by its own standards of faith, especially when those standards are viewed in connexion with the fearful developments of its principles which are inscribed on the page of history, and even furnished by the daily records of passing events.

But if Popery, without doubt, be such a system as this; if it be a system of unmitigated despotism extending even to the mind, thoughts, and consciences of its unhappy victims; if it be a system of uncompromising intolerance, merciless cruelty, debasing superstition, and soul-destroying error; if this be so, how inestimable was the deliverance from its tyranny which a merciful God vouchsafed to our nation three centuries ago. Ought we not to be deeply grateful to the Lord and heartily to praise Him for this His most distinguishing goodness towards us? Surely this is a lesson so palpable, that none can fail to acknowledge it; and therefore let us arouse ourselves to a proper sense of the obligations which have been conferred upon us. Let us call upon our souls and all that is within us to bless the holy name of our God for vouchsafing to us a deliverance so signal: and while from day to day we enjoy the precious fruits of religious and political freedom, of spiritual light, privilege, and security, of social and domestic happiness, let us give Him the glory for all we have so graciously received.

But, further, we see the sacred duty of jealously guarding our Protestant liberty and other blessings, especially such as relate to the saving of the soul, and also of striving to communicate them as spiritual and eternal blessings to such of our fellow-countrymen as only possess them in their political and temporal character—more especially those who are still under Roman Catholic bondage. Can any one doubt whether this is our imperative duty? Ask yourselves, in God's sight, if your liberties temporal and spiritual, with the deeply momentous interests involved in them, are not worth your possessing? You will not deny that they are. But if they are worth your possessing; if they are indeed inestimably precious both as regards time and eternity, oh, are they not worth communicating as well as jealously guarding? This must be palpably obvious. Then lay the solemn truth to heart, and do not shut your eyes to the imperative duty involved in it; though, alas! for many years we have as a nation most grievously failed in performing our duty. Let us be deeply humbled, that, under the name of liberty and liberality,

we have been supporting the determined, irreconcilable enemy of both. Let us reflect with lively apprehension that since his admission within the constitution in 1829, he has been availing himself of his new opportunities for carrying out his long-cherished object of subjecting us again to his tyrannical yoke—that he makes no secret of this being his object, or of his confidence of ultimately, and indeed speedily, gaining it. Let us also open our eyes, painful though the contemplation assuredly is, to the reality of our enemy's progress in gaining his object by corrupting our faith, seducing our people, increasing his own resources and numbers, strengthening his position; preparing, in short, for that final assault by which, in some day of England's weakness and embarrassments, he hopes to take her at a disadvantage, and overwhelm her with his power. There is indeed abundant cause for anxiety, watchfulness, and resolution. Let us every one of us be aroused and endeavour to arouse our neighbours; and let us with them prayerfully put forth all our influence, all our energy and care, to guard this precious inheritance of our political and religious liberties.

ROMISH ARGUMENTS.

"If the Papists can but get into the saddle, either by deceiving the rulers or commanders, or by bringing foreign force against us, they will give us leave to dispute, and write and preach against them, and laugh at us that will stand talking only, while they are working: and when the sword is in their hand, they will soon answer all our arguments, with a fagot, a hatchet, or halter. Smithfield confuted the Protestants, that both the universities could not confute. Their Inquisition is a school where they dispute more advantageously than in academies. Though all the learned men in the world could not confute the poor Albigenses, Waldenses, and Bohemians, yet by these iron arguments they had men that presently stopped the mouths of many thousands, if not hundred thousands of them; even as the Mohammedans confute the Christians. A Strappado is a knotty argument. In how few days did they confute thirty thousand Protestants in and about Paris, till they left them not (on earth) a word to say! In how few weeks' space did the ignorant Irish thus stop the mouths of many thousand Protestants! Even in Ulster alone, as is strongly conjectured, by testimony on oath, about a hundred and fifty thousand men were mortally silenced. Alas! we now find that commonly the poor Irish know but little more of Christ, but that He is a better man of the two than St Patrick: and therefore how long they might have been before they could have silenced so many Protestants any other way! there's nothing like *stone dead*, with a Papist. They love not to tire themselves with disputes, when the business may be sooner and more successfully despatched.

"Well, seeing this is the way that they are resolved on, and no peaceable motions will serve for the preventing it, all men that have care of the Church and cause of Jesus Christ, and the happiness of their posterity, have cause to stand on watch and guard; not to be cruel to them, (leave that to themselves,) but to be secured from their cruelty. I should be abundantly more earnest than I am to press all men to such patience and submission in causes of religion, as leaves all to God alone,

but that we all see how the Papists are still at the door with their swords in their hands, and watching for an opportunity to break in. And if in modesty we stand still and let them alone, they will give us free leave, when they have the day, to call them traitors, or perfidious, or what we please. Let losers talk : let them have the rule, and then make the best you can of your arguments. If they can once get England and other Protestant countries into the case of Spain and Italy, their treachery shall not be cast in their teeth ; for they will leave none alive and at liberty to do it. . . . It is not a good cause, or wit, or learning, or honesty, that will then serve their turn. I know God is all-sufficient for His Church, and in Him must be our trust ; but He requireth us to expect His blessing in the use of lawful probable means. He can give us corn without ploughing and sowing ; but we have little reason to forbear these and expect it. He can convert men without preaching ; but yet the blessing of God doth presuppose Paul's planting and Apollos's watering. He can rule and defend us without magistrates, but it is not His appointed way. And He can save us from bloody deceitful men, without our care and vigilancy, and resistance ; but it is not His ordinary appointed course in which He would have us to look to Him for deliverance.

"And therefore, in the name of God, let princes and Parliaments be vigilant : for they watch for the outward security of the Church and commonwealth, (as ministers do for our spiritual welfare,) as those that must give account. And let the people take heed what Parliament magistrates they choose. And let all that love the gospel and the prosperity of the Christian world, and of their posterity, have their eyes in their head, and take heed of that bloody hand that hath in England, Scotland, Ireland, France, Savoy, Low Countries, Germany, Bohemia, &c., already spilled so many streams of Christian blood.

"Men think themselves wise that shift for their safety by carnal and unlawful means : but they shall find at last that plain honesty is the best policy, and the favour of God the best security, and a life of faith the most prudent life ; and that shifting for yourselves in unbelieving ways is the greatest folly. It is the design of the Papists by the strokes of Clements, Ravallacs, Fawkes, and such others, to terrify princes, that they may not dare to resist them, but may see that they have no hold of their lives while they are under their displeasure. But yet such as have most displeased them have escaped best. It is recorded by one that the great King Henry IV. of France, being persuaded to stand it out against the Jesuits, answered, '*Give me security for my life, then!*' And what a security did he find in his unbelieving way !"*

RICHARD BAXTER.

MR DISRAELI ON THE PAPACY.

MR WHALLEY, M.P., lately read the following significant extracts in the House of Commons :—

In the letters of Runnymede, the uncontradicted production of the right honourable member for Bucks, are the following words :—

What is this power beneath whose sirocco breath the fame of England is fast

* He was assassinated by the Jesuit, Ravallac. His predecessor, Henry III. was assassinated by Jaques Clement, a Dominican friar.

withering! Were it the dominion of another conqueror—another bold bastard with his belted sword—we might gnaw the fetters which we could not burst. Were it the genius of Napoleon with which we were again struggling, we might trust the issue to the god of battles, with a sainted confidence in our good cause and our national energies. But we are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood.

Again—

The Pope may be an old man, or an old woman, once the case, but the Papacy is independent of the Pope. The insignificance of the Pope is adduced by your enemies as evidence of the insignificance of the Papacy. 'Tis the fatal fallacy by which they mean to ride roughshod over England. Is the Pope less regarded now than when Bourbon sacked Rome? Yet that exploit preceded the massacre of St Bartholomew, and the revocation of the Edict of Nantes. The Constable of Bourbon lived before the Sir Phelim O'Neale. The Papacy is as rampant now as it was in Europe in the times of Gregory; and all its energies are directed to your humiliation.

Again—

He, the Pope, is a more terrible enemy to England than Napoleon with all his inspiration, &c.

"PERILOUS TIMES FOR OUR COUNTRY."*

"This know, that in the last days PERILOUS TIMES shall come."—2 TIM. iii. 1.

False teachers shall preach "ANOTHER JESUS" and "ANOTHER GOSPEL."—2 COR. xi. 4.

"But though we, or an angel from heaven, preach any OTHER GOSPEL unto you than that which we have preached unto you, let him be ACCUSED."—GAL. i. 8.

"False apostles [have appeared,] deceitful workers, transforming themselves into the apostles of Christ."—2 COR. xi. 13.

"And no marvel; for SATAN himself is transformed into an angel of light. Therefore it is no great thing if his (Satan's) ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 COR. xi. 14, 15.

It is delightful to see the awakened spirit of zeal in devout and godly men, in connexion with the rapid spread of Romish error. We especially rejoice to see Christian laymen, who in other circumstances would probably have kept silence, speaking out with all boldness and faithfulness. One of the most earnest and emphatic of these testimonies for truth has been given by Commander Wale, of Folkestone. His special object was to warn against local dangers, and therefore some portions of his excellent tract have a local bearing. The main body of it, however, is so admirable and so universally applicable, that, as the passages are not long, we gladly transfer them to our columns. The Commander places our warfare with Rome on its highest ground, viz., as a warfare in behalf of the vital interests of immortal souls:—

CHRISTIAN FRIENDS,—"In the last days," exclaimed St Paul, "PERILOUS times shall come,"—perilous times for the Church of God and the souls of men! AND PERILOUS TIMES HAVE COME! For surely it is a sad sign of our time, when doctrines and practices which St Paul emphatically condemns, and which would have awakened the indignant condemnation of a Luther or a Knox, and many of our martyrs, who sealed their testimony with their blood, are now quietly permitted in many of our Protestant Churches. On almost every hand we see clergymen introducing, directly or indirectly, the doctrines, ceremonies, and mummeries of

* By Commander Wale, R.N., Folkestone. London: Smart & Allen, London House Yard. Stony Stratford: A. Walford, High Street.

POPERY, as far as they dare, and that to the grief of many of the true members of the Church of England. Shall we then neglect the warning of St Paul, and sleep while the enemy is spreading destruction in our Christian camp? Surely the time has come that we should join in one continuous prayer to God to deliver us from these awful dangers; and at the same time employ the power which He has given us by His holy word to expose the vital "enemies of the cross of Christ," (Phil. iii. 18.)

But what, after all, is the chief peril? What is it which makes these subtle efforts to introduce Popery amongst us an especial subject of alarm to every true Christian? It is this—that no better way could be taken to *destroy men's souls*. And if all the people of the country would rise indignantly to denounce any sellers of bread, if it became known that they were in the habit of mixing up day by day, some deadly poison in small quantities with the bread which they sold;—assuredly, then, every Christian should boldly denounce those who are systematically *poisoning* the fountain of God's truth, which saves the soul. For what is the perishing body to the immortal soul?

Our salvation entirely depends on our cleaving to the doctrine of a free pardon for sin through the blood of the Redeemer, and habitually living a holy life under its influence. Whoever, then, practically sets aside or corrupts the glorious gospel—the glad tidings of salvation through the blood and righteousness of the Lord Jesus Christ,—or *substitutes, in whole or in part, Church forms,—sacraments, and ceremonial observances,* for that simple faith in the Redeemer's love and in His death for our sins, which, through the power of the Holy Ghost, produces holiness in the heart and good works in the life,—takes the most effectual way to ruin eternally the immortal soul.

Now the clergy referred to, to a great extent (if not in many cases altogether) preach "ANOTHER GOSPEL" than that which Christ and His apostles preached. And what saith the inspired apostle in regard to these teachers, who thus virtually pervert the gospel, and who, in place of steadfastly preaching Jesus Christ and Him crucified, as the *ONLY* way of salvation, frequently point their hearers to the *efficacy* of sacraments and ritual observances—to *their own priestly power* to absolve sins—and to the virtue of belonging to *their Church*? Hear His awful denouncing words:—Would that they might startle these deluded men, and those who are seduced by them, from their fatal dreams!—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,—LET HIM BE ACCURSED," (Gal. i. 8.)

Dear reader, try all that you hear or see in any church, not by the test of church formulas, or prayer-books, (however much good may be in them,) for they were compiled by fallible men,—*but by the infallible Word of God*. Let us awake, then, and ask the Lord to sanctify us by His truth, that we may be able to know who those "false apostles," those "deceitful workers" are, whom St Paul describes (2 Cor. xi. 13) as deceiving churches; and let us bring their doctrines to stand face to face with the engrafted Word of God, which is alone able to save our souls, through the blood of Christ.

"Ye shall know them," exclaimed the Redeemer, "BY THEIR FRUITS." They may indeed be *themselves deceived* by their Popish or other errors; and may possibly think, by a blind, false sincerity, that they are really doing God service, while yet they are leading men and women, by a devout path, to hell. But so was Saul of Tarsus *sincere* in thinking he did God service, while he was murdering and persecuting the true Church of God. What availed this sincerity? Judging, then, by the Word of God, let it be now asked, What are the signs of the false and of the true ministers of Jesus Christ? Ponder the answers. The false apostle, dressed in long robes, would cause the knee to bow to him; and, to secure *his own* priestly exaltation, teaches that none can show men the way of salvation but himself and those who claim the so-called "*apostolic succession*!" And yet what is this "*apostolic succession*," but a miserable remnant of Popery? What is it but a few empty *superstitious ceremonies*, performed by those who have descended through the long line of the Popish Church, against which the curses of Heaven are pronounced? (Rev. xviii.) Whereas thousands of true ministers of Christ of all Evangelical churches have preached the glorious gospel, and have proved their *ordination of God to the work of the ministry*, by their being honoured by the Holy Spirit to convert multitudes of souls to God, (1 Cor. ix. 2.)

The *true* minister of Christ follows the example of St Paul, when he wrote to the Corinthian Church—"I determined not to know anything among you save Jesus Christ and Him crucified;"—but the *false* minister preaches "another gospel," and proclaims "another Jesus," or Saviour, called "SAINT MARY," and pays honour to "St Michael and all the angels."

THE WORD OF GOD, which is the *only standard* either for minister or people, in describing the members of the *true Church*, (1 Cor. i. 2,) emphatically includes "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and exclaims, "Grace be with *all them* that love our Lord Jesus Christ in sincerity," (Eph. vi. 24.)

But the *false* minister teaches that all souls are in danger of being lost who are out of the Mother Church, and *especially those who go to Dissenting chapels!*

The *true* minister proclaims continually Jesus Christ as the Alpha and Omega; and clearly shows that faith in Him is the way to peace, to godliness, and to eternal salvation. His watchword is, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Thus, when the Philippian jailer cried out, "What must I do to be saved?" St Paul, the true apostle, answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But the *false* minister gives a very different answer from St Paul; and teaches that "Saint Mary" and Christ are the centre; and that "CONFESSION," "PENANCE," and "SACRAMENTS" are necessary works for the salvation of the soul!

The Word of God teaches that "*lying lips* are abomination to the Lord; but they that deal truly are His delight," (Prov. xii. 22;) and also that we are not to do evil, that good may come, (Rom. iii. 8.) But the *false* minister makes *false statements* for the exaltation of his church, as he believes that the end justifies the means!

The Word of God tells us, that "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God," (John iii. 21.) But the *false* minister creeps into houses *stealthily*—and by fair speeches enforces the doctrine of *secrecy* on his victims; while by turning the grace of God into licentiousness," (see Jude 4,) he leads them to forsake their parents, and follow "his pernicious ways."

The *true* minister earnestly entreats his hearers to constantly study the pure Word of God, and to try all he says by that infallible standard. But the *false* minister discourages people from searching and resting their faith on the Bible alone; and would much rather that they should read Popish tracts and books, and attend regularly the church on saints' days!

The above comparisons are only a small outline of the "mystery of iniquity" now audaciously working in our midst, and seeking to draw us back to the abominations of Popery, and bring down the curse of God upon us. Let us all, then, awake to our danger, by earnest prayer to Him who alone can save us. And from henceforth let us take the Word of God as our *only guide*, following the example of the Bereans, (Acts xvii. 11,) who, when they heard the preaching of the *true* apostle, Paul, would not receive it—*till they first searched the Scriptures daily*—to see whether these things were so. Let us no longer allow the enemy to sow tares among the wheat; let us not be attracted by their music and dresses; let us *refuse to enter their churches*, even as we would refuse to enter a house infected with a FATAL PESTILENCE; and let us earnestly *WARN VISITORS* when they arrive during the season—to beware of them. Let us refuse to read their POPISH tracts, which they are industriously circulating; or to have any visits from their female agents, called Sisters of Mercy. The enemy is coming in like a flood. May the Spirit of the Lord lift up a standard against him!

Do, then, dear Christian friends, keep before your minds the following momentous facts:—

FIRST, That we are now living in the PERILOUS TIMES predicted by St Paul; and are bound to warn all around us of the awful dangers to which their immortal souls are exposed!

SECOND, That the chief source of the awful danger is a class of men, who—under the MASK of being ordained clergymen of the Protestant Church of England—are diligently bringing in amongst us the accursed delusions of POPERY; and "by good

words and fair speeches," (as described by St Paul,) are deceiving the hearts of the simple.

THIRD, That these recreant clergymen correspond to the dreadful portrait of FALSE TEACHERS, drawn by St Paul, and set forth in the title-page of this tract.

"And I heard another voice from heaven, saying, COME OUT OF HER, MY PEOPLE, (that is—out of all ROMISH and TRACTARIAN churches,) THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES. For her sins have reached unto heaven."

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall the great city, Babyk'n, be thrown down," (Rev. xviii. 4, 5, '21.)

Reader, are not the foregoing facts too true of many churches? Is it in your own towns, village, hamlet, these Puseyite, Tractarian, Romanising wolves in sheep's clothing—false teachers and seducing spirits—are at work? Then do not my warnings and exhortations apply to you as much as to the inhabitants of Folkestone! "Pray that ye enter not into temptation." Watch, "for the coming of the Lord draweth nigh." "Work while it is called to-day" for the cause of God and truth. Wait, and "fret not thyself because of evil-doers," "because of him who prospereth in his way," "because of the man who bringeth wicked devices to pass." "The Lord shall laugh at him, for He seeth that his day is coming," but "Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."

"Commit thou all thy griefs
And ways into His hands,
To His sure word and tender care,
Who earth and heaven commands.

"Who points the clouds their course,
Whom winds and seas obey:
He shall direct thy wandering feet,
He shall prepare thy way.

"Put thou thy trust in God,
In duty's path go on,
Fix on His word thy steadfast eye,
So shall thy work be done.

"No profit canst thou gain
By self-consuming care;
To Him commend thy cause; His ear
Attends the softest prayer.

"Give to the winds thy fears;
Hope, and be undismay'd;
God hears thy sighs, and counts thy tears,
God shall lift up thy head.

"Through waves and clouds and storms
He gently clears thy way.
Wait thou His time; thy darkest night
Shall end in brightest day."

EARNESTNESS OF ROME—A LONDON SCENE.

THE following is from an interesting little work entitled, "The Irish Orphan in a Scottish Home:"*—

If we are half asleep at our work, Rome is awake and alive. She deserves to win the day over a half sleeping enemy. On an afternoon of last London season there was held in the Hanover Square Rooms a meeting painfully interesting to British hearts. It was called to resolve on a memorial to Cardinal Wiseman. It was presided over by the Archbishop-Elect of Westminster, the sagacious Manning,

* London: T. Nelson & Sons.

For an hour before he came in, the members of the Romish faith were gathering. They came with the air of those who were in no sense there as loungers or mere listeners. Each one looked as if the success of the meeting depended on him, and he had come to cheer up all the rest to arduous work. A poor Irishman, in well-mended tatters, sat next us. He spent the whole hour in alternate reading of a tract and prayer: each time he raised his head a smile of joyful enthusiasm was on his face. Not only did the hundred priests on the platform—many of them converts from the English Church—wear the aspect of keen, vigilant, wary zeal, but the lay members with devout and firm resolve looked and spoke as if ready on the spot to hand up purse and life in the cause.

If the name of Jesus did not once occur in the proceedings, "the Almighty," "the Holy Virgin," "the Church," were names in which these men spoke with fire. Subscriptions of about £15,000 were announced from the platform. Poor men handed up their sovereigns wrapped in paper from the benches. The smiles of lovely members of the Romish aristocracy lent their charm: they seemed to be the same who had the stalls in the Universal Bazaar then open. They had stood for days patiently handing images, vestments, beads, and other wares of Rome across those stalls for English coin. On one stall was a figure in coloured stucco of Christ bending under His cross. It seemed to us to say, "Daughters of England, weep for yourselves and for your children." And now these energetic workers had come to listen to the resolve that a cathedral should be built as a memorial to the cardinal; and to hear the cheers, the roars of triumph which rent the air at each prophecy of what place England shall hold in the Catholic world ten years hence, when a cathedral may be required worthy of the metropolis of the Catholic world.

And who could come away from such a scene otherwise than sad to think of the apathy of our still Protestant country? Who would not blush to find that not even the example of our Romanist fellow-citizens can arouse us to know the meaning of those words "IN EARNEST."

LOTTERIES.

THE following proceedings in Parliament are reported :—

ROMISH LOTTERY IN EDINBURGH.

"Mr Whalley drew the attention of the Lord Advocate to the lottery publicly advertised in Edinburgh for the benefit of the St Vincent Roman Catholic School, and asked what steps he intended to take to give effect to the law respecting lotteries?"

"The Lord Advocate was understood to draw a distinction between lotteries for private gain, and public or charitable objects, the latter of which it was not usual to proceed against. If he was wrong in this opinion, any common informer could put the law in force. For his own part, he did not see why this law should be made a matter of sectarian dispute, for whilst he believed that lotteries were often made use of for charitable objects, the only complaints made were against those for Roman Catholic purposes."

According to this report, the Lord Advocate stated that he drew "a distinction between lotteries for private gain, and public or charitable objects." Now, the Lord Advocate may draw such a distinction, but the law knows no such distinction. The Lord Advocate does not hold his appointment to make the law, but to execute, or see that the law is duly administered. The law condemns all sorts of lotteries, whatever may be their object—whether private or public—whether secular or religious. Hence, lotteries of all kinds ought to be put down by him. The only exception is in the case of art-unions, and that exception is regulated by Act of Parliament, but ought to be abolished.

The Lord Advocate is reported also to have said, in answer to the same question, "Any common informer could put the law in force." Here the Lord Advocate is also wrong. If this were the state of the law, the lotteries complained of would have been prosecuted and put down long ago. But by the act passed in 1845, private prosecutions were abolished, and the Crown lawyers were directed thenceforth to conduct such proceedings. This makes the case more clamant. What is really wanted is an act repealing this part of the enactment, and putting the power of prosecution into the hands of the public again, as was the case previous to the act of 1845. Were this done—and all Protestants should unite to demand it—all lotteries would soon be put down. The following explanation was subsequently made :—

"LOTTERIES FOR CHARITABLE PURPOSES.

"The Lord Advocate rose to explain that in answering the question on this subject, put to him on Thursday evening by Mr Whalley, he was under the misapprehension at the moment that common informers could prosecute for breaches of the law in reference to lotteries, whereas the Act of 1845 took away the right of private prosecution for such offences."—*Times*, 15th May 1866.

DID ST PETER EVER LEAVE THE EAST?*

THE book before us treats with great learning one of the most important theological questions. The author justly says, "All the present pretensions of the Roman clergy respecting the superiority of their Church will be found to resolve themselves into the single proposition, that on some occasion or other St Peter left the East. This is the pivot of the whole theory. Whether he was five-and-twenty years in Europe, or only a few days before his death, is looked upon by them as of little moment. The question is, Was he there at all?" The object of the present volume is to demonstrate the groundlessness of the theory that Peter was ever at Rome at all. The learned author says, "It will be seen not only that this is not a matter of history, but what is still more remarkable, that there never was even a tradition to this effect; a fact which must astonish all who are aware of the confidence with which the Romish clergy have expressed themselves on the subject." The whole literature of the question is ransacked, and this position is fully established. It is quite impossible for us, in a brief notice, even to glance at an outline of the author's argument, but we cordially commend the interesting and valuable volume itself to the perusal of our readers.

SERMONS PREACHED IN ST NICHOLAS' CHURCH, DURHAM. By the Rev. George Townshend Fox, M.A. London: James Nisbet and Co., 21 Berners Street. 1866.

WE have been greatly interested and delighted with these sermons. The Saxon purity of their style, the noble scriptural simplicity of their thought, and the thoroughly logical method of their arrangement, are

* The Mission and Martyrdom of St Peter. By Thomas Collyns Simon. London: Rivingtons.

among their minor excellences. They contain the pure gospel freshly drawn and sweetly flowing from its Divine Fountainhead, the Word of Life; and this is the main thing in an age when much that is not the gospel, or, which is much the same thing, a mixed, contaminated, and perverted gospel, is palmed upon men as that by which their souls are to be saved. Here is none of that "instruction which causeth to err," and from which we are commanded to cease. Their exposition of doctrine is eminently clear, sound, and practical: equally faithful are they in the application of truth to the conscience and the life. Their range of subject is wide and varied, and the whole emit the aroma of rich Christian experience and of genuine and deep spirituality of mind. We heartily thank the esteemed pastor of "St Nicholas" for these sermons. We could not forbear the exclamation in reading them—"What a noble country England would be were discourses like these preached from its pulpits!" This, alas! is not the case. But this consideration, we trust, will only make the friends of a pure gospel, and an efficient gospel, all the more assiduous in aiding in the wide dissemination of Mr Fox's noble sermons.

PROGRESS OF POPISH INVASION.

(From the Circular of the Protestant Electoral Union.)

ON the coast of Sussex, near to Bognor, the sea is making great inroads upon the land, and recently it carried away bodily the ancient church of the village of Middleton, and there might be seen at each succeeding storm the bones of those, the rude forefathers of the hamlet, who for centuries had been laid to sleep in the old churchyard, forcibly torn from their graves, and lost for ever in the waves.

Is not this analogous to the devastation now in progress in Church and State, and though but a coincidence, it happens that in the adjoining parish called Felpham, there is a church considered the oldest in England, erected by King Alfred, in which Dr Manning preached the last sermon delivered by him while yet a dignitary archdeacon of the Church of England.

In the *Times* of this day, 28th April, is a short paragraph stating that the venerable Dr Wordsworth had presented the Archbishop of Canterbury a petition signed by 500 bachelors of arts and undergraduates of the University of Cambridge, stating that, "whereas certain practices contrary to the established usage of 300 years, have been recently introduced into the celebration of Divine service in many of the churches of this land, whereby the peace and order of the Church is disturbed, and the minds of many of her children are disquieted."

And to this petition the Archbishop replies, "I am very sensible of the danger that arises to the peace of the Church from the introduction of the innovation in her ritual to which the petitioners refer, and it will be my earnest endeavour to adopt some means of redressing this grievance."

With characteristic skill the *Times*, in presenting this information, gives to it the title of "The Vestment Question."

It is not a question of vestments or any mere outward sign; it is the question of whether the great fabric of our Protestant Constitution, thus decked out in the meretricious garments of superstition, shall be left to destruction.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. XVI.—1866-67.



ACTS xvii. 11.

EDINBURGH: JAMES NICHOL.
LONDON: SEELEYS & CO., AND NISBET & CO.
DUBLIN: G. HERBERT.

MDCCCLXVII.



INDEX.

PAGE	PAGE		
American Negroes and Romanists, . . .	44	Ireland, Jews in, . . .	212
America, Popery in, . . .	247	" Romanism in, . . .	176, 255
America, Romish Aggression in, . . .	269	Irish Priesthood, The, Endowment of, . . .	9
Anglican Popery, The Growth of, . . .	160	Islington, Popery at, . . .	105
Austria's Overthrow, The Cause of, or		Islington Protestant Institute, . . .	159
"Righteous Blood," (Part I.), . . .	99	Italian Monks and Nuns, Dispersion of, . . .	52
Austria's Overthrow, The Cause of, or		Italy, Letters from, (By Rev. Robert	
"Righteous Blood," (Part II.), . . .	141	Maguire, M.A., London), . . .	77, 90, 118, 145
Austria, The Fall of—Consequences to		Jesuits, the General of the, and the	
the Papacy, . . .	64	late Mr Henry Drummond, . . .	245
Austria, The Fall of, as Defender of		Keys, The, The Power of, . . .	85
Popery, . . .	269	LETTERS TO THE EDITOR—	
Austria, Moral State of, . . .	326	Appeal, An, for Protestant action, . . .	193
Austria and the Reformation, . . .	141	Causes, The, of Ritualism, . . .	250
Birmingham, Dr Manning at, . . .	248	Convents in Italy, The Suppressed, . . .	139
Bishops, Certain, and the Ritualistic		Dean Stanley and Babylon, . . .	198
Controversy, . . .	234	Dr Wylie's Lectures in England, . . .	223
Bodily Exercise Profiteth Little, . . .	195	Endowment of the Irish Priesthood, . . .	9
Britain's Guilt and Danger, . . .	56	Government, The late, and Ireland, . . .	274
Burslem, Conversion to Protestantism at, . . .	112	Importance of London, . . .	219
Calne, An Interesting Event at, . . .	110	Popery at Peterborough, . . .	138
Challenge, Bishop Jewell's, . . .	23	Protestant Action, Concentrated,	
Charities, Popish, . . .	252	in London, . . .	108
Chelmsford, The, Protestant Association, . . .	184	Protestant Publications, . . .	223
Christian Sacrament, A, and an Anti-		Protestantism at Shrewsbury, . . .	203
christian Sacrifice, . . .	319	Protestants, So-called Liberal, . . .	108
Church Association, The, . . .	246	Ritualism, . . .	139
Church of England, Is the Romish		Romish Antichrist, The, . . .	187
Mass to be re-established in? . . .	46	Romish Tactics in Parliament, . . .	76
Church of England, The, Popery re-		St Anthony's Day at Rome, Dr Gib-	
sisted in, . . .	43	son on, . . .	154
Church of Rome not Babylon, or Anti-		Signs of the Times, . . .	108
christ—Dean Stanley on, . . .	149	Our Strength, . . .	138
Church Union, The, and Popery, . . .	54	Library of the Protestant Institute of	
Colenso Case, The, . . .	164	Scotland, . . .	16
Colquhoun, J. C., Esq., Testimonial to, . . .	307	Lower Canada, Popery in, . . .	268
Communion, The first, at Geneva, . . .	182	London Movement, Our, . . .	129
Confession and Absolution, . . .	190	Lotteries, Art Union and Other, . . .	95
Convent, Glasgow, Two Ladies taken		" Roman Catholic, . . .	16
from, . . .	218	Lyon, George, Esq., The late, . . .	192
Craigie, The late Henry, Esq., of Fal-		Mass, The: As it Affects the Sacra-	
conhall, . . .	308	ment of the Supper and the Sacrifice	
Ecclesiastical Parties in England and		of the Cross, . . .	81, 71
Rome, (By an Eye-witness), . . .	5	Matamoras, Death of, . . .	83
Education, National, (Ireland), . . .	219	Maynooth and the Confessional, . . .	290
Education, Romish plans in regard to, . . .	180	Medical Men and Priests, . . .	163
Endowment, The, of the Popish Priest-		Mexico—An Independent Church, . . .	244
hood in Ireland, . . .	207, 272	Monkery in Italy, Destruction of, . . .	84
England, Dr Wylie's Lectures in, . . .	137	Navy, The Religious Denominations	
English History, Emphatic Lessons		of the, . . .	270
from, . . .	173	Neapolitans, The, Learning to read, . . .	71
Penianism, What is it? . . .	246	NOTICES OF BOOKS—	
German War, The, God's Judgments in, . . .	103	Across Mexico in 1864-5, . . .	224
ILLUSTRATIONS—		Christian Ministers and Antichris-	
Communion, The first, at Geneva, . . .	182	tian Priests, . . .	275
Educational Classes of the Scottish		Churchmanship of the New Testa-	
Reformation Society, London, . . .		ment, . . .	252
Competition of the, . . .	330	Church, The, and the World, . . .	279
Henry VIII.'s Ambassadors and the		Diocese, The, of Gloucester and	
Pope, . . .	136	Bristol, . . .	280
Interior of a Popish Chapel, . . .	206	Extreme Ritualism, . . .	193
Intolerance, Popish, to the body of		Foxe's Book of Martyrs, . . .	194
Col. St John Neale, at Quito, . . .	294	Gospel, The, according to Moses, . . .	280
Juggernaut, The Italian, . . .	14	Illustrations of the Papal System, . . .	194
Neapolitans, The, Learning to Read, . . .	70	Manuel Matamoras, . . .	277
Popish Revenge, . . .	210	Mystery: Babylon the Great, (C.	
Scripture Education on Naples, The		Cowan, M.D.), . . .	112
Effects of, . . .	98	Nisbet, The late James, of London, . . .	252
St Anthony's Day at Rome, . . .	154	Open-air Mission, The, (Thirteenth	
Superstitions of Italy, The present, . . .	42	Annual Report,) . . .	112
Worship, The, at St Alban's, London, . . .	238	Personal Experience of Convent Life, . . .	278
Intolerance, Popish, . . .	222, 245	Rome's Tactics, . . .	280
" to the body of		St Dorothy's Home, . . .	166
Col. St John Neale at Quito, . . .	294	" Sisterhood" Nurses, . . .	194
Introduction. Our Sixteenth Volume, . . .	1	Whose are the Fathers? . . .	279

	PAGE		PAGE
Nunneries, More,	223	Protestantism and Popery as Actually	
Oxford, More Popery at,	242	Existing,	317
Palermo, The Romish Atrocities at,	157	Puseyism, The Popery of,	136
Parable, A,	195	Queen Elizabeth and her Romish	
Parliament, New Popish Bills in,	245	Bishops,	267
Parliament, Popish Tactics in, (From		Reformatory and Industrial Schools	
London Correspondent,) 3, 29, 63, 223, 253, 285		Bills,	13
Patrick, The Apostle of Ireland, no		Religious Liberty, Recent Illustrations of, in	
Romanist,	113	Brittany,	299
Patriotism, Christian,	164	Ritualism and English Dissenters,	270
Persecution, Popish,	242	and Convocation,	248
POETRY—		in England,	138
“Come in, thou Blessed of the Lord,”	26	in Scripture, No ground for,	163
Lie of Popery, The, (Cowper,)	163	Legal Opinion on,	27
“Noble Army of Martyrs, The,”	140	proposed Conference,	267
Outside the Eastern Gate at Wittenberg,	247	The Bishop of Oxford and,	273
Lord's Judgments, The,	45	The Confessional at St Alban's,	243
Ritualism,	237	The Earl of Shaftesbury on,	217
Vision of the Night, The,	167	Thoughts on, (Mr Maguire,)	197, 225, 260, 281
Will ye Plead for Baal,	83	Ritualistic Controversy, The, and certain	
Zion's King,	265	Bishops,	234
Poor Law Board (Scottish,) and Popery,		Ritualistic Church in England, A Sabbath in a, (Dr Wylie,)	213
Pope, An Emblem of the,	156	Ritualistic Worship in St Alban's, London—A Visit to,	238
Pope, The, and Henry VIII's Ambassadors,	126	Ritualists, The, and the Bishop of Oxford,	163
Pope, The, Antichrist,	63	Rome and Ecclesiastical Parties in England, (by an Eye-witness,)	5
Popery of Old in the Vale of Leven,	327	Rome, Recent Intolerant proceedings at,	298
Popery and Fenianism,	133	Rome the Man of Sin,	295
and the Church Union,	54	Rome, The True Aim of, in England,	56
Conversion from—Mr Henry Hollamby,	127	Romanists and American Negroes,	44
How it affects Civil Governments,	161	Romish Assumptions,	263
In Isle of Skye,	236	Romish Plans to get Money,	221
Progress of in England,	162	Scottish Reformation Society,	112, 268
Resisted in the Church of England,	43	Scottish Reformation Society—Dundee branch,	45, 134, 233
South Kensington Museum and,	123	Scottish Reformation Society, London Organisation of,	200, 231, 308, 329
Territorial Missions in their Bearing on,	51	Scripture Education on Naples, The Effects of,	96
The True Spirit of,	135	Skye, Popery in Isle of,	234
Popish Aggression at Perth, New,	166	Spain, The Gospel in,	153
Boasting, French,	69	“The State of—Who would not be a Papist?”	153
Cities,	249	Stuarts, Nearer Representatives of the, than Queen Victoria,	292
Complaints, Unfounded,	55	Superstitions of Italy, The present,	42
Chapel, Interior of a,	266	Superstition, Popish,	242
Cruelty,	186	Tasmania, Popery in,	139
Cure for the Cattle Plague,	165	Temporal Power, The, Crisis of,	169
Disturbance at Plymouth,	27	Territorial Missions in their Bearing on Popery,	51
Persecution in Dundee,	187	Toleration, Romish,	195
Policy and Efforts at the End of the Session,	57	True Christian Union and the False, The,	311
Progress,	234	Truth, Contending for the Present, Union of the Greek, Popish, and English Churches,	305
Respect of Persons,	166	Venetia, The Gospel in,	243
Revenge,	210	Venice, Popery in,	183
Worship, Sin of Countenancing,	323	Vestments,	166
Prizes, “Catholic” versus “Roman Catholic,”	181	Wales, Popery in,	302
for Essays on “Monasticism,”	243	Wesleyans and Popery, The,	48
for Essays on the term “Catholic,”	16	What Women Could Do,	152
Protestant, at Bath,	28	Whitby, Ritualism at,	264
Protestant, for Gloucestershire,	56	Wife's Horse, The, followed by the Red Horse: or The Wars of the Past Eighteen Years,	37
to the Students of the Congregational Church,	49	Window, Popish,	303
to Wesleyan Students,	158	Wylie's, Dr, Lectures,	84
Proselytising on a Grand Scale,	164		
Protestant Alliance, The,	18, 825		
Protestant Institute of Scotland, 68, 97, 153, 290			
Library of, 16, 82, 137, 292			
Map, Our, Improved,	130		
principles,	188		
Protestantism, Dr Manning on,	212		
at Newcastle-on-Tyne,	25		
in Wiltshire,	21		

THE BULWARK

OR

REFORMATION JOURNAL.

OUR SIXTEENTH VOLUME.

"None of the wicked shall understand; but the wise shall understand."—*DAN.* xii. 10.

It seems like yesterday since our periodical commenced amidst the excitement of what was then called the Papal aggression, and yet we are to-day reminded that fifteen volumes have been already completed, and that with this number our sixteenth volume begins. We desire in resuming our labours to return devout thanks to God, by whose gracious hand we have been sustained in the past, and to cast ourselves upon His almighty care and strength for the future. In such a work it becomes all especially to feel that man is nothing, for whilst Popery is the boldest conspiracy against the Lord and His anointed, the Captain of the Lord's host mainly reserves its signal overthrow to Himself as a special manifestation of His own power and love. "That wicked" shall only be destroyed by the spirit of the Lord's mouth, and by the brightness of His coming.

Nevertheless, a great duty rests at present upon the Church and upon every member of it, viz., to testify unceasingly for God, to strive to arrest and roll back the tide of ignorance and superstition, to seek to rescue souls from the snare of the Romish fowler, and to extend in every direction that knowledge which maketh wise unto salvation. The same apostle who so clearly predicts the rise and overthrow of the Man of Sin urges the discharge of this duty: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine," (1 Tim. iv. 6.)

We recommence our work with unabated confidence in the truth of God and the God of truth. No doubt Popery is very confident, has of late years gained many advantages, and may probably gain more. A judicial blindness seems to have fallen upon all classes of statesmen who vie with each other in soliciting and buying the support of the mystic Babylon. Rome is quietly taking her place again amongst the religious establishments of the country only as a step to

still further aggressions—the Established Churches are quietly tolerating the accession to power of their old antagonist—the Dissenting Churches, speaking generally, are buried in equal unconcern. Many members of the true Church, like the wise virgins in the parable, seem to be slumbering and sleeping amidst the strange and ominous scenes around us; and we are often tempted to exclaim like Daniel, “O my Lord, what shall be the end of these things?” But we know the end. The scenes around us have been all predicted, but shall soon change. We know the time cannot be distant; and meantime blessed are all who stand on the Lord’s side, and do the Lord’s work unflinchingly, in humble dependence upon His promised blessing and future triumph.

We would especially call upon Christian ministers, to be faithful in instructing their flocks in regard to the mystery of iniquity—upon city missionaries and territorial ministers, to make this a systematic portion of their work, to reclaim the deluded votaries of Romish superstition—upon parents, masters, and teachers, to instruct their children, servants, and pupils in a knowledge of the wiles and dangers of the mystic Babylon, that they may keep their garments clean, and escape in the day of the Lord’s anger. Above all, we would earnestly admonish all students to avail themselves of the admirable opportunities now afforded them, especially in connexion with the Protestant Institute of Scotland, to study the whole question, and so to be ready to give to all a reason of their faith, and to take a becoming part in the conflict of ages.

The increased circulation of our work may serve as a means of aiding all these classes in the discharge of present duty. We anticipate that in the present volume we shall receive the help of some new and able writers; and nothing shall be wanting on our part to make it worthy of the times and of the great cause. But if those who are really alive and earnest wish to help us in the Lord’s work, and to advance the mighty interests at stake, they can best do this by the divine blessing, by earnest prayers to the source of all success, by sending us authentic information, and by seeking to interest all their neighbours in the circulation of our journal. Our circulation is already large and influential. It reaches to all parts of the kingdom, and to all the colonies of Britain, but it could be vastly extended with the best results. It is the only journal, so far as we know, which deals with Romanism on its own merits, apart from sect or denomination. No one has ever alleged that we have crossed this boundary. Popery was anterior to all Protestant denominations, and resistance to Popery ought to form still a wide platform, on which all

true Protestants may meet and concentrate their strength. By the blessing of God we have been hitherto singularly preserved from mistakes, although dealing with a wary and vigilant enemy. No one has challenged any of our facts. Although we have spoken strongly, and intend to speak strongly of the Romish system, we have not spoken beyond the limits of truth, and certainly not beyond the limits of the Bible. It is sometimes alleged that we might gain our object better by directing our articles more to the enlightenment of Romanists than to the awakening of Protestants. Both objects are of great importance; but our chief source of danger at present is certainly the ignorance and apathy of Protestants. Were they only fairly roused and instructed, all the efforts of Romanists might be expended in vain, like the dashing of foam on the rock. On the other hand, so long as Protestants are ignorant and apathetic, we may expect a steady progress in the present direction from bad to worse. If they were only enlightened, not only would the unscrupulous and treasonable policy of our statesmen be speedily arrested, but every true Protestant would become a missionary of truth; and it would be impossible for the thousands of Romanists amongst us to sit in darkness as they do, and are tamely allowed to do at present, in the midst of surrounding light.

POPISH TACTICS IN PARLIAMENT.

(From our London Correspondent.)

LONDON, June.

THERE was no subject on which Roman Catholics dwelt with more zeal during the recess than the education of the children of their poor in Protestant workhouses. To save their little urchins from starvation, to train them up to habits of industry, and to give them a chance in life which they never would have had from their abandoned parents, went for nothing so long as their souls were exposed to perdition by being taught to read the Bible. This was a piece of tyranny which could not be endured for a single day, and the interference of Parliament was to be invoked for their protection as soon as it assembled. But Parliament has now been sitting for some months, and hitherto they have maintained a discreet silence. But to make up for this, Archbishop Manning has addressed a pastoral to his people upon the education of the poor Romanists in general, and the workhouse children in particular. Even his tone is hardly what might have been expected from the previous note of defiance. He admits that, with regard to children out of the workhouse, whether in ordinary schools or reformatories, they have no cause to complain. They are put upon exactly the same footing as other religious denominations. If there is any failure it is in the lack of liberality of the richer members, not in the supplies disbursed out of the Exchequer. But when he comes to the workhouses, he waxes angry. It vexes his righteous soul that there are probably one thousand Romish children in these institutions educated and trained as Protestants. It is to no purpose to remind him that in almost every case this is the fault of the parties themselves, who do not take the pains to register their children as Roman Catholics. So much the worse for the parents, he says; but that does not excuse the State, or rather it does not excuse the poor-law guardians, who ought to take this duty of examination upon themselves, and whenever there is a

case of doubt to give it on the side of Popery. That Dr Manning considers this to be their solemn duty is plain from the whole tenor of his pastoral, but even he does not appear to be simple enough to hope that they will ever perform it. So he calls upon the faithful of all ranks to use their best endeavours, by personal liberality and by petitions to the Legislature, to remedy this terrible state of things.

Under all this bluster and indignation, there is a deep heartfelt state of uneasiness. Archbishop Manning and his adherents know well that the poor of their flock are slowly but steadily slipping out of their grasp. It is not the want of intelligence they deplore so much as the superabundance of it. The poor Irish Roman Catholics when they get over to this country refuse to put themselves under priestly control, and the children grow up, it is matter of regret to say, outside of any religious influence. The Archbishop himself admits that there are schools in Westminster and other parts of London to which Roman Catholic children might go, but do not. Why? Because they and their parents alike are no longer under their influence. So it is in the workhouses. The parents who allow their children to find their way to these institutions are in general no credit to any religion; but we do find that in proportion to the rituals in external services of a worship, the most abandoned persons cling to it with the more eagerness as they give up the teachings of morality. But even this last feeble hold of the priests upon these wretched paupers is beginning to fail them; and now they want the poor-law guardians to assist them in retaining their hold, at least upon the pauper children. It is not enough that in the main, and with exceptions founded on the necessity of the case, the Roman Catholic children who are entered as such by their parents or guardians, are treated as Roman Catholics. What is wanted now is, that the guardians shall themselves institute an inquiry—shall examine or get others to examine parents or guardians, and shall go out of their way to find pretexts for bringing up their unhappy children in a faith adverse to their own. No wonder that they are chary of bringing such a question before the House of Commons.

The same process is going on in Ireland; there, too, the bulk of the peasantry are ceasing to have that awe and reverence for the priests they once had, and extra measures must be adopted to retain what still remains, and if possible to recover what has been lost. What else is the meaning of the elevation of Archbishop Cullen to the cardinalate? It is announced with great pomp and circumstance that Dr Cullen is the first Irish prelate that has ever been advanced to such a high honour. And why is he the first? Because previous to this time the Papal authorities, secure of Irish devotion, could afford to treat the Irish Church with contempt and neglect; but that state of things will go on no longer. It is announced in plain terms that the Pope has been moved to take this step by the peculiar circumstances in which Ireland is placed. But politically Ireland is in no other position than she has been in for centuries. The revolution is a social one. The more enlightened of the body see no reason why they should longer remain estranged from England; the lower and ignorant classes away towards Fenianism, but both fall off from the priests. Thus the secession takes those as it were at both ends of the scale; and it is to counteract this growing secession—this gradual but continual falling away—that the Roman authorities find it necessary to invest the Irish Church with new and additional splendour, in the hope that in this way the Irish may be attracted on the side of their imaginative feelings, and induced by this new Papal pomp to turn again with something of the old affection towards the priests. They are to be galvanised into a new zeal of activity for Popery. Probably the Pope has been moved to this step by a recollection of the enthusiasm which was kindled in Ireland when the late Cardinal Wiseman made an official tour, as it may be called, through the country. If the flying visit of a cardinal, it may have been argued, produced such an impression, what would the effect of a cardinal in constant residence be? The Romish authorities think so, but possibly the only result may be that indicated by the old proverb—familiarity breeds contempt.

The only question that has been debated in the House of Commons during the month is the Transubstantiation Declaration Bill. Notwithstanding its suspicious name, this is not a bill that affects Roman Catholics at all. When the Emancipation Bill was passed, and all the offices of State were opened to Roman Catholics, there were excepted the office of Lord-Lieutenant of Ireland and the Lord Chancellor both

in England and Ireland, on the ground that these three officials were directly connected with the Sovereign, who by the constitution must be Protestant. To insure this, it was provided that these functionaries should, in assuming office, make a declaration that they did not believe in transubstantiation. It is this declaration that is proposed to be changed, and the proposal comes of course from the Roman Catholics. In itself it is not of much value, for the provision remains that they must be Protestants. It is important only as showing that the Romanists are determined to take every opportunity to obliterate all trace of opposition to their religion, that is to be found in the history of our country, or in our constitutional forms. Fortunately, all their movements do not obliterate, they only tend to deepen this opposition in the mind of the people. Through the carelessness of the Protestants in the House, the bill is likely to pass.

In the Lords the proceedings of the Ritualists in the Church of England have more than once been brought before the House. It seems that an opinion has been obtained from the Attorney-General and Sir Hugh Cairns, to the effect that the puerile practices lately indulged in by the extreme Ritualists—their dresses, their incense, and their modes of celebrating the Lord's Supper, are contrary to law. And the Bishop of London, who, it is gratifying to see, has recovered from his recent severe indisposition, though he is still very pale, intimates that he may have occasion to put the law in force against certain members of his diocese. But as to the bench of bishops, or even the House of Lords moving in a body, on this or any other ecclesiastical question, that seems altogether hopeless.

ROME AND ECCLESIASTICAL PARTIES IN ENGLAND.

BY AN EYE-WITNESS.

THE FATE OF ENGLAND—THE POLICY OF THE NONCONFORMISTS—
IMPENDING CHANGES.

WHAT is to be the fate of England? We do not profess to give an answer to that question. We are not able to give an answer to it, just because we cannot lift the veil that hides the future. But, at an hour like this, we cannot refrain from putting this question with trembling anxiety, and reverential awe. That old monarchy; whose history these three hundred years back has been the history of civilisation, of liberty, of religion, and within which, as in an ark, Providence has laid up all that appertains to the interests and hopes of the human race, what is to become of it? We have just come to an era of unexampled change. We see a storm gathering over the continent of Europe, which threatens to burst in desolating fury upon its nations. It is hard to say what transformations the world may undergo, or what throne may be standing, when the sun of peace shall again shine forth. Very unlike the Europe of the present hour may be, in all likelihood *will* be, the Europe of a few years hence. The work of a thousand years may be accomplished in a single decade; and the man of strongest imagination is unable to picture to himself the strangely-altered aspect of things, when the storm shall have passed, and there emerges from the flood of war and revolution a new Europe, occupied by new societies, living under new institutions and laws, and divided by a wide gulf from the present order of things, on which they will look back, with a wondering amazement as upon a world, but little removed in point of time, but almost indefinitely removed in point of constitution and character. Is England alone to remain unchanged? Is the great earthquake which is rocking all other countries to leave her unmoved? Is she alone, of all the nations of the old world, to carry down into the future her institutions

in Church and State, unmodified and unaltered, precisely as they are at this hour ! And if changed, how far will these changes go ? Will they extend to a complete subversion of our order, and to a total extinction of our light ; or, instead of the destructive form of revolution, will they assume the meliorating and renovating shape of reformation ? Questions of deepest interest these surely ! Questions of deepest interest to ourselves in the first place, and quite as much so to the nations of the earth, who naturally wish, with a world sinking under them, there should remain at least one fixed point, and with a firmament over them growing all dark, there should continue to shine at least one star, which might be to them a harbinger of a day yet to break upon them. But if of deepest interest, these questions are of greatest difficulty. Where shall we look for an answer to them ? The future alone can resolve them. We can but dimly guess, aided by the lights of history and experience, at what is coming upon our beloved country. For more certain knowledge we must wait the course of events.

There is one element in especial which enters into the solution of the question touching the future of the British empire. That element is the Church. The future of England depends in very great degree upon the future of her Church. If the Church of England shall remain united, stable, unchanged, the State of England will escape change, we mean change of the dire and radical character with that impending over the continental governments. But should the Church of England break in pieces, or be parted in twain, it will be impossible, we believe, for the State of England to avoid revolution. History, as we read it, warrants this conclusion. The attentive consideration of the relations subsisting in England betwixt Church and State, the altar and the throne, inevitably leads to the same inference. The inner principle of order, after all, in England, is her Church. The form and framework of her secular government was slowly moulded by the great contests which were waged around the principle of the Protestant succession, during the period that elapsed betwixt the Reformation and the Revolution. To this extent the State of England grew out of the Church of England, and to this extent the State still rests upon the Church as its last and most fundamental point of stability. That is, it rests upon the Protestant succession, the inner and central principle of the Church's Protestantism, and the State's Protestantism—that principle for which were waged the struggles of a hundred and fifty years, and the establishment of which crowned the liberties of England—that principle which, as Hume had the penetration to see and the candour to confess, has done more than anything else to fix the constitution of the British empire—on that great central principle, we say, reposes the order of the State of England. Let that principle be destroyed, and revolution would most surely follow. The common point of revolution being displaced or annihilated, the machinery of both Church and State would be thrown out of order. Nay, it is not necessary that the principle of the Protestant succession should be given up in order to bring convulsion upon the nation ; it is sufficient that it be called in question, or become the subject of contest. Well then, we have to ask, what occurrences would be sufficient to bring up the principle of the Protestant succession as a point of conflict ? We answer, a break up in the Church of England would do so ; or a parting of that Church into a Protestant and Romish party would do so.

Now, this surely is no very improbable event at this hour. Nay, it is an event, things proceeding as at present, which cannot be long postponed. And it is here that history comes in with her light to instruct us. In the days of the first Charles the Church of England did part in sunder; there stood up within her two powerful parties: the one Protestant, the other Popish. The nation instantly divided, as the Church had done, into a Protestant and a Popish party, and the point around which the conflicts of these two parties came to rage was the Protestant succession. So would it be once more. Let the Church of England part in twain, and immediately the nation will part in twain. Then the point of conflict would be, once more, the Protestant succession, for the monarch would be compelled to side with one of the two parties. Civil war would follow, with revolution striding a second time over the prostrate monarchy to the establishment of a commonwealth.

But, it may be said, matters are not now in England as they were two hundred years ago. In the days of Charles I., the Church was identical with the State, for then the Church comprehended within its pale the whole body of the citizens well-nigh. This being the case, a division of the Church was neither more nor less than a division of the nation. But the limits of the Church are not nearly so extensive in our day. A not inconsiderable portion of the English people have withdrawn from the communion of the Established Church and are encamped outside her pale. A break-up in that Church, therefore, it may be argued, does not imply now as it did two centuries ago, a break-up in the nation of England. The Church might part in twain, and yet the nation, with the Church dissolving and melting away in the midst of it, might remain unbroken, and perhaps be all the more compact and homogeneous that this disturbing body was removed. The ecclesiastical framework might be suspended, and the mitre abolished, and yet the political machinery of the country be in no ways thrown into disorder, or the throne imperilled. Before we can estimate what weight may be in these considerations it is necessary to turn our eyes on the parties outside the Anglican establishment, and note the set of their policy.

Well, then, there are the Nonconformists. They have a history, and a great one. They have grown into a multitude in the midst of England. It is not their numbers only that gives them power, but their intelligence, their wealth, and their piety. Should any calamity overtake the Church of England, this intelligent and powerful body will bear up the State, it may be said, and be the pillars of its unity and order. But before accepting this conclusion as certain, we have to ask, What are the religious tendencies of the Nonconformists of our day? how do they stand affected as regards the great questions of the hour, and into which scale is it probable that they would throw their weight in the event of an open rupture betwixt the Protestant and Popish parties in the Anglican Church?

The Nonconformists of England, we are sorry to be compelled to write, are not now what they were even a very few years ago. The Halls, the Fosters, the Angel Jameses have gone to their graves; and were we asked "on whom has their mantle fallen?" we should be much at a loss for an answer. The Nonconformist theology wants the well-defined scriptural stamp it bore in the days of the great preachers we have named; and the public spirit of the Nonconformist body is very

much toned down, or put forth only on matters that involve simply denominational interests. It was otherwise in the seventeenth century. Then they fought, in the persons of their ancestors, a noble battle for religion and liberty. But the old battle-cry would seem to have lost its power to rouse them, and the old standard is no longer supported with the spirit or the numbers with which they were wont to rally round it. Of course there are exceptions—men in whom the interests of truth vastly triumph over those of party—but the majority, including not a few of the leaders, appear to be indifferent to the progress of Popery in England. Not only so, they are rather pleased to witness that progress. They hail with tacit satisfaction the advance of Rome, believing that they see in that event the advance of an ally, by whose help they may be able to rid themselves of certain political and ecclesiastical grievances under which they groan. They scarcely oppose, or only in the feeblest manner, the ample and continuous grants to Popery by the Parliament; and when, a little time hence, the proposal will be tabled to endow the Romish Church in Ireland, they will acquiesce, or sit silent, and permit the establishment of Romanism in the sister isle, in the hope that thereby they will sooner see an end to all establishments in Great Britain. This is a policy which, in the first place, is very Jesuitical; and, in the second place, very dangerous. Let the Nonconformists return to the traditional principles and spirit of their fathers, let them manfully stand up for truth in the realm of England, and in her victory they will find deliverance. If they accept deliverance at the hand of Rome, they may depend on having to pay dear for it. If they invoke her aid to break their yoke, the end will assuredly be, the substitution of a yoke ten times heavier. But meanwhile, there are certain rumours in circulation to the effect that certain of the Tractarians, Nonconformists, and Romanists are negotiating a great league for the overthrow of all existing establishments. On the lawfulness or unlawfulness of such an object we pronounce no opinion, but we have to say that the day that sees such an object accomplished by such a confederacy will see the Papist master of the situation.

Such is the condition of England. It is in a state of religious dissolution. The foundations are out of place. The land trembles. But amidst all its divisions, discords, and dissolution, one party remains thoroughly compact and united—the Church of Rome. Full of adventurous spirit and audacious hope, steadily and persistently aggressive, this Church marches on, over the broken and divided parties around her, to dominion. The policy of the Nonconformists is not only, not to check, but to favour the progress of Romanism, in the hope that by the endowment of Popery in Ireland, all establishments will be discredited, and by the increase of Tractarianism in the Church of England, that body will be rent in twain. When these issues shall be brought about—and the great movements now on foot on the Continent will bring them about sooner than most expect—all minor parties will be effaced; only two great bodies and two great principles will occupy the stage—the same as in the days of Charles and Laud,—the Protestant and the Papish. Then will come the struggle betwixt these two national parties for supremacy; and, whichever may carry the day, one thing is probable, even that the Church, the constitution, and the throne, will come out of the struggle much modified, if not radically changed.

ENDOWMENT OF THE IRISH PRIESTHOOD.

THE "CONTEMPORARY REVIEW" AND POPERY.

(To the Editor of the Bulwark.)

DEAR SIR,—Permit me through the medium of the *Bulwark* to call public attention to the evidences beginning to appear of a disposition, on the part of Irish Episcopalians, to hasten on the endowment of the Romish priesthood in the sister country. Hitherto we have regarded the Irish Established Church as the most thoroughly Protestant Episcopal body in the United Kingdom—as forming, in fact, a most powerful barrier against the invasions and encroachments of the Church of Rome. Alas! there is some reason to fear we have been mistaken—to fear that a party at least (gladly would we believe it is not a large one) are preparing to abandon their solemn protests against the errors and the supremacy of that apostate Church.

Your readers are doubtless aware that a periodical has been recently commenced under the banner of certain evangelical English Episcopalians having the title of the *Contemporary Review*, whose reputed Editor is Dean Alford, an accomplished man, who is the author of certain valuable works, and who gave some months ago, through the medium of *Good Words*, one of the most crushing exposures we have seen of the thoroughly idolatrous character of the Church of Rome, and of its blinding, corrupting, and degrading influence both upon the priests and the people, in the very centre of its worship and in the very abode of its infallible head. Among the literary contributors to this Review, we find Dean Stanley of the English, and Principal Tulloch of the Scottish, Established Church, men who have recently stepped out into the foreground to teach their fellow-countrymen in England and Scotland what they deem a more enlarged and liberal Christianity than we or our fathers had ever conceived of.

In the March number of this Review, there is an article called "Notes from Ireland," the forerunner of other articles of a similar kind, apparently written by one well acquainted with the views and aims of a large portion of his Episcopal brethren—an article which, from the principles and the policy which it advocates, calls for more than ordinary attention from the various Protestant churches in the kingdom.

After referring to the petitions sent not long ago to Parliament by the Irish National Association for the Disendowment of the Irish Established Church, the author goes on to say:—

"There are many proofs that the Roman Catholic laymen of condition believe a provision by the State for the clergy to be the measure which is most called for in the present juncture of Irish affairs. *The proposal is one which forces itself upon the serious consideration of all.* Looked at from the statesman's point of view, it has very strong recommendations. It is founded on apparent justice, and it would tend to secure the loyalty of an order of society who possess over the masses of the Irish people the greatest amount of influence, while the competing plan of disendowing the Established Church would inevitably weaken the English connexion. Any religious objection to it on the part of the State has been invalidated by precedents already created in the payment of the Roman Catholic chaplains for various departments of the public service,

and indeed can only be consistently maintained in argument by those who hold that this form of Christianity is valueless to its attached and faithful adherents for either moral or spiritual good."

The manifest object of these sentences is to recommend, not merely to statesmen, but to religious men in general, the endowment of the whole Romish priesthood in Ireland on the grounds of policy, of justice, and of consistent piety. For what can the author mean when he urges this measure on the attention of statesmen on the ground of its apparent justice, but to encourage them to act upon the principle that justice requires them to support and endow the different religious bodies alike, whether their religion be in accordance with the Bible or in direct hostility both to its principles and precepts—whether it teaches God's truth or the devil's lie; unless, indeed, he maintains that Romanism has some peculiar claim to endowment which none of the other unendowed bodies possess? But what is this but either to abandon the ground which our Episcopalian friends have hitherto maintained, that Christ is the Head and the Governor of the nations, whose legislators and rulers are bound in their public capacity, as well as in their private conduct, to submit to His authority as revealed in His Word, or else to assert that the very principles of justice which Himself has sanctioned in that Word oblige those legislators to support with the national funds a religious system, when it has a large body of adherents, even though it usurps Christ's authority, proscribes the volume that contains His laws, and requires of its followers a worship which, according to Dean Alford's own showing, is as truly idolatrous as that of ancient Rome? Is this the doctrine which our Irish Episcopal friends and their English supporters are now to inculcate both upon the legislators and the people of this land? Still, there might be some of our legislators not quite satisfied with this theory of duty, and therefore the writer reminds them that the Parliament have already acted on this principle, and therefore cannot with consistency stop short; they have crossed the Rubicon by already endowing so many Romanist chaplains, and therefore they are bound to go forward and endow the whole Irish priesthood. Then in case even this argument might not seem quite satisfactory, and some might be so weak as to think that if they have already done wrong, they ought rather to retrace their steps than to go forward in an evil and dangerous path, he seeks to silence all such scruples, whether of religious men or of our political rulers, by the broad assertion, "that no one can with any consistency maintain the argument that Popery ought not to be endowed who does not hold that this form of Christianity is valueless to its attached and faithful adherents for either moral or spiritual good." Let a person only succeed in persuading himself that Popery, though in the main deeply opposed to the divine Word, which condemns it and dooms it to destruction, and the grand obstacle in Ireland to the progress of scriptural piety and national prosperity, still it may possibly do some good—some moral good, at any rate—to some of its adherents, that person is bound in Christian consistency to seek its endowment. Surely the whole Episcopal Church and all the Christian bodies in Great Britain and Ireland have lamentably failed in their duty, from the Reformation downward, in that they have not long ago used all their influence to secure the general endowment of the Romish priesthood throughout the kingdom!!

But the writer goes on to vindicate the policy of a measure so consonant with justice, with right reason, and with Christian principle.

"Notwithstanding the recent general discouragement of the Fenian conspiracy by the Roman Catholic priesthood, which it would be unjust not to acknowledge, it is notorious that they have not been hitherto, as a body, active promoters of loyalty to British authority. It is no imputation on them to believe that their own feelings would be different, and their influence in behalf of loyalty more cordially exerted if they were recognised by the State as rendering to their co-religionists services which on the whole were beneficial to the community, and deserving of substantial reward. It would be a concurrent advantage that their flocks, generally very poor, would experience relief in the diminution of their payments to the clergy, and would be gratified by a permanent endowment being provided for their spiritual benefit, while from both would be removed the grievance of the contrast which now exists in this respect between themselves and the Protestant churchmen of Ireland."

An endowment of the priesthood, it would appear, must make the Romish priests, and laity alike, loyal subjects of the Queen, and warm friends of the British constitution by taking away the painful contrast which they now witness, between the poverty and depression of their own church and the superior wealth and social standing of the Protestant Endowed Church. But it is natural for us to inquire what is involved in this argument. Is the writer contemplating an endowment of £50,000 or £100,000 a year? or is it an endowment fully equal in proportion to the numbers of the Roman Catholics, to the present endowment of the Episcopal Church? If it is only a small endowment, is it possible that he can be so blind as to imagine, that after receiving the endowment, the clergy would settle down in a state of perfect contentment? Is it not, on the contrary, absolutely certain that in a short period the Romish Church would make that very concession the occasion for new demands, and that the very ground on which the concession was made, viz., that justice calls for it, would bind both the legislature and the Endowed Church of Ireland in consistency to favour those demands? And is the country really prepared to grant to the Romish Church in Ireland an endowment as much larger than that of the Irish Episcopal Church as the Roman Catholics exceed in numbers the adherents of the Established Church? But if the argument of justice as propounded by this writer is a valid one, and yet the country is not prepared to hand over from the national funds a large revenue for the support of the whole Romish clergy, may not that Church make another movement, and, adopting the writer's view of justice, claim for their own body five-sixths of the present endowment of the Established Church? And then on what ground would he or his friends be able consistently to resist the claim? But is there indeed, judging by the avowed principles of the Romish Church under its present head in Ireland, or by her past history in that country, the very slightest reason for thinking that any grant of money that would be made would satisfy the priesthood? The endowment of Maynooth was granted by Mr Pitt in the confidence that it would quiet the priesthood, but it soon increased the agitation and prepared the way for ever-enlarging demands. The amount was increased by Sir Robert Peel, and placed on a more secure foundation with similar hopes, and these hopes were bitterly disappointed. Chaplains in the

army have been extensively salaried ; large annual sums have been given for education ; new grants are continually made to the Romanists, and still the Roman Catholic population with their priests and their archbishops are as restless and dissatisfied as ever. Who was it, that by dwelling continually on their fancied wrongs and teaching them to regard the British as cruel and relentless oppressors, themselves as subjects of a degrading bondage, have produced among the masses of the lower classes in Ireland that deeply-rooted discontent which the Fenians have at length taken advantage of, to engage them in a deep conspiracy, to dethrone their Queen, overturn the Government, and slaughter the upper classes of society,—who but the Romish clergy ? But if we pass from our country to foreign countries can any one open his eyes and look at the condition of the priesthood in the countries where they are endowed, such as France and Italy, and maintain that an endowment will make them satisfied and loyal ? Has not the Emperor of France, with all his decision and sagacity, and all the favour he has shown to the priests, found that they have been again and again on the very point of rousing the people to rebel against him ? And do not the Romish clergy, considered in the mass, throughout Italy hate their king, and abhor the free constitution, which they would at once sweep away if they were able ; while so far from conceding religious liberty to the Protestants, they have been seeking to madden the benighted people against them, till, bursting through all restraints, they have committed the most horrible outrages, and ended by burning several of them to death ? But both in France and in Italy these turbulent priests are endowed by the state against which, notwithstanding, they are for the most part in a state of virtual rebellion.

But the author of the “Notes from Ireland” thus concludes his remarks on the subject :—

“We are not unmindful of the serious objections which the foreign headship of the Roman Catholic Church raises to any State connexion with it. We are aware that even in Ireland there are difficulties in the way of such a measure, and that in England strong prejudices and powerful political tendencies would impede its enactment ; but we have reason to believe that the difficulties are already felt comparatively less than they were only a short time ago ; that opinions, among the most thoughtful Protestants, have undergone of late a very sensible modification. The wise statesman, and, we will add, the good Christian, is bound to consider the special circumstances of each political problem, and that of the present state and needs of Ireland is one of great difficulty and great urgency.”

The foreign headship of the Roman Catholic Church has indeed hitherto furnished very serious objections to a State connexion with a Protestant country—whose religion that Church pronounces to be damnable heresy—whose constitution, and the freedom of thought and of speech, which it so carefully guards, that Church is bound by its principles to abhor and to destroy, and whose people it claims the power, through its infallible Head, to absolve from their allegiance to their Sovereign ; but this difficulty also the author of the “Notes” thinks we may get over. He probably agrees with the sentiments which the Roman Catholic *Tablet* of the 12th of the same month expresses :—“In our opinion,” says the writer, “it would be desirable that the State, instead of ignoring the

sees and titles of the Catholic bishops of England and Ireland, and instead of proscribing those sees and titles, should repeal the Ecclesiastical Titles Bill, and recognise the existence and legality of the Catholic Church, and of its administration within the realm. Nay, we go so far as to think that it would be a wise and a good thing to give recognised rank and precedence to the highest dignitaries of the Catholic Church within the realm by making peers of Parliament of the Catholic archbishops of England and Ireland. For we think it would be for the common good of all that the Catholic archbishops of England and Ireland should share the responsibilities and difficulties of legislation—should undertake the public official representation of the interests of which they are peculiarly charged to protect, &c., &c. Moreover, we need scarcely say that in our opinion the restoration of regular diplomatic intercourse between the Crown and the Holy See would be most advantageous to all parties," &c., &c. We know not how, by anything short of this, the author of the "Notes on Ireland" could remove the contrast between the Roman Catholic and the Protestant endowed Church, which he considers the great obstacle to the loyalty and peacefulness of the Romish priesthood, or our statesmen follow effectually that policy of seeming justice which he so strongly recommends. If such views as are propounded by the author of this paper in the *Contemporary Review* are beginning extensively to prevail, both in England and in Ireland, as the writer evidently intimates, it is clear that a new question must arise among men of other denominations both in England and in Scotland and in Ireland who have hitherto been favourable to the existence of the Irish Church, because they believed it to be thoroughly Protestant—believed that it formed a great breakwater against the stormy assaults of the papal powers upon the religion and the liberties of the country. The question must arise whether the men who hold such views as have been stated are not helping to break down every distinction between Protestant truth and Popish errors—whether they are not, from their peculiar position, as great enemies to true Protestantism as the very Roman Catholics themselves—and whether that endowed Church whose clergy held and maintained such views ought not to be swept away altogether, lest it should furnish the grand argument for spreading and establishing the errors and the despotism of Popery over all the land.—I remain, Sir, yours,

AN OLD PROTESTANT.

REFORMATORY AND INDUSTRIAL SCHOOLS BILLS.

Two bills have been prepared and brought into the House of Commons by Mr Knatchbull Hugessen and Sir George Grey, to amend and consolidate the acts that have already been passed, in regard to Reformatory and Industrial Schools. The Romish priesthood has seized the opportunity to endeavour to get certain amendments inserted into these bills, the effect of which would be that the doors of every Protestant Reformatory and Industrial School would be opened to Roman Catholic priests; and every inmate who may have been baptized a Roman Catholic, would be prohibited from receiving Bible instruction, and be taught the doctrines of Romanism, despite the wishes of the parent. We hope these attempts will be successfully resisted, and we are glad to learn that the Scottish Reformation Society are using every legitimate effort for frustrating these Romish designs.



THE ITALIAN JUGGERNAUT.

THE ITALIAN JUGGERNAUT.

MESSINA, situated, as is known, at twelve miles' distance from Reggio, and separated from it by that strait which in the hour of storm makes the boldest seaman quail, keeps with great pomp the 15th of August, (the Feast of the Assumption,) together with the two preceding ones. This festival, a mixture of the sacred and the profane, of the ridiculous and the barbarous, is the great attraction of all the neighbouring population, as well as those of the Calabrias.

Amongst many other objects of a grotesque or ridiculous character, which form the prominent feature at this religious concourse, are two gigantic figures, male and female, composed of pasteboard, and mounted on horses equally enormous, and of the same material. These hideous monsters, dressed for the occasion in some showy and coarse fabric, but always representing the prevailing fashion of the day, occupy the comments and ecstatic admiration of the crowd on the Piazza del Arcoives Covado. Two men of the populace, covered with the skin of a camel, called by the people "blessed," (I know not why,) make a round to vendors of every description of goods, who, as an act of devotion, put each into the mouth of this object some article of that in which they deal. This donation is stowed away on the instant in sacks, with which those within are furnished, and which they take care not to leave behind them, the collection being supposed to be devoted to the expenses of the *fiesta*. The most striking object, however, of these solemnities consists in the following procession :—A colossal car is dragged by a long team of buffaloes through the irregular and ill-paved street. Upon this are erected a great variety of objects, such as the sun, moon, and principal planets, set in rotatory motion, and diminishing proportionably in size as they approach the summit of the structure.

This erection is in itself really imposing, sumptuously decorated, and put in movement in honour of her who gave birth to the God of charity. But its functions recall to mind the famed car of Juggernaut, or the nefarious hecatombs of the Druids. The heart sickens at the sight of it, and it is difficult to refrain from crying shame upon the horrible barbarity ; for, bound to the rays of sun and moon, to the circles forming the spheres of the various planets, are infants yet unweaned, whose mothers, for the gain of a few ducats, thus expose their offspring, to represent the cherub escort which is supposed to accompany the Virgin to heaven.

When this huge machine has made its jolting round, these helpless creatures, guiltless of any reproach but that of being the offspring of brutal mothers, having been whirled round and round for a period of seven hours, are taken down from this fatal machine, already dead or dying. Then ensues a scene impossible to describe,—the mothers struggling with each other, screaming and trampling each other down. It not being possible, on account of the numbers, for each mother to recognise her own child among the survivors, one disputes with the other the identity of her infant, amid a storm of imprecations, and the lamentations of the more afflicted, joined to the deafening derision of the spectators, and the hooting of the mob. Numbers are thus changed in the confusion. The less fortunate mothers, as they receive the dead

bodies of their infants, often already cold, rend the air with their fictitious lamentations, but consoled with the certainty that Maria, enamoured of her child, has taken it with her into Paradise.

Comforted with such a conviction, they enjoy themselves in making merry with the women of the neighbourhood until the whole of the money so obtained—the “price of blood”—is dissipated, never doubting that the priesthood will furnish additional aid in memory of their little ones thus gloriously received into Elysium.

HERNIETTA CARACCILO.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE Directors of the Protestant Institute of Scotland beg thankfully to acknowledge the following works, which have been presented to the Library of the Institute:—By Mr James Grant, Edinburgh—A Collection of all the Declarations and Resolutions published throughout Scotland, against the repeal of the Statutes for preventing the Growth of Popery; Edinburgh, 1780. By Dr Saffery, Tract Society, London—The Novelties of Romanism, by Collette; London. Tract Society, *Second Edition*. By a Friend, W. B., who has not given his name—Cyclopædia Bibliographica,—a Library manual of Theological and General Literature, and Guide to Books for Authors, Preachers, Students, and Literary Men, by James Darling; London, 1854. By the same—Subjects, Holy Scriptures; London, James Darling, 1859.

PRIZES FOR ESSAYS ON THE TERM “CATHOLIC.”

Our readers will be glad to learn that no fewer than twenty-three essays have been lodged with the Secretary of the Scottish Reformation Society, on the fallacious and mischievous use of the terms “Catholic” or “Holy Catholic,” as applied to the Church of Rome, in competition for the three prizes offered in our number for *February*. These essays seem to have been forwarded from all the three kingdoms. They are now in the hands of the adjudicators, and we shall inform our readers of the result so soon as it is ascertained.

ROMAN CATHOLIC LOTTERIES.

We subjoin a *fac-simile* of a lottery ticket which has been forwarded to the Secretary of the Scottish Reformation Society by a member of Parliament. It will be observed, that the Romish priesthood has now changed its tactics in regard to the carrying on of lotteries within the United Kingdom, and thus far, the efforts of the Scottish Reformation Society and other Protestant societies, in opposing this illegal and demoralising traffic, have been successful. This ticket announces that the lottery is in behalf of a Popish institution in London, but that the drawing of the prizes will take place in Paris;—that the duplicate ticket is to be returned to a Mr Blount, said to be a banker in Paris, care of a man at the institution in London, for which the lottery is got up. This, of course, is an effort to evade the law, but we trust Protestants will not relax their efforts in getting the law put in force against the printers of such tickets, or the newspapers which advertise these lotteries, or the party or parties who seem to have the management of the matter.

180,475

A GRAND DRAWING OF PRIZES,

IN AID OF THE

ORPHANAGES AND POOR SCHOOLS OF THE SISTERS OF CHARITY,
LEICESTER SQUARE, AND CAROLINE PLACE, VICTORIA STREET, WESTMINSTER, LONDON,

DUPLICATE TICKET.

Purchased by _____

Residence, _____

Post Town, _____

This Duplicate to be returned on or
before 12th May 1866 to

MR EDWARD BLOUNT,
BANKER, PARIS,

CARE OF

SISTER MARY CHATELAIN,
Carlisle Place, Victoria Street, West-
minster, London, S.W.,

to whom Post-Office orders are to be
made payable. Small sums can be re-
mitted in Postage Stamps.

WILL TAKE PLACE AT

L'HOTEL DE VILLE, PARIS, ON THURSDAY, 17TH MAY 1866,

Under the Superintendence of the Members of the Committee, and of a Delegate of the Prefect of Police.

1st Prize—*The Gift of His Holiness Pius IX.*,

A Collection of 100 Large Bronze Medals, exhibited in the Roman Court of the Great
London Exhibition, 1862; value £100.

2d Prize—A Golden Cup and Spoon, with the Imperial Initials of H.M. Napoleon III.

3d Prize—*Gift of H.M. the late King of the Belgians,*

A Most Beautiful Painting, by an eminent Flemish
Artist; value £120.

4th Prize—*Sent by H.M. the Empress of Brazil,*
A Piece of Beautiful Lace.

5th Prize—*The Gift of H.S.H. Princess Mary,*
Duchess of Hamilton,

A China Tea-Service; value £20.

6th Prize—*Presented by H. Ec. Princess Borghese,*
A Very Fine Marble Table, with Five large Mosaic
Medallions; value £40.

7th Prize—*Presented by Lord Brougham,*

One of his Works—"The British Constitution,"—
Enriched with his Autograph.

Also 900 other Valuable Prizes, and a great many more promised by distinguished Friends of these Charities.

N.B.—The Holder of this Ticket will have a chance of winning any one of the above Prizes, and of several hundreds more, which
include beautiful Bronzes, Clocks, Paintings, and Engravings, Lace, Tapestry, Books, Rings, Boxes, useful and ornamental, &c.

The winning numbers will be published
in the French and English papers. Lists
of the winning numbers will be forwarded
to those who will send stamped and ad-
dressed envelopes for the same.

8th Prize—*Presented by H.G. the Duchess of Bracciano,*
A Very Beautiful White Cashmere Feltase, braided.

9th Prize—*Presented by the Dowager*

Marchioness of Lottian,

Nash's "Mansions of the Old Time," with 25 engravings.

10th Prize—*Presented by the Marchioness of Salvo, Paris,*

An Album of Aquaralles, painted by the donor;
value £60.

11th Prize—*Presented by the Lady Georgiana Fullerton,*

A Set of Most Valuable Engravings of Raphael's
Fresco Paintings in the Vatican; value £25.

12th Prize,

A Gilt Travelling Clock, by Leroy, Paris;
value £12, 12s.

President of the Committee—

TICKETS, SIXPENCE EACH. MR EDWARD BLOUNT, BANKER,

No. 8 RUE DE LA PAIX, PARIS.

THE PROTESTANT ALLIANCE.

LONDON, E.C., June 1, 1866.

THE annual breakfast of the members of the Protestant Alliance and their friends took place on the 9th May at St James's Hall. The attendance was more than usually numerous. Sir Brook W. Bridges, Bart., M.P., presided. There were also present the Marquis of Westmeath, Mr Newdegate, M.P., General Aylmer, R.A., Colonel Sotheby, Captain the Hon. F. Maude, R.N., Captain Story, Captain Graham, R.N., Captain Leckie, Captain Low, Colonel Lawe; Messrs Jas. Farish, H. Roberts, Jno. Finch, G. H. Oliphant-Ferguson, E. Prowse, R. Nugent, W. Tolle-mache, Deputy Elliott, Thomas Brown, Professor Donaldson, J. F. Blandford, Jas. Lord, J. Hawkesworth, J. Sperling, Dr Steet, Dr Cross, Dr Ogle, of Derby; T. G. Owens, J. Bramston, G. Maberly, Thomas Graham, H. Wise, C. Low, S. Harrison, R. Neaham, T. H. Graham, E. F. Willoughby, J. Rhind, T. E. Clack, J. K. Wilson, H. E. Carter, T. Prendergast, W. H. Bridges, F. Bridges, W. White, D. Denyon, R. Campbell, J. W. Goucher, M. Gawthorne Wood, J. W. Barker, R. S. Barker; Revs. J. H. Moran, R. Maguire, T. O. Beeman, W. Tilson Marsh, W. Cadman, W. Cardall, A. D. Campbell, J. H. Ralph, D. Macafee, J. Edwards, W. J. Champion, J. E. Perrin, J. Cunningham Geikie, A. Isaacs, Thos. Stevenson, H. Harrison, J. Medlicott, Dr Spencer, T. K. Tallon, S. Radcliffe, and others.

The Chairman made a few excellent and appropriate remarks.

Mr M'GREGOR, in proceeding to state the heads of the Report, observed that it was one of the best which the Society had ever been able to present. The Committee, whilst thankful to God for His blessing upon their work, are deeply impressed with the serious dangers that threaten the Protestant institutions of our land. Concessions, they observe, are still made to Romish demands, and these stimulate to even greater; so that the *Tablet*, an influential Romish journal, lately put forth in a leading article the following things as "desirable" for Roman Catholics:—"1. As [Roman] Catholics are very poor, and commit many crimes, they should have chaplains in workhouses and prisons. 2. The sees and titles of Romish bishops to be acknowledged, and Romish archbishops to be peers of Parliament. 3. Regular diplomatic intercourse with the Pope of Rome. 4. A concordat between the Queen and the Pope. 5. State endowment of the Romish hierarchy, clergy, universities, seminaries, colleges, and schools, if approved by the Pope." Whilst Roman Catholics in this country claim not merely equality but supremacy, the Pope, in his last Encyclical Letter, condemns "liberty of conscience and of worship;" and the priestly party at Barletta massacre and burn unoffending Protestants. In expectation of the general election, the committee drew up an address to electors, of which they issued 65,700 copies, and about 40,000 copies of other papers, prior to and during the election. The great questions of Protestant truth were the turning-point of several elections, and many allusions to them were made by candidates and were reported in the provincial newspapers. This is an encouraging fact, as showing a large amount of sound Protestant principle, which can make itself felt in the country. The Act of Parliament forbidding the assumption of territorial titles by Romish ecclesiastics having been violated most glaringly by Dr Manning, the committee in November last called the attention of the Attorney-General to a book called the "Temporal Mission of the Holy Ghost," by the Rev. Dr Manning, and published by Messrs Longman & Co., on the title-page of which Dr Manning is styled "Archbishop of Westminster," which appeared to be an infringement of the 14th and 15th Vic., cap. 60. The Attorney-General replied, that he did not find sufficient ground for taking proceedings. This contempt of the law of the land, especially by persons who ought to inculcate obedience to it, must be productive of great evils, and has a tendency to weaken the influence of law upon the minds of all the Queen's subjects. This disloyal spirit receives confirmation from the fact, that during the past year there have been reported thirteen public meetings presided over by Dr Manning, and other leading Roman Catholics, at which the health of the Pope was given before that of the Queen. Referring to the Parliamentary proceedings of the past year, the committee observe that for many years past the Protestant cause has been at a low ebb in the House of Commons. This arose chiefly from the course

pursued by political party-leaders, who endeavour to conciliate the Papal section, and, therefore, frown at every attempt to expose Romish intolerance or to maintain the Protestant cause. Until political parties cease from endeavouring to conciliate a priesthood which so boldly proclaims that if the "rights" of their Church are not recognised by lawful means they are to be extorted, every effort in Parliament is attended with difficulty. The Committee then present a condensed summary of their work in relation to bills, motions, and other matters in Parliament during the last session. With respect to associations, the Committee state that the operations of the Alliance during the past year have been greatly extended by means of sermons and lectures, and they express their thanks to the Rev. R. Maguire, the Rev. W. McCall, the Rev. A. D. Campbell, the Rev. W. Elliott, of Plymouth, and Mr T. G. Owens, for their valuable services. They also state that the Hon. Secretary of the Society has during the year taken part in several discussions and controversies, and delivered addresses and circulated papers on Popery in this country and abroad. On the question of funds, the Committee express their satisfaction. They say that whilst from the operations of the Society its expense has increased, the income has also enlarged, and they trust that by prudent forethought they may always be prepared to undertake any necessary work. They feel the increase in the funds and in the number of supporters to be an encouraging proof of confidence in the Alliance. In conclusion, the Committee urgently call upon all who value "the truth as it is in Jesus," while "speaking the truth in love" to Romanists, and praying for their conversion, to resist with united energy the encroachments of a Church, the present head of which has declared "that Protestantism is not a form of the true religion in which it is possible to be equally pleasing to God as in the [Roman] Catholic Church," and "that the [Romish] Church has the power to avail herself of force, or any direct or indirect temporal power," to enforce its principles and to compel obedience to its teaching.

Mr BIRD read the financial statement, from which it appeared that the income (including a balance in hand last year of £290) amounted to £2005, and the expenditure to £1679, leaving a balance of £326.

Dr OGLE, of Derby, said that he appeared before the meeting as a doctor, and hoped to be able to place certain facts before the meeting for the purpose of showing the importance of calling things and persons by their right names. The subject on which he had been asked to speak was one of great interest. An attempt was making to constitute nursing a part of our ecclesiastical system through the organisation of sisterhoods. It was foisted upon the public under the patronage of the Church of England, or, as the parties themselves said, and very truly, the Anglican Church, which was not the Church of England. He was prepared to prove every word he was about to utter, having during the last eighteen months acquired evidence of the circumstance to which his attention had been closely directed. Up to within the last year or the last year and a-half the work had been carried on comparatively privately by individuals, but now they felt themselves strong enough to appeal to the public, and in different parts of the country they had risen so simultaneously as to produce the idea of preconcerted arrangement—an idea which he did not himself entertain; but still it was worthy of note that within the short period of eighteen months a move had taken place at Gloucester, Liverpool, Bristol, Exeter, York, Derby, and in London, and possibly elsewhere, which had been characterised by one of themselves as a crusade in favour of sisterhoods for our hospitals. These were the words in which the determination was announced: "We would carry on a crusade, and although it may be a long one—although the obstacles we may encounter may be great and numerous—although the uncompromising enemies, bigotry and ignorance, may harass our campaign, yet, strong in the consciousness that our cause is good, we shall proceed with stout heart and steady purpose." This showed that they were in earnest, and it behoved those who objected to such a crusade to be in earnest also. The first thing that he wished to impress on the minds of those whom he was addressing was that a general movement was taking place all over the country, and that a general attempt was being made by the Anglicans to obtain possession of our hospitals. They proceeded, with slight variations, according to local peculiarities, of which, with great wisdom, they availed themselves, somewhat in this manner. An individual established a sisterhood in a poor neglected district, and the sisters in no

long time became known for their activity, their self-denial, and their good works in visiting the poor and the sick. They thus disarmed prejudice and obtained a footing. By and by, either by one of their own party, or more likely by some independent person, attention was directed to the inefficiency of the nursing in the hospital. The question as to improvement was mooted. Very likely the hospital was in debt and in danger of being shelved for want of funds. Then came in the sisterhood, or more likely one individual only, saying, "I will help you—money is no object to me—I only want work—let me do it for you." The weekly board was captivated, and it was not till some honest John Bull, who did not believe in work for nothing, asked a few questions which were evaded, not answered, that it was discovered that this disinterested person was one who, it was true, would nurse the hospital for nothing—that was to say, if she could not do so on any other terms—but sooner or later, as at King's College, they would have to pay. But under any circumstances, and from the first, this price must be paid; the nursing was no longer an open and straightforward business, but a secret organization independent of public opinion. . . .

The essential features of the system were hidden, and unfortunately they could be hidden with great ease. It was a great mistake to call the head nurse a "sister," as at St Thomas's Hospital, and Mrs Fry's Institution; for by this means the public became accustomed to the use of the name. A "sister" meant something that was very objectionable. It meant a person who had given up her sisterly character, and had become a member of another family than that in which God had placed her. In some instances such persons did not use either their Christian or surname. He held in his hand a letter written by a Miss Jones, but instead of signing her own name, she described herself as "Mother Superior"—"M. Superior." Another letter was signed "Sister Susan." A third was signed "Mother Superior," with the prefix of a little cross, which had been explained to him as "Female Bishop." These were "sisters" in their true garb. If they were asked their plan of proceeding, the reply generally was, "I do not think any of our rules could be of assistance to you in forming a home for nurses; our work is a sisterhood, and our works are done by Sisters of Mercy, aided by ladies who are also associated with us. Our arrangements are such as are usual in sisterhoods; only ours is very strictly Anglican, and entirely under the supervision of our diocesan." Now he had generally imagined that the bishops had too much to do to attend to such matters. Now this was a very serious matter, to which public attention ought to be directed. Nursing ought to be open, straightforward, above-board. It ought not to be subordinated to any other purpose whatever. It ought to be made religious, but not ecclesiastical. Another piece of advice which he would give was, "Avoid all ecclesiastical titles and ecclesiastical machinery." If a bishop felt interested in nursing and in sanitary questions, let him be appointed by all means, but he ought not to be made an *ex officio* president. Let "vows" be avoided, and "Councils of Perfection," by which it was said nurses should be guided. Let nothing more be heard of "Protestant Deaconesses." Let not the fact of the want of nurses be ignored. They were wanted in our hospitals, and amongst the poor, and in our families. It was not possible to get a good article for nothing; the true interpretation of "cheap" was "bad." He would say, Pre-occupy the field, establish sanitary associations, including nursing, and show the people the absurdity of making them ecclesiastical: work each in your own position: watch and pray. (Loud applause.)

The Rev. W. CADMAN next made an excellent speech.

The Rev. R. MAGUIRE, who had recently come from Rome, next addressed the meeting with reference to the religious affairs of Italy, which he said might be considered in a threefold point of view. In Northern Italy there was undoubted progress. Southern Italy was awakening. But in Rome and the Papal States—in Central Italy—there was total death. Rome was like an unnatural mother, and seemed to have overlaid her offspring. In passing through Florence he was surprised to find so little attention paid to the devotional part of the feast day of St Joseph, the worship of whom was rising in the Roman Church. The rev. gentleman produced a cartoon which was exhibited in that city, of an altar, the candlesticks and candles thereon representing piled arms, and in front was a true St Joseph, but that was Joseph Garibaldi. He regretted to see religion caricatured

—even a false religion. But Italy did not know that there was a true religion, and was fast relapsing into a state of infidelity. In Naples he had an opportunity of observing the awakening of the Italian mind, and was present at a small meeting where the four great ecclesiastical systems were represented—the Anglican, the American, the Latin, and the Greek. In reply to his inquiry whether there was not some danger of a reaction from superstition to infidelity, he was told that had already been the case—that between superstition and infidelity the faithful were but few, and were strongly hemmed in on all sides. When he inquired whether the Italian people had learned anything from the Bible, the reply was, “Nothing.” He found in Naples a Society for the Emancipation of Religion from the Thralldom of Error. That Society numbered about 1500 members, and its objects were—the rejection of Papal authority or supremacy, the abolition of the compulsory celibacy of the clergy, the abolition of the enforced confessional, the free circulation of the Holy Scriptures, the celebration of Divine service in the vulgar tongue, and the administration of the Holy Communion in both kinds. These objects bore such a strong approximation to our Bible truth, and such a resemblance to our form of faith, that we were bound to enter into brotherly concord and engagement with them. Italy was now in a transition state, and was groping in the dark, as yet uncertain which way to turn for the light. It had recently been stated that the Papal authorities had prohibited the admission of Bibles and revolvers into their territories. Now, he thought it only fair to say that as he passed from place to place they never touched his Bible. Almost the only questions asked him were, Whether he had any cognac or cigars!—showing that the successor of St Peter looked more after cognac and cigars than the Bible. Adverting to this country, the rev. gentleman observed that he thought there was a great deficiency of Protestant spirit. This was observable both in Parliament and in the country. It was said that free liberty should be accorded to every man in all conscientious matters. If that was so—if every man was free to propagate error, it was doubly incumbent on the enemies of error to be watchful. He did not quarrel so much with liberty of opinion as with what was termed liberality. The definition of “liberality” was to teach everything but the truth. Liberality had been changed into liberalism, and if he did not like “liberality,” he liked liberalism still less. The advocates of “liberty,” however, did not stop even there. They were no longer on an inclined plane, but on a steep precipice, and the public men were dropping into a deep place called “indifferentism,” which was worse than all the other systems of errors. Rome in her power was creeping on, and he did not see how she was to be stopped. She was eating her way. This was an age of underground railway; tunnelling was going on and breaking out in all directions. He thought the nature of the Church of Rome in this country was pretty accurately described in the following lines taken from the Oratorian Hymn-book of St Philip Neri:—

“This is the way that St Philip works,—

He comes in the midst of our cares,
He passes by, turns back on the sly,
And catches you unawares.”

(Laughter.) And equally applicable to the Romish Church were the words of the spirit in Milton's mask of *Comus*:—

“I, under fair pretence of friendly ends,
And well-placed words of glozing courtesy,
Baited with reasons not unpleasable,
Wind me into the easy-hearted man,
And bring him into snares.”

The rev. gentleman resumed his seat amid loud applause. The proceedings were brought to a conclusion by prayer being offered by the Rev. J. T. BYRNE, of Montreal, Canada.

PROTESTANTISM IN WILTSHIRE.

THE following is an admirable sample of a vigorous Protestant address. We cordially wish the new association every success. Were

a similarly vigorous association started in every county in Britain, we should confidently anticipate the best results :—

"The Committee of the Devizes and North Wilts Protestant Association, in this their first address to the public, desire to impress upon the minds of all classes that this Society is wholly unsectarian and unpolitical; all denominations of Protestant Christians are gladly received, and all who love the throne and the constitution, and who value their civil and religious freedom, whether they be Whig or Tory, Liberal or Conservative, are earnestly invited to render their sympathy and support.

"For many years the nation has been blessed with unexampled prosperity; our harvests have been abundant; there have been wars abroad, but at home peace has ruled; while our national financial circumstances have wonderfully prospered.

"For all these blessings we have great cause to be thankful! but we cannot rest here. Whilst we have been enjoying these good things of God's providence, we have neglected His Word; we have not watched against the inroads of superstition and error; consequently Popery, the enemy of God, and the bitterest foe to the rights and liberties of man, has become rampant in our midst, and is openly encouraged by our Parliament and the Ministers of our Queen. And remember,—*these Ministers of our Queen are about to bring a bill before Parliament, permitting the Guardians to appoint Popish Chaplains to our Workhouses, and to pay them out of the parish funds.* This we have on the very best authority.

"But, even worse than the development of Romish Popery, there is Popery in the Church of England. Its symbols, its ceremonies, and its doctrines, are being assimilated to the Papal system, and some of our bishops and many of our clergy are seeking to be re-united to the Romish Apostasy! The voice of God was once heard, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;' and in spite of the rack and the faggot, of months of torture and years of imprisonment, the English people cast off Popery and laid hold of God's Word, and when a Popish king would have again enthralled them, they hurled him from the throne and drove him from their country with ignominy and contempt. Then, our rulers studied their Bibles, and thence they found that the doctrines of Rome were 'blasphemous fables and dangerous deceits;' they saw that Popish Christianity was not the religion of Christ, that in doctrine and practice it was none of His, and they passed a law that no Popish prince should ever again ascend the throne of England, that no sovereign should marry a Papist, and that if a king (or queen) of England embraced Popery, his subjects should be absolved from their allegiance, and the throne should be declared void. Our forefathers knew what Popery was, and they framed an oath for the protection of the people, which every prince, or princess, must swear, before he or she can ascend the throne. Other oaths have been tampered with by the present Parliament of Great Britain, and the question will soon be, Shall the Coronation Oath be annulled? Shall a Romish prince be allowed to lay claim to the throne of Great Britain? It is for the people of England to say 'Yes' or 'No.' 'Yes,' and England forfeits the favour of Heaven!—She loses her prestige in the eyes of the

world!—She is reduced to a third-rate power!—Her monarch is despised and her people enslaved! Oh! let the word ‘NO’ sound like a peal of thunder throughout the length and breadth of the land, and England will again be saved! Do not say that we are needlessly alarmed. The Queen’s Ministers have said enough to give us the assurance that ere long THIS OATH will indeed be tampered with.

“We are friends to religious toleration, to civil and religious liberty; but Rome never has and never will tolerate any religion but her own. She has ever been a persecutor of God’s saints, and where she has the power she is so still. The teaching of Popery is in opposition to the Word of God: it ignores the gospel plan of salvation: the followers of the Lord Jesus are ‘aliens’ and ‘heretics,’ and are anathemised by Rome’s Church in life and in death.

“As Englishmen we have joined ourselves together in defence of God’s truth and of our beloved country! In dependence on the Lord’s might, we are determined to go on! We ask for your prayers and your sympathies. We ask you, as Englishmen, to become members of our association, and we ask you who have wealth, to give us liberal donations.

“We mean to arouse Wiltshire to a sense of its danger; we mean to set before Protestants their privileges and their duties; we will show what Romanism is, and that its half-sister, Tractarianism, is leading into its wiles; and we will show to the poor Roman Catholics and to blinded Protestants too, what the *Gospel of Christ* is; that it sets forth Christ as the Head of His Church, as the Redeemer of His people, calling to the weary and to the heavy laden to come unto Him and find rest unto their souls. For all this we must use the means; we must have lecturers, who shall go to and fro amongst us and open out these things; we must circulate tracts and pamphlets and addresses, which, with God’s help, shall rouse the people from their apathy; and when an Election comes, we shall do our best to support men, (irrespective of party,) who will maintain our Protestant institutions and the supremacy of our Queen against the Pope of Rome, and who will withstand all the encroachments of the Romish Church.

“Our object is clear; our means are simple; our purpose is fixed; our faith is strong; and though the enemy is well-armed, well-trained, and as daring as he is crafty, we believe, with the prophet of old, that *‘they that be with us are more than they that be with them.’* Therefore, we invite the help of every Christian and every patriot.—We are, on behalf of the Committee,

“J. S. SERJEANT, M.A., }
 “ROBERT DAWSON, B.A., } *Hon. Secs.*
 “JOHN FERRIS, }
 “J. F. PINNIGER, *Hon. Treasurer.*”

BISHOP JEWELL’S CHALLENGE.

“If any learned man of all our adversaries, or if all the learned men that be alive be able to bring any one sufficient sentence out of any old Catholic doctor or father, or out of any old general council, or out of the Holy Scriptures of God, or any one example of the Primitive Church, whereby it may be clearly and plainly proved that there was any private mass in the whole world at that time, for the space of six hundred years

after Christ ; or, that there was then any communion ministered unto the people under one kind ; or, that the people had their common prayers then in a strange tongue that they understood not ; or, that the Bishop of Rome was then called an universal bishop, or the head of the Universal Church ; or, that the people was then taught to believe that Christ's body was really, substantially, corporally, carnally, or naturally in the sacrament ; or, that His body is, or may be in a thousand places or more at one time ; or, that the priest did then hold up the sacrament over his head ; or, that the people did then fall down and worship it with godly honour ; or, that the sacrament was then, or now ought to be, hanged up under a canopy ; or, that in the sacrament after the words of consecration there remaineth only the accidents and shows, without the substance of bread and wine ; or, that the priest then divided the sacrament in three parts, and afterwards received himself all alone ; or, that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for an heretic ; or, that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in one church in one day ; or, that images were then set up in the churches, to the intent the people might worship them ; or, that the lay people was then forbidden to read the Word of God in their own tongue ;—if any man alive were able to prove any of these articles by any one clear or plain clause or sentence, either of the Scriptures, or of the old doctors, or of any old general council, or by any example of the Primitive Church, I promised then that I would give over and subscribe unto him.

"Those words are the very like I remember I spake here openly before you all. And these be the things that some men say I have spoken and cannot justify. But I for my part will not only not call in anything that I then said, (being well assured of the truth therein,) but also will lay more matter to the same ; that, if they that seek occasion have anything to the contrary, they may have the larger scope to reply against me.

"Wherefore, besides all that I have said already, I will say further, and yet nothing so much as might be said : If any one of all our adversaries be able clearly and plainly to prove, by such authority of the Scriptures, the old doctors, and counoils, as I said before, that it was then lawful for the priest to pronounce the word of consecration closely and in silence to himself ; or, that the priest had then authority to offer up Christ unto His Father ; or, to communicate and receive the sacrament for another ; as they do ; or, to apply the virtue of Christ's death and passion to any man by the means of the mass ; or, that it was then thought a sound doctrine to teach the people, that the mass *ex opere operato*, that is, even for that it is said and done, is able to remove any part of our sin ; or, that then any Christian man called the sacrament his Lord and God ; or, that the people was then taught to believe, that the body of Christ remaineth in the sacrament as long as the accidents of the bread remain therein without corruption ; or, that a mouse, or any other worm or beast, may eat the body of Christ (for so some of our adversaries have said and taught ;) or, that when Christ said, *Hoc est corpus meum*, this word *hoc* pointeth not the bread but *individuum vagum*, as some of them say ; or, that the accidents, or forms or shows of bread and wine be the sacraments of Christ's body and blood, and not rather the very bread and wine itself ; or, that the sacrament is a sign or token

of the body of Christ that lieth hidden underneath it; or, that ignorance is the mother and cause of true devotion and obedience—these be the highest mysteries and greatest keys of their religion, and without them their doctrine can never be maintained and stand upright—if any one of all our adversaries be able to avouch any one of all these articles, by any such sufficient authority of Scriptures, doctors or councils, as I have required—as I said before, so say I now again, I am content to yield unto him, and to subscribe. But I am well assured that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest you happily should be deceived.”—*Bishop Jewell's Challenge-Sermon, preached at Paul's Cross, the second Sunday before Easter, A.D. 1560.*

PROTESTANTISM AT NEWCASTLE-ON-TYNE.

THE following letter is interesting and instructive :—

22 CLARENCE STREET, SHIELDFIELD, NEWCASTLE-ON-TYNE,
May 19, 1866.

REV. SIR,—I take this opportunity to thank you for your kind letter, dated May 16, as well as for Dr Begg's "Handbook," the maps, and tract.

We met our opponent at the stated time and place, to make the conditions of the discussion to which he had challenged us, but only to be again disappointed by his withdrawal.

He kept us for a considerable time, quibbling about certain words in the subjects to be discussed. He said he wished to attack as well as to defend. We were quite willing to accede to this wish, provided he would name the doctrines he wished to attack.

After about two hours' debating, it was arranged that the discussion should last four evenings, in the Newcastle Temperance Hall, and that the subjects should be as follows, viz.—First evening—Mr Powell: "Is the Church of Rome Infallible?" Second evening—Mr Powell: "Are the Scriptures a Sufficient Rule of Faith?" Third evening—Mr Thorne: "Can a Man be Justified by Faith alone?" Fourth evening—Mr Thorne: "Transubstantiation." But settling the subjects was as far as we were able to proceed, as our opponent managed to do, what he had evidently been trying to do all the evening, viz.—to place an insurmountable difficulty in the way, with a desire so often manifested by the friends of the papacy, to keep as far from the light as possible. He wished us to give him a guarantee that the proceedings should be strictly private, and that no account of the controversy should appear in the public newspapers.

Now considering we had arranged to give away tickets to six hundred persons, and that we could have no idea as to whose hands these tickets might get into, we were not at all prepared to give any such guarantee. If it had been in our power to do so, we should not have been willing, as, for the sake of the propagation of truth, we should have made it as public as possible. We are inclined to think that this challenge, like many others, was only given for the purpose of boasting in the presence of a multitude, and as a source of triumph, if no person had been found to take it up.

We trust good may result from the last discussion, as well as from the withdrawal of our opponent in this latter case.

It was pleasing to see, in the large congregation assembled last Sunday week, so many men searching their Bibles, to see if the quotations made were really according "to the law and to the testimony." One Romanist came to me in the afternoon and said, "I like to hear the truth brought out, sir. If my priest is telling me lies, I'll have no more to do with him." We have, by means of these discussions, a grand opportunity of preaching the doctrines of "life and death," "the blessing and the curse," to a people that might not otherwise listen to them; and as "faith cometh by hearing, and hearing by the Word of God," we may, by the aid of the Holy Spirit, not only convince their reason, but excite their emotions, and lead them to the Saviour, which, we think, should be the grand aim in every work of this kind. As

there is to be no discussion for the present, Mr Powell and I purpose giving lectures on the subjects already mentioned, in the course of a few weeks. We shall be glad to receive some of the tracts, of which you forwarded a few copies with your letter, to give away at our meetings.

You are at liberty to make what use you please of this rough note.

Thanking you again for your prompt reply to my first communication, I remain,

Rev. Sir, yours faithfully,

Rev. G. R. Badenoch.

HENRY THORNE, *Town Missionary.*

COME IN, THOU BLESSED OF THE LORD.

HAIL, Son of Peace ! Abide with us
 Within our earthly home ;
 And on our threshold and our hearth,
 Let Thy rich blessing come.
 Thy presence knows no earthly bar,
 Thy breath lights hell's dread flame ;
 Each star in heaven's unnumbered host
 Is known to Thee by name.
 Thy tender mercy rules Thy works
 O'er all this world of ours ;
 The cattle on the hills are Thine,
 Thine are the fading flowers ;
 The wild beasts rude, in hungry mood,
 To Thee send fierce request ;
 Thou listenest to the plaintive cry
 Of wild birds in their nest.
 But, Lord, we crave a thing which nought
 But Heaven can excel—
 That thou wouldst choose our home and
 say,
 " Here I desire to dwell."
 For common things are glorified,
 And made exceeding fair,
 When we can say with trembling joy,
 " Behold, the Lord is there !"
 Thy hand supplies our every want ;
 And lowly bends each head,
 To ask the blessing with the gift
 Of promised daily bread.
 Each heart rejoices to believe
 Thou art Thyself our guest ;
 And oft in thought a moment leans
 His head upon Thy breast.
 And over us the goings forth
 Of morn and eve rejoice,
 When gathered round Thy holy word
 We listen to Thy voice.
 Thy smile of sweet forgiving love
 Shines on us as we meet ;
 And some among us have our place
 Like Mary at Thy feet.
 And sometimes, Lord, thou knowest it,
 Unseen by mortal sense,
 On those dear feet of Thine there falls
 A flood of penitence.
 Then like clear shining after rain,
 Beams forth the light of grace,
 And joy unspeakable is seen
 Upon the cloudless face.
 When round the altar of Thy grace
 One family we kneel,

Our calmed hearts confess Thy power
 Has come our woes to heal.
 Then all our gladness and our grief,
 Our daily household care,
 The many things that cumber us,
 Are laid on thee in prayer.
 From Thine own lips the answer sweet
 Doth enter every heart,
 And gently drawn by cords of love
 We choose the better part.
 Thou art our portion, Thou alone,
 We own no Lord but Thee,
 And with one Master to obey
 We walk in liberty.
 'Tis very sweet to work and wait
 With Thee at hand to bless,
 But there is ever some new grief,
 Some new sin to confess.
 And though Thou tarriest in our house
 Yet daily sin offends,
 And Thou art wounded many times,
 Even among Thy friends.
 Thou knowest from eternity
 How wayward we should prove ;
 And still, O Jesus, Thou must rest
 In Thine own matchless love.
 Thy home, not ours, is free from sin,
 Nor mist, nor cloud, nor night,
 Is ever known where Thou alone
 Art glory's fairest light.
 Our hearts are longing, day by day,
 To see Thy unveil'd face,
 To leave our shadow'd earthly home
 For Thy bright dwelling-place.
 A word of Thine, heard long ago,
 Still echoes in our breast,
 Thine own lips said the word, " Arise,
 For this is not your rest."
 We here are clad in armour stern,
 Or wrapt in weeds of woe,
 In realms of light, all robed in white,
 Thy faultless children go.
 Abide with us a little while,
 Yes, all our little day,
 Though even thus we would not choose
 To live on earth alway.
 This life is but a desert-lodge,
 Not an abiding place,
 Our Home must be where, glad and free,
 Thy people see Thy face.

M. M.

POPISH DISTURBANCE IN PLYMOUTH.

MR MURPHY has been delivering a course of lectures on Romanism in Plymouth. He has been exposing with great success to crowded audiences the doctrine of the confessional and other dogmas and practices of the Church of Rome. The Romish priests attempted, without success, to prevent the authorities who have charge of St George's Hall, in which the lectures were delivered, from granting to Mr Murphy the use of the hall. As they failed in this, an effort was made to stop the lecturer in another way. A number of Irish roughs attended, and created a serious disturbance. Some marines who happened to be present, acting with great courage and promptitude, interfered, and prevented fatal results. *The Western Daily Mercury* of 7th June describes the disgraceful proceedings of the Romanists and the noble conduct of the Marines as follows:—

The Irish roughs then exhibited themselves in their true character, and most of them being armed with "shillelahs" of a very uninviting appearance, they made another rush towards the platform. The state of affairs having reached such a crisis, Sergeant Saunders, of the Royal Marines, rose from near the platform, and called out in a loud voice, "Marines! form in a body, and turn them out." This announcement was received with frightful yelling on the part of the Irish, and the Marines, of whom there happened to be a large number present, converged to one point in front of the platform, and having first passed all the women and children to the neighbourhood of the platform, they placed themselves under the leadership of several sergeants, and waiting for the word of command, they charged the ruffians, and after a most determined fight, in which many heads were broken, succeeded in driving them out of the hall, on to the landing and staircase. Here the Irish rallied and returned to the fight with renewed vigour, but at this point the Marines received the assistance of some Protestant civilians, and succeeded in clearing them out of the building, and several Marines subsequently stood at the door to prevent the Irish from re-entering. We cannot speak in too high terms of the noble conduct displayed by the Marines on this occasion, and there was not a doubt in the minds of anyone that had it not been for their determined pluck, murder must have been committed. We cannot, however, speak in such terms respecting the police, for whose help repeated applications were made without effect. Quietness having been again restored in the hall, Mr Murphy was about to proceed, when Sergeant Saunders rose and said he believed that if the meeting were continued great evil would be the result of it. It was their duty to leave the room at once, and at any future lecture to be admitted by ticket. This was agreed to, and the room cleared, Mr Murphy being escorted to his residence by a body of Marines. The excitement in the streets was of the most intense description, and many were apprehensive of a serious breach of the peace. The evening, however, passed over without any hostile demonstration.

LEGAL OPINION ON RITUALISM.

A CASE on "the ornaments of the minister," which has been set out at great length, has been submitted to counsel by Mr G. J. Ottaway, solicitor, 39 Essex Street, Strand, on behalf of "several archbishops and bishops of the United Church of England and Ireland." It occupies some forty octavo pages, and concludes by asking the following questions:—1. Suppose a clergyman of the Established Church of England to administer the Holy Communion in a parish church, habited in the vestments prescribed by King Edward VI.'s first Prayer-book (1549,) does he infringe the law, and commit an offence cognisable by any legal tribunal? 2. Suppose him to introduce into the Communion Service the use of two or more lights on the communion-table, not burnt for the sake of giving light, but as an ingredient in the service itself; or the use of incense burnt in thuribles or censers for censuring persons or things; or the ceremonial mixing of water with the sacramental wine; or the use of wafers instead of bread such as is usual to be eaten; or the use of hymns before or after the prayer of consecration, or at the time of administering the elements; does he thereby infringe the law and commit n

offence cognisable by any legal tribunal? 3. What would be the best way in which to raise these questions so as to obtain a decision upon them?

The following is the opinion obtained:—1. We are of opinion that the first question should be answered in the affirmative. A careful consideration of the language of the Act of Uniformity of 1662, and the rubric of the Prayer-book, and a comparison of that language with the previous rubrics and enactments applicable to the question, lead us to the conclusion that the intention of the Legislature was not to revive or restore the use of any ornaments which had become obsolete. The statute of Elizabeth, as altered by the advertisements, had been recognised by the Liturgy and canons of James in 1604, and appears unquestionably to have been in force down to 1661; and since there is nothing in the statute of that year (except so far as it establishes the rubric) which touches the point, it is by the rubric alone that the practice, which had been established by the advertisements, can have been altered or repealed. We do not think that the rubric has, or was intended to have, this effect. On the contrary, it would seem only to apply to such ornaments of the minister as are common to all times of his ministration, and to point to a retention of such as were then in use, rather than to a revival of such as had been displaced by the advertisements. This interpretation is supported by the universal practice which has prevailed from 1662 down to the present time, and which affords a "contemporaneous exposition" of the rubric, to which great weight would be attached by every court of law in England. 2. We are of opinion that the second question should also be answered in the affirmative. We think that the use of lights in the manner indicated in the question is illegal. The point is, in fact, *res judicata*, having been settled by Dr Lushington's judgment, to which we have been referred. We think the use of incense in the way suggested clearly unauthorised and illegal. The ceremonial mixing of water with the wine as a significant act in the course of the service appears to us to be illegal. We think that wafers would not be considered to be bread within the meaning of the rubric referred to. The introduction of hymns, either immediately before or after the prayer of consecration, or during the administration of the elements, appears to us to be unauthorised and illegal, since it would interfere with the unbroken continuity of the service. 3. In answer to the third question, we consider that a proceeding under the Church Discipline Act of 1840 would be the only way to raise these questions so as to obtain a decision upon them.—(Signed) ROUNDELL PALMER, H. M. CATERS, GEORGE MELLISH, FRANCIS BARROW.—Lincoln's Inn, May 29, 1866.

PROTESTANT PRIZES AT BATH.

IN the course of the last summer, the Committee of the Bath Protestant Alliance, at the instance of a few of our leading gentry, who had initiated a private subscription for the purpose, complied with an overture from the subscribers to offer six prizes, ranging from £3 to 10s., for the best six essays, the *bona fide* productions of men and women, of the working classes, refuting, by Scriptural arguments, one of the leading errors of the Church of Rome,—that of Transubstantiation. Competing essays were accordingly sent in by the end of December, and three adjudicators appointed; but it was not until the 7th instant that the conclusive award could be made. On the 9th the distribution of the prizes took place: the order of merit having been thus adjudged:—First Prize—George Newman, shoemaker, 19 Cornwall Buildings, Walcot, Bath, £3; Second Prize—R. H. Saxton, 21 Old Bend Street, £2; Third Prize—Arthur Nethercot, 35 Broad Street, £1; Fourth Prize—Arthur Cole, 3 St Stephen's Place, Lansdown, Bath, £1; Fifth Prize—Thomas Angell, 10 Gay's Buildings, Walcot, Bath, 10s. The scheme was an experiment; and may lead perhaps to an enlargement of the plan in future years. We believe the adjudicators were, on the whole, well satisfied with the essays, as showing an acquaintance with the points at issue very creditable in members of the working classes.—*Bath Gazette*.

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, July.

POLITICAL action in part has been nearly suspended for a whole month, in consequence of the recent change that has taken place in the composition of our Ministers. That change will, no doubt, give rise to increased agitation in the future ; it has done so already, both in the metropolis and the provinces, but its natural effect was to prevent the legislature from sitting to transact the usual business of the country ; and thus, at this advanced period of the year, to throw over to another session much of the public business which calls loudly for attention. The more immediate question for discussion here, however, is, What is the difference in a Protestant point of view between the late Government and the present ? How will the great subjects which are constantly in agitation between us and the Roman Catholics be affected by the retirement from power of Lord Russell and the accession to office of Lord Derby.

My impression is that in this respect, as in many others, there will not be much change. If we refer to the personal character of the men, it will be found that the Protestantism of Lord Russell is of a more correct and uncompromising type than that of the Earl of Derby, and the same thing may be said of many of his followers. Nay, it is worse than that. The Romanising party in the Church of England are nearly to a man the adherents of the Conservative party. Mr Disraeli, the leader in the House of Commons, is too cautious a man to commit himself to theological extravagancies of any school, but it is well known that he is the personal friend of the Bishop of Oxford, and can at any time be got down to his diocese, in which, as is well known, the county of Buckingham is situated, to support his views. Lord Stanley, the next most important Minister in the Cabinet, maintains a cool indifference towards all theological opinions, and sees no difference between Protestantism and Popery. The new Minister for the Colonies, the Earl of Carnarvon, is at least as high a Churchman as Mr Cardwell, and is likely to use his great power and influence in colonial matters, in support of such men as Bishop Gray of Capetown. Lord Cranbourne, too, the Indian Minister, is closely allied, both by family relationship and otherwise, with many of the leading High Churchmen, and when it is remembered that all the patronage of the Indian chaplaincies is in his hands, it will be seen what a power he can bring to bear on behalf of his friends. In fact, so far as High Churchmanship in the English Church is concerned, there is good ground for the exultation of the party. The reign of Low Churchmanship is at an end. The influence of Lord Shaftesbury, with the head of the Ministry, is gone ; he need look for no more bishops of the Baring and Bickersteth type. They for the present have had their day. The turn of their opponents has come round, and Bishops Philpott, Wilberforce, and Hamilton, will have congenial colleagues on the ministerial bench.

These questions have an important bearing on the encouragement that may be given to Popery. The alliance between Puseyism and Popery need not here be argued. Whatever tends to exalt the one will be sure, at the same time, to encourage the other. Sir George Grey would never have carried his Prisons' Ministers' Bill if it had not been for the

support afforded him by that venerable Nestor of High Churchmanship, Mr Henley ; and the Roman Catholics will now prepare with redoubled vigour for that assault which they have been long meditating, and which, but for other circumstances, was to have taken place this session on the workhouse schools. They received encouragement enough from the Whigs, and now having made sure of their support, they will turn with fresh zeal to the men who have succeeded them, and are now bidding high for their adhesion. And there is a special reason for their doing so now. Your readers will remember the famous speech which Lord Derby made on the Roman Catholic Oaths Bill before the dissolution of the last Parliament, in which he said that he did not want to unmuzzle the dogs. That speech was bitterly regretted by his political friends, and in a party point of view they might well do so, for it lost him nearly the whole Irish vote. He is said to have since repented of his indiscretion ; and when the same bill came up before the Lords this year, he not only recorded his opinion, but by way of conciliation he forwarded zealously the very measure which the year before he as zealously opposed. There is reason to believe that the measure of the penance which the Romanists have imposed upon him before he can obtain their absolution is not yet exhausted, and that still other favours must be given before he can look for them to withdraw their opposition, and regard him as a man whom it would be worth their while to favour.

In making these observations on the leading men of the Government, I by no means intend that they shall be applied to the body of their followers. The heart of Englishmen of all parties beats as soundly true to Protestantism as ever ; and there is no reason to apprehend that any great or violent change will be the result. It is rather to be feared that the new Ministers will follow the same course as the old, that they will propose their changes by little and little, so that the Protestant feeling of the country may not take alarm until, by the effect of one quiet step after another, the mischief is done and reversal becomes impossible. The Protestants in England believe in no such doings ; but it is different in Ireland. There the Protestants have long been taught by experience how slow and insidious are the approaches of the enemy, and accordingly, they are now watching every step the Minister takes in that country with a jealous vigilance, in order to discover by his earliest movements what the character of his administration is to be. This is the secret of the delay that has taken place in the Irish appointments, which have made them later than those of either England or Scotland ; for Lord Derby is at least as alive as his observers ; he knows that a single false step might bring down upon him the hostility of the Romanists on the one side, or the Protestants on the other, and his aim is, for as long a time as possible, to conciliate both. There was no difficulty with the Irish Secretaryship ; Lord Naas had held it before, and had, as it were, a hereditary right to claim it from his party. The hesitation respecting the appointment of the Lord-Lieutenant is well known, and the Marquis of Abercorn is not very popular with the Roman Catholics, though they grumble and let him pass. But the law appointments were watched with most vigilance. Mr Whiteside had fairly earned a position on the bench. But there were two appointments as good as vacant. The Irish Chancellorship was absolutely vacant, as it was understood that Chief-Justice Lefroy was at last willing to retire. To

place Mr Whiteside as Lord-Chancellor would annoy the Roman Catholics, and gratify the Protestants, of whose claims to a share in the education grant he has been the consistent and untiring advocate, and, if he were Chancellor, he could still urge those claims with effect on the Government. To appoint Mr Newstead, a man who once supported the Conservatives, but has of late withdrawn from them, would gratify the Roman Catholics. While I write, the matter is undecided, but the very fact of Lord Derby's hesitation, especially in the case of such a sturdy supporter as Mr Whiteside has been, shows the bent of Lord Derby's mind.

I must not conclude without referring to what appears to be a gross breach of faith on the part of the late Government in the matter of the Queen's University in Ireland. Though a charter was refused to the Roman Catholic University there, a promise was given that their students should be examined by the Queen's University. It afterwards appeared that this could not be done without some alteration in the charter of the Queen's University. Sir Robert Peel and others took alarm at this, and the Government promised that no alteration should be made, till its nature was laid before the House of Commons, and its consent obtained. In spite of this pledge, it now appears that only a few days before leaving office, the Government did of their own mere motion, and without consulting Parliament at all, make an alteration in the charter. It is satisfactory to know, that as soon as possible after the House meets, Sir Robert Peel intends to ask Mr Gladstone how he can reconcile such conduct with the pledge he gave in the House of Commons.

THE MASS: AS IT AFFECTS THE SACRAMENT OF THE SUPPER AND THE SACRIFICE OF THE CROSS.

PART I.

We need not waste many words in explaining what is meant by the Mass. Let the following definition suffice :—The service of the Mass is a propitiatory sacrifice in which the priest offers a victim to God to appease His wrath and purchase His favour. We say it is offered to God ; for, although something which seems to be a wafer may be given to those who are present, or to some of them, or one of them, or taken by the priest himself, the essence of the service consists in the offering up to God of a meritorious sacrifice. That we do these adversaries of God's truth and man's salvation no injustice in saying that the Mass is something offered to God, and not to man, is evident from the fact that in all its essentials it is offered for the *dead* as well as for the living—for those who are not present to receive anything from the priest,—that being no objection, just because what the priest is giving he pretends to give to God. That what is thus professedly given to God is intended, not as a sacrifice of thanksgiving, but as a sacrifice of expiation, is also evident from its being presented for the dead, professedly in order to procure the mitigation of their punishment in purgatory, and the hastening of their departure from that fabled place of oblatement. It is equally designed as a sacrifice for the living, for the remission of sins ; and the more frequently it is presented, the more remission does it procure.

The propitiatory sacrifice presented thus to God is not declared to be

bread and wine. "The man of sin," whose coming is after the working of Satan, with all deceivableness of unrighteousness, is far too clear-sighted not to see that the common sense of mankind—not to speak of the dictates of conscience—must ever regard mere bread and wine as a miserable and utterly insufficient price to give to God for the pardon of sin. The victim here held to be sacrificed by the priest and offered to God, is Christ—Christ, His flesh and blood, and soul, and Godhead—under the forms and appearances of bread and wine. Hence the doctrine of transubstantiation, and the necessity for that doctrine. The Mass is founded on the doctrine of transubstantiation, and stands or falls with it.

In considering, therefore, the Popish doctrine of the Mass, our first inquiry must be this: How does it affect the scriptural doctrine of the Sacrament of the Lord's Supper?

The manner in which, and the extent to which, the Mass affects the Sacrament of the Lord's Supper is just this,—that it totally destroys it. We could make good this awful charge, though it were only on the ground of refusing the cup to the laity, and thus fatally maiming the ordinance. The heinous, habitual, systematic guilt is contracted of separating what the Divine institution hath joined together. This guilt would have been incalculable though it had been the other element, the bread, which was refused to the people, while the priests partook of both. But readers of Holy Scripture are aware that the refusal of the wine is a sin of a highly aggravated species—a sin which daringly defies the Master of the feast, and palpably tramples His distinct word under foot. Jesus did not think it necessary, in giving the bread, to say, "Eat ye all of it." And history has proved that it was not necessary. The bread has always been given to all the worshippers, lay or clerical. But Jesus did think it necessary, in giving the cup, to say, "Drink ye all of it;" for He foresaw the sacrilege of those who say they are the Church of God, and are not, but do lie. On this simple violation of the ordinance, we would be content to ground the charge that the Mass abolishes the Sacrament.

But turn ye yet again, and ye shall see greater abominations than this. Transubstantiation yet more completely removes every vestige of the scriptural ordinance of the Supper. We need not say, that after certain words are mumbled by the priest over the elements of bread and wine, the Papist holds that they are then transubstantiated, or changed in their substance, into the real flesh and blood of Jesus Christ. Further, the human soul and the Godhead of Christ are held to be present under the elements. This we might well regard as incredible, were not their consistency equal to their blasphemy. For they now fall down and worship and adore the bread and wine; and they reply, in answer to the charge of idolatry, that the Divine Being is present in and under the elements, and Him they worship. The gross and heathenish idolatry is none the less for this answer; but the answer shows the fact that they believe the real flesh, blood, soul, and Godhead of Jesus Christ to have replaced the departed substance of the bread and wine.

But let us take the doctrine simply thus, that the bread and wine are changed into the actual body and blood of Christ. And here we are neither to be insulted nor delayed by verbal quibblings on the words, "This is my body." We reply: The Israelites "drank of that spiritual rock that

followed them, and that rock was Christ." *First*, Did that rock move from its base, and follow the Israelites into the Holy Land; or is it still seen in the desert by the traveller? *Second*, Did the Israelites drink and swallow down a part of the mountain? *Third*, Was that rock transubstantiated into a spirit? *Fourth*, Were its rocky slabs the person of Emmanuel? *Fifth*, Did Moses, the man of God, smite Jesus Christ with the rod that was in his hand,—as Pilate's soldiers did? We answer again: Jesus not only said, "This is my body," but also, "This cup is the New Testament." Does He mean that that cup, which no man knows where it is to this day, is actually the everlasting Covenant of grace which endureth to a thousand generations, "ordered in all things and sure!"

But we ask, Is the bread changed only into flesh, and the wine changed only into blood? We waive the consideration that it ought to be, not the wine, but the cup which contains it, that should be turned into blood; or rather into the covenant sealed in blood. Let them have it their own way. Is the bread turned only into flesh, and the wine only and exclusively into blood? Is this Christ's body, entirely drained of the blood? And is this Christ's blood, entirely separated from His body? This is a trying question, which their scheme compels them to answer. And they have made up their minds on the reply. They say, both the body and the blood are under the bread; and both the body and blood are under the wine. Then, in the *first place*, we have here another blasphemy against the Son of God; a shameful impeachment of His wisdom, in giving two elements in this ordinance when one contains the whole; and a shameful impeachment of His truthfulness, in making it appear that in bestowing the cup after supper He was giving the disciples another and an additional gift, whereas they were receiving nothing but what they had received already. And, *secondly*,—a matter of infinitely less importance, as only impeaching the wisdom and truth of the blasphemers themselves,—it remains that we be taught what additional holiness and dignity are reserved to the priests by partaking in both elements above those accruing to the people who receive but one, when each element is transubstantiated into the whole reality. And, *thirdly*, the ordinance is thus shorn of all reference to, or suggestion of, Christ's death; for the separation of the body and blood, as the effect and evidence of *death*, is not symbolised, if the body and blood are both present under each of the elements.

But this is comparative trifling. We proceed with the proof that transubstantiation annihilates the Lord's Supper.

1. It is essential to the scriptural idea of a Sacrament, that in every such ordinance God calls in the action of His people's bodily senses to aid and strengthen their faith. The people of God have to walk by faith, and not by sight. In this there lie all the elements of a great contest. Faith has to deal with "things hoped for," "things unseen." Faith has to find a present "substance" in the things that are still "hoped for." Faith has to realise and keep before the soul a sufficient "evidence of things not seen." Compassed about with things seen and present, always seeking to engross his notice, and determine his character, and mould his life, this influence of the present and visible world the Christian must resist; and he must live by the powers of the world to come, enduring as seeing Him who is invisible. To aid and to comfort His

people in their life of faith, God has established the sacraments in His Church; "holy ordinances, wherein by sensible signs Christ and the benefits of the new covenant are represented, sealed, and applied to believers." A fundamental idea of these ordinances is, that they are so constructed, as that the bodily senses shall be laid under tribute to confirm the believer's faith. In particular, in the Sacrament of the Supper, it is arranged by Divine wisdom that Christ is set forth, as it were, manifestly crucified before our eyes. An appeal is carried to our bodily senses; their testimony is exacted for God's spiritual purposes with His true worshippers; and we are given to know, that as truly as we see, handle, and taste the bread and wine, so truly is God giving to us eternal life, and that life is in His Son.

If an appeal be thus carried to our senses, never in the whole course of life is it necessary that their exercise or testimony should be clear and unequivocal. Never has sense a nobler work to do than to act, and act aright its part, at such an hour. And never could it be so disastrous for sense to deceive us, as when its testimony is called for in such a cause.

But, alas! with transubstantiation in the field, this is precisely the hour when sense wavers, staggers, fails; the hour when sense, when every one of the senses, are deceived, deluded; when they are all insulted, destroyed, set aside. I *look* at the priests' wafer. It seems like bread; it has all the appearance of bread, and nothing more, and nothing else; it has all the appearance of bread which it had before. No; but it is flesh! My eyes deceive me; and I must not be guided by them. Unfortunate, I say. Peculiarly unfortunate, at such an hour! Still men's eyes have deceived them. The traveller in the parched desert has mistaken the burning, clear-shining sand for water. But he has the means of undeceiving himself. He hastes him to the spot; the delusive appearance is gone, and to the sense of touch it is hot sand that he finds there. One sense comes in, to correct the depositions of another. Let us try this plan. I *handle* the priests' wafer. Still it has the touch of bread, and nothing else. No; it is flesh! And the sense of touch must be abandoned. I *taste* the wafer. Still it has the taste of bread, and nothing else. No; it is flesh! And the sense of taste has failed me. I *break* the wafer. And still, in breaking, it yields the crisp sound of the breaking of bread. No; it is flesh! And the sense of sound, too, is a deceiver. Again; the wafer has the *scent* of bread. But this sense too yields a delusive testimony.

And this is appealing to our senses to confirm our faith in the covenant of God! This is ennobling the faculties of sense! This is quickening the power of faith! Nay; this is to torture and excruciate faith. This is to degrade, and vilify, and calumniate sense. Instead of making sense a tributary to the kingdom of grace, this is to discard sense from the kingdom of nature. Instead of helping faith to grasp that which lies above the realms of sense, this is to call on faith to testify to what is contradictory to all the senses in their united and unanimous decision.

And this, indeed, is what it comes to. They tell us, you must lay aside the evidence of sense, and simply believe that Omnipotence hath transformed the bread into flesh. Nay; we reply: Why should this be the very hour—the only hour—when you call upon us to set aside the exercise of sense; this, which is the very hour—the only hour—when

God, by express appointment, has been pleased to call for the exercise of sense to subserve the interests of His spiritual kingdom?

But the reply is given us:—No doubt this wafer has all the appearance and all the properties of bread, all the accidents; but the substance is removed and replaced by flesh. I answer:—A sensible object which has all the appearances and all the properties of anything, neither more nor less, is that thing itself; and if any man thinks he can probe deeper into the substance of material existence, he is very much mistaken. He is only passing through into the realms of idiocy.

What! do you not believe that God's power is sufficient to change bread into flesh? Truly, I do believe this. I believe it so fully that I am assured when God shall say to bread, "Let it be flesh," then it will be flesh, and that so truly as to have no longer the appearance and properties of bread. I believe that God can change bread into flesh, even as I believe He can change light into darkness, or darkness into light. When God shines into the darkness, and says, "Let there be light," then there is light, and no longer the appearances and properties of darkness. But if at mid-day, with my eyes open, I am told that God has suddenly changed light into darkness, I reply that all things are manifest to me as before, and "that which maketh manifest is light." Is this to dishonour the Divine Omnipotence?

But let us once more give it to them their own way. They tell us you have here in reality true flesh, but all the appearance and properties of bread. Be it so.

2. I remark, then, that it is essential to the idea of a Sacrament that, as God calls for the *testimony* of sense in aid of faith, so He sets up, in the elements, *objects* of sense to be witnesses for the reality of the objects of faith. This is really the same view of the sacraments as the last, considered from another point. And here, for the purpose of our argument, we deal not with the *faculties*, whether of sense or faith, but with the *objects* presented to these faculties respectively. And we say that, in consideration of the spirituality and invisible nature of the objects of faith, certain sensible materials—objects of sense—are set forth to witness to us of the reality and presence of the spiritual things unseen. We must regard the elements as *witnesses*. We are entitled, we are bound, to deal with them as witnesses. Now the chief value—the indispensable requirement—in a witness, is that he be truthful. Whatever else he may be, or not be, he must be truthful. And the first test of his truthfulness is, that he give a true account of himself. If he equivocate here, let him be removed.

Let us question the priests' wafer, then, as we would a witness. Remember it is flesh; let this be held as indisputable. It is now flesh, by consecration. But ask itself. Question it in every way in which it can give an answer. Try it by all the senses which were given to ask such questions, and to receive the answers. To each and all, this flesh tells you it is bread. The witness is a liar; let him be removed. And when removed there is no Sacrament. Said I not truly that transubstantiation abolishes the Sacrament?

3. Transubstantiation abolishes the Sacrament of the Lord's Supper by *identifying* the sign with the thing signified. In every Sacrament there must be two things, very diverse the one from the other, incapable of being identified. They must be distinguished, and yet united;

united, and yet distinguished. If identified, or confounded, the whole essence of a Sacrament is withdrawn. These two things are : *first*, the outward and visible sign ; and, *second*, the inward and spiritual grace.

We are perpetually taunted by "the man of sin" with slighting the Omnipotence of God, and denying the real presence of Christ, because we reject his manifold blasphemy of transubstantiation. But we do neither. And these charges are both unfounded calumnies. The fact is, the Protestant view of the Sacraments requires us to hold the doctrine of the real presence of Christ in the Supper in its grandest and only true sense. And this again requires us to hold that there is the grandest exercise of Omnipotence in this ordinance. Believing God's word, that in every true Sacrament there is both the sign and the thing signified, we hold that an exercise of Divine Omnipotence, going forth with the Divine word, forms a peculiar union between the sign and the things signified, by what we can call nothing but a sacramental tie, and to which there is nothing like in all the works of God. By this sacramental tie, constituted by the Divine Omnipotence, the real presence of Christ's flesh and blood, the real presence and efficacy of Christ in His incarnation, crucifixion, and resurrection, are inexplicably yet truly united with the signs, so that now they become far more than signs and symbols, in so much that, indissolubly along with these signs and seals, the man of faith, the child of Christ, while receiving the seals and symbols, does as truly and really receive Christ Jesus and His righteousness and grace. "Christ and the benefits of the new covenant are represented, *sealed*, and *applied* to believers." The worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of Christ and the benefits of the covenant of grace, to their spiritual nourishment and growth in grace.

Here is the real presence of Christ ; present to faith, not to sight. In heaven above at the right hand of God, is He present to sight. To sight, Jesus says, "A little while, and ye shall not see me, because I go to the Father." To faith, He says, "Lo, I am always with you." Thus—to faith—is He really present in the Supper, even as the bread and wine are really present.

For mark that the one reality is made a measure or proof of the other. The real presence of the element is a voucher for the real presence of Christ. But if it be but an *apparent* presence of bread—a presence of bread that is imaginary, deceitful, delusive, untrustworthy,—this apparent presence, measuring the other presence, testifies not to a real presence of Christ, but to a presence of Christ like its own, not real, but only apparent. On them, therefore, lies the charge of denying the real presence of the Saviour.

But if it be replied that the real presence of the bread is gone to make room for the real presence of Christ—that the substance of the bread has been abstracted to be replaced by the substance of flesh ; then here is the denial of the Divine Omnipotence : here is the assertion that God's power is limited ; so limited as that it can make only one of the realities to be present at once.

And then mark further, in this case there are not two realities present. The sign is not united with the thing signified. The bread and wine have become flesh and blood. The bread is not united with Christ's flesh. The wine is not united with Christ's blood. There is no

need, no possibility, of a sacramental tie, when there are no longer two things to be tied. But it is Divine Omnipotence, effecting the sacramental tie, that constitutes the Sacrament. Where no tie is, therefore, there is no Sacrament! Transubstantiation then destroys the Sacrament.

4. Transubstantiation abolishes the Sacrament of the Supper, because while in the Sacrament, along with bread and wine, Christ offers Himself to the believer as a gratuitous gift; in the Mass the priest offers Christ to God as a meritorious sacrifice. In the Sacrament, God gives to man. In the Mass, man gives to God. The whole nature of a Sacrament is thus removed, and its very opposite is substituted. This is not like a declination or variation of the compass. It is a reversal of the poles.

How this affects the sacrifice of the Cross, we shall consider in another paper.

THE WHITE HORSE FOLLOWED BY THE RED HORSE; OR, THE WARS OF THE PAST EIGHTEEN YEARS.

RAISED to the right hand of power, there has been given to Christ the sceptre of universal dominion. There He sits the head of the world. Not a creature, to whatever order it belongs, not an event, of whatever kind it be, but has been subordinated to Him, and is subject to His authority. How many Christians are there who, though they know that their blessed Lord is Head of the Church, are yet not able to believe that He is head of the world! They can see Him who walketh in the midst of the seven golden candlesticks, and who holdeth the stars in His right hand; but they are unable to see Him who sitteth in the midst of the throne, before whom every creature which is in heaven, and on the earth, and under the earth, bows down, ascribing unto Him blessing, and honour, and glory, and power. They can believe in Christ's presidency over affairs ecclesiastical, but they cannot believe that He takes to do with affairs political. They can see Him, in Synods and Assemblies of the Church, by His Word and Spirit carrying on His work there; but they cannot think of associating their blessed Saviour with cabinets, and camps, and battle-fields. Or, if they admit it as a doctrine that Christ has been exalted to the throne of the universe, and that all power has been given unto Him in heaven and in earth, they yet fail to realise it as a fact, and a fact that may be read in the affairs of every day. They would deem it beneath their Lord—a derogation of His dignity,—that He should connect Himself with affairs purely worldly. They would limit Him to such events as revivals, conversions, and great missionary movements. This, say they, is the Saviour's work. But to be where statesmen assemble in debate, or where armies meet in deadly combat; to be, not only where His people worship, and His praises are sung, but where the cannon thunders, and the smoke of battle lowers darkly above the crimson field of war, would be to desecrate His office. That, say they, is no place for Christ.

Such Christians have not yet seen the many crowns that are on their Saviour's head. They have not yet been able to read the august name

that is written upon His vesture, and upon His thigh, "King of kings, and Lord of lords." Their faith lacks breadth. They have not yet enlarged their minds to the full measure of their Saviour's glory, and the full extent of that empire over which He reigns. They do Him a wrong, as if He were not worthy to receive "power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" or as if He were not able to execute so vast a commission; or as if the Father had not conferred upon Him the promised reward; or as if there was something illusory in those passages of the Word of God which represent Christ as the head of all principality and power. And as they do their blessed Saviour a wrong by these narrow views, so they do themselves an injury. They fight against their own comfort. How often, by reason of these views, do they mourn when they should rejoice, and tremble when they should shout for joy. In those awful hours when judgments are poured out, and the earth is reeling to and fro like a drunken man, and men's hearts are failing them for fear, what a calm would reign in their souls! What a confidence would possess their hearts! These thunders that so affright the world, they would say, are the sound of the Saviour's footsteps. Behold He cometh! Louder and louder sound the thunders: nearer and nearer comes the Saviour. Let us lift up our heads since our redemption draweth nigh.

If it be indeed a truth that all events proceed out of the throne whereon sitteth the Lamb, then it must be that in all events there is order and progression. Christ cannot be the author of confusion but of order in the world, any more than in the Church. A great and enlightened prince will conduct his administration according to a previously arranged and well-considered plan: much more will the Prince of princes. If Christ be indeed the ruler of the world, the world's history can be no mere series of accidents and break-downs. The law of the world's affairs, if Christ sits at their centre, cannot be continual revolution, but continual progression and advance—swift and glorious advance along a path marked out from eternity, and towards a goal also everlasting pre-ordained. Is it so? Let us try our theory by facts. Let us turn to history. Can we trace order amidst its events? Above all, can we define the stages of its advance? We cast our eyes over the field, but alas! startled and shocked we are almost glad to withdraw our gaze. What a conflict of interests, what a war of passions! The world is seen struggling towards its goal, but never reaching it. Ever as it starts afresh in its forward race, there comes a counter-stroke which throws it back. We begin to despair. But our point of observation is too low. Let us ascend higher. Here where we now stand, the whole of that long line of eighteen centuries by which Christ has led the world since He ascended, comes under the eye. How rapid the progress! Before the coming of Christ the world crept: since His coming it has sped onward as if on wings. Let us compare its position at this day with its position then. No, the survey is too extensive. A hundred volumes would not suffice for the bare recital of all that has been gained for knowledge, for liberty, for science, for civilisation, and art, and especially for Christianity, during these eighteen centuries. Let us take only the last eighteen of these eighteen hundred years. Into this brief space what victories have been crowded! How much has been won for the cause of man and the gospel!

We confine our view to the wars that have been waged during these eighteen years. These have manifestly been in the hand of Christ, and have executed the purpose of the Mediator. Let us mark what a remarkable sequence has reigned among these wars. They have followed each other like the steps of a great demonstration. Let us mark, too, what we may term, the moral strategy of these wars. They have attacked point after point of Satan's kingdom, and weakened it all round. The present is the seventh war which has raged since 1848. Each of the previous six enlarged the sphere of human freedom, and widened the gospel's path, and we doubt not that the seventh will accomplish the same high end with the previous six.

In 1848 all was quiet. Europe after being shaken by the storms of the French Revolution, had settled down again into something like its former condition—had returned to its old rut. The old despotisms were tightening their hold upon the Continental nations, and the Bible and the missionary were being shut out. Suddenly, when no one looked for it, the revolution of 1848 broke out, and, in a day, all was changed. The despotisms were swept away. Constitutional government was planted in Piedmont. The prison doors of the Waldensian Church, shut up, for so many centuries, within the Cottian Alps, were burst open. Down into the plains of Piedmont came that church, the old evangelistic church of Italy, marvellously preserved in the providence of God for that hour, and, with the fence of constitutional freedom around her, began to build churches and schools, form congregations, and send forth evangelists and colporteurs; in short, sow with the good seed the fields of that land which she had so often aforetime profusely watered with her blood. This was the rich blessing which dropt from the bosom of the black cloud of 1848. After ages of death-like silence, or of the horrid sound of war and revolution, the voice of the turtle began to be heard in the old land of Italy.

War had done its work for the time in Italy. It now passed eastward. The next point of Satan's empire to be attacked was Mohammedanism. The Turkish dominions, comprehending the site of the "Seven Churches," once a garden of the Lord, but now long a parched and blackened wilderness, was to be opened, and now the campaign in the Crimea began. The fleets and armies of Europe there mingled with the soldiers of Asia. The campaign is yet fresh in the memory of all. Its record—affecting and thrilling—was made up of murderous battles, sanguinary sieges, and sufferings of unexampled magnitude. When it had ended it was found that there remained as the one special benefit of the war the Sultan's firman of toleration. It was no longer death to profess Christianity. This edict may have been but imperfectly observed, still it makes toleration the law of the Turkish empire; and under its shelter the gospel has taken a fresh start in Western Asia; the Bible is being circulated in those lands where it was originally written; evangelical congregations are springing up in numerous places, and there are instances in which whole communities well-nigh have embraced the gospel, and their villages and towns look like those of a Christian land.

War in Turkey had accomplished what it was sent to do, and it took its departure meanwhile from the shores of the Levant. It went farther to the East. The next assault was to be on the hoary superstitions in

the centre of Asia. The mutiny in India now broke out. The recollection of the massacres which signalised the commencement of that awful tragedy still makes the blood run cold. War followed. The blood of battle reddened the soil, and the smoke of burning cities went up to heaven. But in due time came peace, and with it a proclamation from our Queen, in which it was announced that Christianity was the religion of that empire, of which India had now been made a part. This was virtually an edict of toleration to the tribes and languages of that land. This was the beginning of a new era, as has since been seen, in India. Christianity now holds a higher place in the eyes of the natives; the obstacles in the path of the convert are fewer; and along with this has come the origination of great mechanical and commercial enterprises, which give abundant promise that in no long time they will quicken the intelligence and vastly elevate the social condition of the natives of that land. India no longer stagnates and sleeps; it has been linked on to the western world, and must participate in its progress. The mutiny, and the war that followed, have opened its gates wider than ever for the entrance of western civilisation and the blessed gospel.

Having ceased in India, war next broke out in China. Great Britain and France found themselves compelled to send an army to these far distant shores, and although the operations undertaken there were not of great extent, nor bulk much in history, yet the very same result remained as the fruit of this war which had been accomplished in the case of the previous ones. Along with certain commercial treaties, it was provided that the Christian missionary should have free access to all parts of China. Thus was the door opened to the gospel; and this was the more notable, because, till this time, the exclusion of China was complete, and men believed that centuries must pass away before the gulph which divided it from the rest of the world could be bridged over.

War had reached its furthest limits on the East. It had carried toleration to the ends of the earth, and accordingly it now returned on its steps westward. In 1859 it broke out again in Italy—the War of Independence, as it was termed. In the interval since 1848 the old despotisms had been rooting themselves once more in Italy; the old fetters had been re-imposed, and in Piedmont alone liberty remained. The war of 1859 set free the whole of the Italian Peninsula—the Roman States, now greatly curtailed, excepted,—and the Waldensian Church, no longer confined to Piedmont, in which she had energetically laboured the preceding ten years, now extended her evangelistic operations from the Alps to Sicily. Once more war had been the pioneer of Christianity, and when the thunders of the cannon ceased in Italy, the “still small voice” of the gospel was heard louder than before.

Thus had war gone the round of the old world. Guided by Him who is “wonderful in counsel, and excellent in working,” it had attacked in succession all the main citadels of the empire of darkness;—first, the Papacy; second, Mohammedanism; third, Brahminism; fourth, Buddhism: returning at the close to deal a second and heavier blow to the Roman Antichrist. Who is there who does not see the hand of God in all this? Although the friends of the gospel had met to concert measures for removing the great obstacles out of the path of Christianity, what better plan could they have devised? War had left all the great idolatries of the earth standing, but greatly weakened; and now wide

gaps were seen yawning in their ramparts to afford entrance to the chariot of the conqueror.

For a brief space peace was to reign in the old world : but Christ never pauses in His working for the Church. So now war took a westward course : it crossed the Atlantic, and entered on its work in the New World. There an accursed system had been growing up which threatened to destroy America, render futile the sublime enterprise of the pilgrim fathers, and do deadly damage to the Christianity of the world. To dig the grave of that system had war crossed the Atlantic. Amid battles, and scenes of carnage, on a scale so awful, that history has no parallel to them, was the system of American slavery brought to an utter end. "This also cometh forth from the Lord of Hosts." The war, having done its work, now ceased in America.

Scarcely had its thunders died away in the New World, when they again awoke in the Old. It came back across the Atlantic, and now a war has broken out in the heart of Germany, whose brief but bloody record has already thrilled all Europe. Our fathers were wont to pray for the overthrow of the "Bloody House of Austria." It may be that the hour is come when these prayers shall be answered. Austria is at this hour the great prop of the Papacy : she is the most unrepentant of all the Popish kingdoms : she is the great champion of civil and religious despotism, and, even in our own times, has been guilty of some severe measures against the disciples of the gospel, as if to fill up the measure of her fathers' iniquity. Is it wonderful, then, that the land where Huss was burned should have become the theatre of judgment ? or that the cloud of vengeance should have darkened round a throne on which there lies so much righteous blood, and against which the cry from beneath the altar has been ascending for centuries, "How long !" "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy."

All these things have not happened of chance. The wars of the past eighteen years have succeeded one another in a certain order, and have all been directed to a certain object—the enlargement of human freedom and the triumph of the gospel. Taken singly, each has gained that end in its own particular country ; and taken in combination, they have extended that end well nigh over the world. If the Church does not see Christ working for her in the earth, it is because her eyes are holden. We sometimes speak of the promise that the earth shall be given to the Son : it has been so already ; it is the Son's at this hour ; and we see Him in the events we have described ruling in the midst of His enemies. As Head of the Church, He works by His Word and Spirit ; as head of the world, war is one of His main agents. To the Church He said, "Peace I give unto you." Addressing the world, He said, "I came not to send peace, but a sword." And accordingly, in the Apocalypse, where the doctrines which are announced in plain language in other parts of the Bible are revealed in symbol, the Rider on the white horse is seen to be followed by the red horse. In these awful events Christ fulfils His promise, "Behold, I come quickly." And while "all kindreds of the earth wail because of Him," it becomes the Church to shout forth His welcome, in the words, "Even so come, Lord Jesus."



THE PRESENT SUPERSTITIONS OF ITALY.

THE PRESENT SUPERSTITIONS OF ITALY.

LET us turn to the shrine of St Francis of Assisi. This man lived as a beggar, died beneath a borrowed cloak, and now his monumental convent—more like a city in vastness than a single edifice—rises in palatial splendour on the brow of the mountains to the east of Perugia. Here is the bell of St Appollonia, whose province it is to cure toothache. The bell-rope descends to the floor, and the devotee, seizing it with his teeth, and putting forth all his muscular force, pulls away violently, till—O sound of joy!—the tolling of the bell above him tells him that the saint has heard his prayers, and that never again will it be his miserable lot to be tormented by toothache.

In the church of the Madonna of the Angels, attached to the convent, the pilgrim is seen, on entering, to fall on his knees, and in this posture to make his way to the high altar. The more devout throw themselves flat on their face, and, partly by the violent twisting of their bodies, partly by the assistance of their knees and elbows, manage in this fashion to crawl to the further end of the church. "One poor woman," says an English lady who witnessed these performances last summer, and published an account of them in the Florence journals, "too weak to move without assistance, was dragged along from the door to the altar by two sturdy pilgrims, each holding her by an arm, the poor old creature licking up in her progress the dust and the grit of that trodden floor. I marked the line along which she had been drawn by a long streak of blood from her excoriated tongue."—"The Awakening of Italy, and the Crisis of Rome," pp. 53, 54. By the Rev. Dr Wylie. London: Religious Tract Society.

POPERY RESISTED IN THE CHURCH OF ENGLAND.

A PUBLIC discussion has taken place at Clifton between two clergymen of the Church of England, viz., the Rev. Dr Blakeney of Claughton, and the Rev. J. Hunt of Northmoor Green, which has excited much interest.

The propositions maintained respectively by the speakers were the following:—

Proposition maintained by Rev. J. HUNT, and denied by Dr BLAKENEY.

"That the Eucharistic Vestments, Incense, and at least Two Lights on the Altar at the time of the Holy Sacrifice (commonly called THE MASS) can be defended by Scripture, Antiquity, the Law of the Church of England, and the Rule of Expediency."

Proposition maintained by Dr BLAKENEY, and denied by Rev. J. HUNT.

"That THE MASS, as now set up in several Churches, with its Processions, Images, Vestments, Lights, Incense, and Adoration, is Unscriptural, Subversive of the Reformation, and Inconsistent with the Teaching and Laws of the Church of England."

Matters are surely come to a sad pass when such principles as those of Mr Hunt can be unblushingly maintained by a clergyman of the Church of England. There are, however, other equally plain manifestations of the progress of Popery in the English Church recorded in the pages of our excellent cotemporary, the *English Churchman*. We give two instances.

IPSWICH.

The missionary expresses great regret at the fact that the Tower Church in this town, and the Church in Claydon, far from abating their Romanising practices, are augmenting them. Amongst other things, he mentions a circumstance which we can scarcely credit. It is the following :—

“The Rev. Mr Drury, of Claydon, actually made a coffin and placed an image in it on Good Friday. The coffin was empty on Easter Sunday. The congregation were permitted to look into it.”

As the missionary does not state that he was a witness of this transaction, it is possible that he may be misinformed.

TORQUAY.

The following statement as to the worship of the host in a church, professedly connected with the Church of England, is most important. The awful fact to which it bears testimony ought to bring all true members of the Church of England to their knees, that God may graciously interpose on behalf of the Church.

“The Puseyites have made an exchange in one of their curacies. The former clergyman, though a distributor of ultra-high, in fact essentially Romish tracts, and a thorough Romaniser, was yet not so open and above board in proclaiming error as his successor the Rev. — O'Neill. This gentleman is the writer of several pamphlets, which he is circulating. The title of one is ‘The Blessed Sacrament necessary to Salvation,’ and of another, ‘Eight reasons why those that receive the blessed Sacrament should go to Confession.’ On last Sunday I attended one of the Tractarian churches, and waited to see the administration of the Sacrament. In this, the officiating minister, when he pronounced the words ‘this is my body, which is given for you,’ paused and reverently knelt down before the bread, he then stood up and proceeded, ‘do this in remembrance of me ;’ and *elevated the paten above his head, keeping his back to the people.* He pursued the same course with the cup, *first kneeling reverently before it, and then elevating it.* Another clergyman present, when retreating from the table, turned towards the elements and knelt before them as the Romanists do in their chapels.”

AMERICAN NEGROES AND ROMANISTS.

GREAT BRITAIN and America, so long as they unite, constitute an impregnable Protestant phalanx. The inundation of Irish Papists into both countries, however, constitutes a most mischievous and dangerous element. The Rev. Dr Patton of Chicago, in advocating at Edinburgh on the 2nd of July, the Society for educating the millions of free black men in America, intimated that a power may thereby be raised up more than sufficient to neutralise the pestiferous influence of the Irish Romanists in the great western Republic. This is a consideration of great weight. The following are his words as reported in the *Daily Review* of July 3 :—“What is to be done must therefore be done by those who have sympathy with the negro, and it is a gigantic work to provide at once education for four millions of the population. But there is a satisfaction in the work. Those people have an intense thirst and avidity for instruction ; and as certainly as we can fit them for social

and political privileges by education, so certainly will they obtain those privileges. And this is a matter of no small consequence to us and to you. In the New England States a certain educational qualification is required for the suffrage, but in other places there is no such restriction. It is universal suffrage, and as we have a population of four millions of Papists who have a voice, through the ballot-box, in the making of the laws, there lies there a great danger to our Republic. From that source comes the annoyance—not to dignify it with the name of danger—which has arisen on the borders of Canada. We cannot control these people except by bringing in a few millions of negro voters—Protestant negroes every man of them. Thus we have a balance providentially prepared which will be the salvation of our country.”

THE LORD'S JUDGMENTS.

Lord, while Thy judgments shake the
land,

Thy people's eyes are fixed on Thee;
We own Thy just, uplifted hand,
Which thousands cannot, will not see.

How long hast Thou bestow'd Thy care
On this indulged, ungrateful spot;
While other nations, far and near,
Have envied and admired our lot?

Here peace and liberty have dwelt,
The glorious gospel brightly shone;
And oft our enemies have felt
That God has made our cause His own.

But, ah! both heaven and earth have
heard
Our vile requital of His love.

We, whom like children He has rear'd,
Rebels against His goodness prove.

His grace despised, His power defied,
And legions of the blackest crimes,
Profaneness, riot, lust, and pride
Are signs that mark the present times.

The Lord, displeased, has raised His rod;
Ah! where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?

Lord, hear Thy people everywhere,
Who meet to mourn, confess, and pray;
The nation and Thy churches spare,
And let Thy wrath be turn'd away.

Dec. 13, 1776.

NEWTON.

SCOTTISH REFORMATION SOCIETY—DUNDEE BRANCH.

We have before had to notice with pleasure the Controversial class, which, for some years, and with no small success, has been conducted by this branch. Their last session closed in the beginning of May, and was followed by the usual written examination of the students. The papers were fewer in number than on former occasions, which is to be regretted, but without doubt the examination must have been attended with great benefit to those who took part in it. The three first papers strangely enough proved equal in value, and the six guineas so kindly presented by the Protestant Institute were therefore divided between them,—viz., two guineas each to Mr James R. Coupar, Mr G. R. M'Nab, and Mr P. Whytock, all of them being commercial clerks. The fourth paper—that of Mr John M'Kean, of the same profession—was declared worthy of honourable mention. We hope this class may go on and prosper, and we shall be glad to learn that the example is being followed in every town and city throughout the land. If only our Protestant population was truly alive, thoroughly acquainted with the Romish system and with their Bibles, we should have much less fear of Popery.

IS THE ROMISH MASS TO BE RE-ESTABLISHED IN THE ANGLICAN CHURCH?

THE RECTORY—BISHOP'S WALTHAM, HANTS,
May 29, 1866.

DEAR SIRS,—I feel sure that you will kindly permit me as a joint member with yourselves of the "Church Association," recently formed, to address you on the subject of the resolutions which you so ably seconded at the public meeting, held on the 15th instant, in connexion with that society. I most heartily thank you for the speeches which you both made on that occasion, and for the manly and resolute spirit in which they were expressed. The unanimous and determined tone of the large and influential meeting which you addressed, and the hearty manner in which it responded to your sentiments, cannot have failed to convince you, as it must have done every one who was present, that the laity of this country are firmly resolved not to be handed over to the Church of Rome. However much too many of our spiritual guides have tampered with the grave questions which were discussed at that meeting, and however unfaithfully some of the bishops have behaved to the Church by screening from condign punishment the leaders of the Romish party in our communion, and by averting those legal decisions in our courts of law against their false doctrines and corrupt practices which would long since have delivered the Church from her present anarchy and confusion, we may still hope that the heart of the great mass of the people of this country is sound, and that they are by no means prepared to support a Popish establishment.

At the same time it is highly necessary that immediate and decided measures be adopted, if the affections and the allegiance of the people are to be retained for the Church of England.

The Rev. Eardley Willmot very tersely said in support of one of the resolutions which you seconded, that "WHAT WE WERE CONTENDING AGAINST WAS THE RE-ESTABLISHMENT OF THE POPISH MASS;" and he truly added, that "we could not trust to the Episcopate or to Convocation for redress, for that neither of these bodies seemed to have any real power, or if they had, they were not disposed to exercise it in putting down Romish practices."

This is a true testimony; and I am prepared to prove that a late Archbishop of York, (Dr Musgrave,) the late and the present Bishop of Bath and Wells, and the present Bishop of Chichester, have all, at different times, given the weight of their Episcopal office and authority to prevent judicial decisions being obtained against those Romish and pernicious doctrines which are now being taught without let and hindrance in our Church;—and taught, of course, with all the greater boldness and success from its being well known that they have the sympathy of some of our bishops, and from the fact that none of them have moved to have these doctrines effectually suppressed, (which they might long since have done as members of the Legislature,) and also because fruitless efforts have in so many instances been made to have them judicially condemned in our Church courts.

There can be no doubt that the Bishop of Oxford is a very subtle man; and there is evidence to show that he was behind the scenes in all those cases in which attempts were made to bring the "*Doctrine of the Eucharist*" as taught by the late Archdeacon Wilberforce, to a judicial issue. He has a plastic hand, and he seems to manipulate the whole bench of bishops. It is probably owing to his dexterous management, that the Romish party in the Church has hitherto succeeded in preventing either episcopal or judicial action upon that vital question, which, as we well know, was the turning point of the English Reformation.

If the "Church Association" is true to her principles, and prompt and energetic in carrying them out, there seems now to be an excellent opportunity of bringing that question to an issue; and I sincerely trust that the committee will know how to avail themselves of it.

There is, however, no time to be lost. Through the excess of episcopal forbearance matters have already been allowed to go much too far. It might, and it ought long ago to have been settled by an authority which none would have been able to dispute, that the terms of our Church communion cannot possibly be stretched

so far as to permit her to embrace within her pale those of the clergy who, to all intents and purposes, maintain the Romish doctrine of the Mass.

"The plain issue which the Church Association has now placed before the country is this:—Whether clergymen who belong to the National Church and who are guilty of Romish practices and teach Romish doctrines, should, or should not, have a place in that Church, or whether they ought not to go out of it. That is the object which we have in view in the movement which we have commenced, and which we mean to go on with until we attain our end. *By means of this Association the city of England in a voice of thunder will knock at the door of Parliament and demand redress.*" These were the words of your honoured chairman on the occasion referred to. They were doubtless well weighed words, and we may hope that they will be followed up by that only action which, under the present circumstances of the Church, can be of any avail. I mean of course legislative action.

This was set forth in the very first papers that were issued by the Church Association as "our immediate want," and without this we may feel persuaded that all other efforts will be futile. Our adversaries, be they Romanists or Romanisers, dread, and therefore they deprecate legislative action, because they are well aware that *that* is the only thing which can impede their course.

It is therefore as members of parliament, as well as of the Church Association, that I take the liberty to address you; and that I venture to appeal to you as honest and honourable men, to use such means as from your public position you well may, that those words of Mr Colquhoun, and the resolutions of that important meeting, over which he presided, may not evaporate, and prove as too many similar resolutions have proved to be before them, "*vox et præterea nihil.*"

If any one of our Right Reverend Fathers on the episcopal bench, who believe that the doctrines of our blessed Reformation are worth contending for, and who *do not believe* that that particular dogma of the Romish apostasy should be left an open question in the Church of England, against which their predecessors protested even unto death; I say if any one of our bishops could so emancipate himself from the trammels of episcopal etiquette as to incur the displeasure of some of his brethren on the bench by the introduction of a bill into the House of Lords, declarative of the great principles of the British Reformation, and settling those points for ever which are now disputed;—whomsoever he might offend by such a course, he would have the country at his back and the bill would become law.

If therefore your committee would have such a bill prepared, and if they could prevail upon any one bishop to take charge of it, from his place in the House of Lords, the work would be done, and our Episcopate would be saved from the reproach which could not fail to be attached to it if, under the present circumstances of the Church over which they have to watch, such a measure were to originate in the Lower House of Parliament. But, failing in this, there are sufficient members of the House of Commons amongst the vice-presidents of the Church Association, to ensure such a bill being introduced into your branch of the legislature, and I should hope *passed* during the present session.

In the meantime, let me call your attention in conclusion to a *kindred* and pressing subject, I mean the Transubstantiation Bill of Sir Colman O'Loglen which has, to the great surprise and regret of the Protestants of the country, been already read a second time in the House of Commons with scarcely any opposition from the Conservative Party. My dear sirs, this ought not so to be. This insidious and mischievous bill is but part and parcel of that anti-Protestant conspiracy which has been formed against our religion, our rights and our liberties; and which it is the object of the Church Association to expose and to defeat. A declaration against Transubstantiation is required by law to be made by the sovereigns of these realms at their coronation, and it is evident that this bill of Sir Colman O'Loglen's is but another step towards the removal of those securities for the Protestant succession of the crown, which were framed by the wisdom of our ancestors. The attack upon the coronation oath will come next. I am glad to perceive that Mr Newdegate has, with his usual vigilance, given notice of his intention to oppose the further progress of this bill on the 5th June; and I entreat you to rally round him, and to aid in treating it according to its merits, by casting it out of the House of Commons.

The conduct of the Government is treacherous in the extreme in yielding so sub-

missively to the demands of the Popish party; but the Conservatives ought not to be silent and unresisting whilst the great principles of the British constitution in Church and State are being sacrificed to the Papacy.—I am, dear sir, yours faithfully,
WILLIAM BROOK.

To J. B. Horsfall, Esq., M.P., and
Sir Brook Bridges, Bart., M.P.

P.S.—Allow me to supplement my letter by calling your attention to the accompanying pamphlets in which the proof is supplied of the repeated impediments thrown by some of the bishops themselves, in the way of obtaining judicial decisions upon those Romish doctrines and practices which unhappily so many of the clergy of the Anglican Church have, of late years, been permitted to hold and teach. No. I. contains specimens of those thoroughly Popish doctrines and practices which the bishops in question have been in vain entreated to suppress.

No. II. contains the correspondence with the late Archbishop Musgrave, on the occasion of his Grace's accepting the resignation of the late Archdeacon Wilberforce, after proceedings had been actually set on foot against him for the publication of his work on the "Doctrine of the Holy Eucharist," thus occasioning the defeat of justice, by allowing an offender against the laws ecclesiastical to evade the trial of his offences, by a sudden and dexterous transition from professional to private life.

No. III. contains a like sad detail of the manner in which the late and the present bishops of Bath and Wells lent the weight of their Episcopal office for the purpose of screening Archdeacon Denison from the legitimate results of his well-known heresy.

And Nos. IV. and V. give a like account of the "Lavington case," showing how a clergyman in the diocese of Chichester, who held and taught Popish doctrine, was protected by the present Bishop of Chichester, from legal proceedings for his offences.

THE WESLEYANS AND POPERY.

SIR,—I have read with great interest the able and eloquent papers which have appeared in the *Bulwark* for some months, on "Rome and Ecclesiastical Parties in England," by an eye-witness; and though not able in all points to go the full length of the writer, have no doubt that there is a large amount of truth in his representations. Undoubtedly the crisis at which things have arrived is so serious, that it calls for the determined and united efforts of all earnest Protestants to resist the advancing tide of Romish power and delusion. The author in his concluding chapter has made some strong statements regarding the prevailing apathy among the English Nonconformists, but has omitted any reference to one very large body of Dissenters, if such they may be called, viz., the Wesleyan Methodists. This numerous portion of the professing Church perhaps in general act more together among themselves, and less in company with other denominations, than some other religious communities, and their organs of principles and opinions less frequently find their way to other bodies—who are frequently in the dark in regard to them; but I believe there will be found among them a large amount of soundness of opinion and feeling on the Popish question. In times past, they have often at elections, and on other occasions, taken their decided stand against the growing influence of the Church of Rome—and it is to be hoped, that as that influence is becoming more manifest and more alarming, they will be prepared for the future to offer a still more determined resistance. It does not appear, on the one hand, that they have in any serious degree been tainted with the Tractarian errors, nor have they, on the other hand, maintained that our legislators were bound to regard and treat all kinds of religion alike, both those most accordant with the Bible and those most opposed to its principles both of doctrine and of duty, which is, in fact, to deny that the Bible furnishes to statesmen the true standard of moral right and wrong. The energetic founder of the denomination, John Wesley, was always thoroughly Protestant in his views and sentiments, and strongly opposed to the errors and the influence of the Papal Church; and his sentiments on these subjects have generally been adopted by his followers.

It is impossible not to see that the Wesleyans occupy a very important position in England, which if rightly realised may enable them to make their influence to tell powerfully in the approaching conflicts with Romanism, and with its sister delusion, Tractarianism. They are the largest of all the bodies in England not connected with the Established Church. While they are found in all parts of the country, they are especially numerous in the great manufacturing towns, which are growing in population, in wealth, and in influence. The nature of their Church government, in which the most important questions of policy and of principle are settled in a yearly conference, which represents the whole denomination, whose decisions are carried out through all the extent of the body, enables them to act with a unity, a harmony, and an energy, which cannot be looked for in the Congregational or Independent bodies. Circumstances, too, have occurred to make their ministers well acquainted with the true character of the Papacy. They have a considerable number of congregations in Ireland, and in the very vicinity of the Roman Catholics, where many of their ministers have laboured. They have a large body of converts in France, and several labourers in Italy, who have had abundant opportunities of seeing the intolerance, and the cruelty, and the idolatry, and the all-grasping ambition of Rome in its own proper domains. Many of their ablest men have visited the Continent, and some of them—such as Mr Arthur—have made excellent use of the opportunities for learning its real character, and for exhibiting it to their fellow-countrymen.

Sir, differing, as we of other denominations do, on some doctrinal points with the Wesleyans—in regard to which both they and we must follow our own convictions of the truth of God—we may cheerfully accord to them as a body a large amount of piety, of zeal, and of missionary energy. We may allow them to have done a very great work in England, through the blessing of God remarkably attending their labours among the humbler classes, while their influence for good among the middle classes has also been most important. We may allow that we ourselves may learn much by studying their history at home and among the heathen lands; and surely we may all join with them, and they may join with us, in offering a determined resistance to those deadly errors which are rushing in with the violence of a flood, and threatening utterly to sweep away the bulwarks, and the foundations of our Protestant churches and constitution in England.

Is there no possibility, sir, for us to have some common action among the great leading religious bodies in England, in Scotland, and in Ireland, and the faithful opponents of Popery in the English Established Church—to rouse the people in the country from their apathy, to waken up the memory of the glorious deeds and sufferings of the Reformation, and to repel the advances of a haughty, ambitious, and cruel enemy, which would gladly crush us all?—Yours truly,

ANGLICANUS.

PRIZES TO THE STUDENTS OF THE CONGREGATIONAL CHURCH.

THE Scottish Reformation Society offered lately, as our readers know, a sum of £10, to be divided into three prizes, to be competed for by the students of the Congregational Church in Scotland. The following letter by the Rev. Dr Lindsay Alexander intimates the result of this competition, and the value attached to it:—

17 BROWN SQUARE, 20th June 1866.

MY DEAR SIR,—I feel that I am to blame for having been so long in giving you some account of the competition among the students in our Theological Hall for the prizes offered by the Scottish Reformation Society. I will not occupy space with a lengthened explanation of the causes of delay; but having pleaded generally the pressure of business, which at this season comes upon me, as my excuse, I will cast myself on your indulgence for the rest.

The subject of examination was Stillingfleet's "Doctrines and Practices of the Church of Rome truly represented," as edited by the late Dr Cunningham. A series of questions, embracing the principal topics in this work, was drawn up and

printed, and the competitors were required to furnish in the class-room, and within a given time, written answers to these without referring to the book. Six students gave in their names as competitors. Of these, one was prevented by illness, from appearing on the day of competition; one retired during the competition; and four sent in written answers to the questions within the time prescribed. All the papers thus submitted to the examiners displayed the results of careful and intelligent study of the book, and manifested a thorough mastery of the arguments of the writer. After careful consideration the examiners resolved to divide the sum allotted by the Reformation Society, into two equal parts, the one to be given to a student whose answers were judged best, the other to be divided equally between two whose merits were held to be alike. The prizes were therefore adjudicated as follows:—*First Prize*—£5, to Mr A. F. Simpson. *Second Prize*—£5, between Mr W. Milne, and Mr R. M. Conley, equal.

In conclusion, I beg in my own name, and in that of my colleague, the Rev. Dr Gowan, to express to the Committee of the Reformation Society our grateful acknowledgment of the generous liberality displayed in the offering of these prizes, and our strong conviction of the benefit to the cause of truth arising from the inducement which such proposals give to young men preparing for the Christian ministry, to make themselves thoroughly acquainted with the questions at issue between Protestants and Romanists.—Believe me, &c.,

(Signed)

W. LINDSAY ALEXANDER

Rev. G. R. Badenoch.

The following were the questions proposed, and may aid in similar competitions:—

QUESTIONS ON STILLINGFLEET'S WORK ON THE DOCTRINES AND PRACTICES OF THE CHURCH OF ROME, AS EDITED BY DR CUNNINGHAM.

1. What illustrations are given of the deceptableness of unrighteousness of the Papists?
2. In what cases, as allowed by Popish writers, may the worship of images become idolatry? Argue from this against all such worship.
3. Papists adduce the cases of human intercession mentioned in the Bible—such as that of Moses for the Israelites, Job for his friends, the Roman Christians for Paul, &c.,—in defence of their invocation of saints: state the disparity between the cases.
4. Show that the worship of the Virgin Mary and of saints fixes on the Church of Rome the charge of idolatry.
5. The Papists defend praying to relics on the ground that God has wrought miracles by them: reply to this.
6. Papists say that Christ's own words are clearly in favour of transubstantiation: reply to this.
7. How is it shown that reason and sense may be fairly appealed to on this question of transubstantiation?
8. Admitting that a mere natural body cannot be present after the manner of spirits so as to lose all its essential properties as body, the Papists say that Christ gives to His body a *supernatural* manner of existence, by means of which transubstantiation can be effected: what do you say to this?
9. How may it be shown that such a change as is affirmed in transubstantiation is impossible, and if possible, not capable of being proved?
10. Papists say that good works are meritorious through the grace and merit of Christ: what may be said in reply to this?
11. State what is intended by the Protestant assertion of the right of private judgment in the study of Scripture.
12. State the Popish arguments against such liberty, with the reply to them.
13. What arguments are adduced by Papists for the infallibility of the Church of Rome, and how may they be replied to?
14. State the Popish doctrine of the Mass, and the reasons against it.

TERRITORIAL MISSIONS IN THEIR BEARING ON POPERY.

WE subjoin the following interesting statement from the Rev. D. MacColl, of the Bridgegate Territorial Church, Glasgow, which we are sure will be read with interest. The mass of the Territorial Churches are planted in districts where Romanism prevails, and this is part of the "whole lump" of moral degradation and neglect, which, by wise and kindly dealing, will, we trust, ultimately, by the Divine blessing, be "leavened" by such instrumentality. Thus we shall witness again the glorious triumphs of the Reformation repeated. The perception of this in the future will no doubt invest all Home Mission efforts with a new charm in the estimation of the Christian and patriot, for all souls are precious, and it is out of this mass that most of our social and moral evils flow.

The peculiar machinery of Rome, viz., female agency—but without her monastic vows—may no doubt be effectively employed for this purpose. Christian females may also be trained as nurses, so as both to earn an honest and ample livelihood, and to obtain access to many spheres of the greatest spiritual influence. All this is most worthy of study and development. Meantime, we invite attention to Mr MacColl's valuable statement:—

GLASGOW, 20th April 1866.

MY DEAR DR Begg,—In answering your request for some details as to the training-classes I am carrying on, I may say that for years I have been striving to develop the idea of a Christian Church according to the primitive model, formed of disciples, after the idea of the Gospels, and into a church, after the idea of the Acts. First a church was grown from the seed, and then others propagated from the stock. In a district where, in 1854, I was ordained to a church with 100 poor members, there are now three churches, with an aggregate of 2300 members, 100 office-bearers, 150 Sabbath-school teachers, 400 visitors; besides churches and missions planted in various other districts of the city and parishes round. All this Christian life and activity is largely exercised among a Popish population, and there are various visible modifications in the original aspect of things. I don't think a fraction of the intermarriages and baptisms of Protestant children by priests take place now that took place twelve years ago. We can visit and hold prayer-meetings peaceably in any part of our district; we are gradually making visible the actual Christian life and benevolence of hundreds of humble people; and we are gradually getting the opportunity of speaking quietly to people once violently prejudiced. I have never lost sight of Popery since I entered the Wynda, and I have never ceased to expect a reformation. But I expect reformation will be based upon revival, a reforming, because of another spirit awakening and changing.

Now, having got the rough work of building so far done, or in process of being done, I have been for these two years working at all the sources of congregational life and power. Among other agencies, I have a female training-class, from which teachers, Bible-women, nurses, matrons of reformatories, will gradually go forth. I have just set up a male training-class. The one is under a governess, the other under a tutor. The nurses go into a medical hospital for a year or two. Evangelistic services are now carried on, not only to influence the careless, but as a training-school for qualified Christian office-bearers. The day-school and evening-classes in connexion with factories and foundries are part of the widening scheme.

Now, you see, my method has been first to get an army, but to do some real fighting even by their drill—to recruit from the enemy, and conquer them by their own. I find it of little use to talk about what one is going to do, but of great use to talk about it when it is done and can be done again. And I am deeply persuaded, from experiments already made, that we can meet Popery best with the old weapons of the Reformation—the preaching and practice of the gospel. Only we have been to a large extent, if not wholly, *fighting out of range*. Our great work should be to

get near those who are within the lines of the man of sin, for only then can we save them. But we cannot approach them to any extent *except through our own laicised masses*. We must take the Master's method, first the lost children of the house of Israel, then Samaria and the Gentiles.

Now, I do not disparage, but highly value, the information of what Popery is doing, as well as the training of men in the principles and practices of Romanists; but I believe that greater public interest, even in these departments, would be secured by gradually getting our whole Church organisation engaged in such a work as must infallibly, sooner or later, bring all Christian workers into contact with Popery.

I fear that this is not a communication that can be of any use to you. There are many points on which I would like to touch had I time; but I am really anxious to see your Committee on Popery turned to some practical purposes that have not, I think, bulked largely hitherto, and certain prejudices removed from minds that would be of the greatest service once they were engaged.—I remain, yours most truly,
DUGALD MACCOLL.

The Rev. Dr Begg.

DISPERSION OF ITALIAN MONKS AND NUNS.

THE Roman correspondent of the *Tablet*, writing from Rome, under date June 13th, thus describes the position and prospects of the Roman Catholic Church within Italy:—

Every Catholic heart must now go with Austria, and invoke victory on her arms, for on her rests the reconstruction of social and religious order in Europe, and she will stand or fall in fulfilment of her mission.

Italy seems resolved to carry the "curse of sacrilege" with her into the battlefield. The Chamber has just passed the bill decreeing the dissolution of all religious corporations, the dispersal of their members, and the confiscation of their property. One deputy attempted to obtain an exception in favour of Monte Cassino, but was overruled. The MSS., therefore, and the magnificent library—one of the glories of Italy—will pass into the National Treasury, and probably be dispersed or deposited, if very fortunate, in the library of Florence.

Thousands of religious of both sexes will be reduced to beggary, and this by a civilised government. The rights of property are completely outraged by such a measure, and especially in the case of the female orders, each member of whom has invested her little dower as a provision for life, and who, on being deprived of her community, her shelter, and her daily bread—very often at an advanced period of life, and when utterly unfitted to cope with the world, her relations dead or outraged, and her family existing only in name for her—might at least hope to have the capital invested on her entrance returned to her. Instead of this she receives a pension of three-half-pence a day, irregularly paid, and subject to fines and deductions, and, in the present dearth of all the necessities of life in Italy, such a maintenance is another name for starvation.

The monks may, and, it is to be hoped, will find a field of labour and existence in other countries, and *especially in England, where priests are so much needed*, but what is to become of the nuns? Private charity may, and, no doubt, will, do much, but the community life for which they have sacrificed all exists no longer, and who, in the present state of Italy, can say if they will live to see the restoration of religion and die quietly in their cloisters?

So the war against God proceeds without flagging. No priest can now traverse Northern Italy save at the risk of insult; the very name of religion is a reproach. Arrests are matters of daily and hourly occurrence at Naples, Milan, Bologna, and the other Maximilian centres, and we are, doubtless, fast nearing a persecution approaching that of '93.

"Every Catholic heart must now go with Austria." This we have always said; and the writer from whom we have quoted, speculating upon the possible defeat of Garibaldi, thinks it probable that he would

then attack Rome, and, on that event occurring, the correspondent of the *Tablet* concludes that :—

Either the French Government would be forced to engage itself frankly on the side of Catholic France, or the Emperor would seriously imperil his dynasty by aiding with the revolutionists, and the most Catholic of nations would no longer hesitate in doing a tardy act of justice to the exiled and rightful sovereign, Henry V., whose restoration, linked inseparably with the triumphs of the Church over the revolution, is, perhaps, yet destined in the counsels of Providence to form the keystone of European order.

The reconstruction of Europe on the Ultramontane model is not an apparently probable event, but to know what is desired by the supporters of the Papacy is useful political information. Loyalty to emperors is held lightly by those who owe a double allegiance, the Roman Pontiff having prior claims ; but in France the Imperialists are numerous, and the Emperor is far too astute a politician to misapprehend the balance of parties. The emigration of Italian monks to our shores concerns us more closely. Already there may be met any day in our great cities strangely habited women and men, representing the nuns and monks of the various orders of the Roman Catholic Church. In free England these orders have many advantages ; their ultimate designs are not understood, and the very toleration which their Church refuses to the "heretic" enables them to proceed with their work undisturbed.—*St James's Chronicle*.

THE POPE ANTICHRIST.

CRANMER constantly refers to the Pope as Antichrist. On the occasion of his martyrdom he offered up a prayer, closing with a declaration which contained the following words—his dying testimony :—"And as for the Pope, I refuse him as *Christ's enemy and Antichrist with all his false doctrine*."—Works, Memoir, p. 28. P. S.

Bishop Ridley (Martyr) says :—"The see is the seat of Satan, and the Bishop of the same, that maintaineth the abominations thereof, is *Antichrist himself indeed*. And for the same causes this see at this day is the same which St John calleth in his Revelation, *Babylon, or the whore of Babylon*, and spiritually Sodoma and Egyptus, the mother of fornications and of the abominations of the earth."—Works, p. 415. P. S.

Bishop Latimer (Martyr) says :—"In this we learn to know Antichrist, which doth elevate himself in the Church and judgeth at his pleasure before the time. His canonisations, and judging of men before the Lord's judgment, be a *manifest token of Antichrist*."—Third Sermon before King Edward. P. S.

Bishop Hooper (Martyr) says :—"The very properties of Antichrist, I mean of Christ's great and principal enemy, are so openly known to all men that are not blinded with the smoke of Rome, that they know him to be the beast that John describeth in the Apocalypse, as well as the logician knoweth that *resibilite distinguitur homo a ceteris animantibus*."—Works, p. 24. P. S.

John Bradford (Martyr) says :—"Antichrist, the Pope." "In testimony of this faith, I render and give my life, being condemned, as well for not acknowledging the *Antichrist of Rome* to be Christ's vicar-general and supreme Head of his Catholic and Universal Church here and else-

where upon earth ; as for denying the horrible and idolatrous doctrine of transubstantiation."—*Writings*, p. 225. P. S.

We might fill a volume with similar testimonies, but we now quote from the canons and constitutions of 1606, which show that the *post* Reformation fathers of the Church were of the same mind.

"If any man shall affirm . . . that the intolerable pride of the Bishop of Rome, for the time still being, through the advancement of himself by many sleights, stratagems, and false miracles, over the Catholic Church (the temple of God) as if he were God himself, doth not argue him *plainly to be the man of sin mentioned by the Apostle . . .* he doth greatly err."—Cardwell's *Synodalia*, p. 379. Oxf. 1842.

The Homilies of the Church of England, and the Preface to the authorised translation of the Bible, bear testimony to the same truth.—*Protestant Churchman*.

THE CHURCH UNION AND POPERY.

At the recent annual meeting of the English Church Union, the following resolution was proposed by the vice-president, and seconded by Mr Pellew, the honorary secretary of the Eastern Church Association :—

"That this Union rejoices in the publication of Dr Pusey's letter (the 'Eirenicon') to the author of the 'Christian Year,' and earnestly hopes and prays that God, in His own time and in His own way, will so dispose the hearts and minds of His people, that the sad divisions which now rend the seamless robe of Christ may be healed ; and that the whole of Christendom may be reunited into one holy communion and fellowship, to the glory of our Lord God, and the salvation of the human race."

The Rev. Archer Gurney moved an amendment to the effect that, while the meeting fervently prays that in God's good time the divisions of Christendom may be healed, and the whole Church reunited in one body, that result must not be effected at the sacrifice of the distinctive principles of the English Church ; the supremacy of the Pope and prayers to the saints being especially instanced as points which could not be conceded. In doing so he expressed his deep and fervent regret that the Union was about to fall into the fatal error of committing itself to the apparent consent to re-union with Rome on the basis of the Council of Trent. (Ironical cheering.) He ventured, on the other hand, to say that there were many members of the Union who objected to union with Rome on any terms. (Loud cries of "Oh, oh," and dissent.) The Union had paid Dr Pusey the highest compliment by electing him on the council—(loud cheers)—but there was no occasion to pledge the Union to the "Eirenicon"—(ironical cheers)—which he considered a most dangerous book—(loud cries of "No, no,")—and one absolutely calculated to deprive us of the truth. ("Shame, shame," and loud expression of dissent.) Mr Gurney then proceeded to develop at some length, and in a tone and demeanour somewhat provocative, his peculiar views respecting the supremacy and the invocation of saints amid reiterated expressions of disapprobation, until, on a reference to Dr Pusey as "a Gallican on the wrong side of the water," the feeling of the meeting culminated in an outburst of indignation, during which the Rev. F.

G. Lee rose to order, and amid loud cheers called upon Mr Gurney to retract the offensive epithet. The president having ruled that Mr Gurney was out of order, the latter bowed to his decision, and after calling God to witness the sincerity of his detestation of the "Eirenicon," retired from the platform.

The amendment having been seconded by the Rev. Augustus Gurney,

DR PUSEY rose amidst enthusiastic applause, and said that Mr Gurney's explanation of the meaning of the "Eirenicon" had omitted a somewhat important word,—“explained.” (Hear, hear.) He (Dr Pusey) had laid it down that our Articles and the Decrees of the Council of Trent might be “explained” in a sense agreeable to both—(hear, hear)—and the qualification was of real significance. As to the supremacy, he was of opinion that those things which the Church had in her mind in disclaiming it were not essential elements of the supremacy. Indeed, one very eminent prelate had said that the supremacy of itself would be no hindrance to reunion if other points could be arranged, as they might be, by a concordat. There would even be no objection to our bishops being named by the sovereign, even though a Protestant; and this was the statement of a personage of no common weight. (Cheers.)

The Rev. M. W. MAYOW made some sharp criticisms on Mr Gurney's observations, and said that he had prayed as long as he could remember for reunion.

The amendment of Mr Gurney was negatived by an overwhelming majority, three only voting for it. The resolution was then carried, and the remaining business, which was purely formal, was then transacted.—*St James's Chronicle*.

UNFOUNDED POPISH COMPLAINTS.

At a meeting of the Marylebone Vestry, reported in the *Marylebone Mercury* for June 30th, the following statement was made by Mr Shaw, who is well acquainted with the tactics of Popery:—

A letter had appeared in the *Times* from Mr Aubrey de Vere, regarding a Roman Catholic woman on her deathbed drawing up a paper wishing to give up her children to the care of the Hon. Mr Langdale, and his being refused by the authorities. Now there were three reasons why these children were not given over to Mr Langdale. First, the paper that was produced had such an appearance that its genuineness was doubted, and it was only drawn up when the woman was dying. She could not write. She had been a long time in Millbank prison, and had made no application to remove the children in her lifetime, which she might have done. Second, the father of the children, himself a Roman Catholic, when he heard of Mr Langdale's application, wrote to the guardians prohibiting their being made over to him, and promising, when able to leave the workhouse, he would do what he could to support them himself: and, third, that by the law, no woman can appoint trustees or guardians for children. The guardians at the workhouse could not under any circumstances have made over the children to Mr Langdale, who was a stranger merely put forward and made a cat paw in the matter. What he (Mr Shaw) had stated was true, and exactly as matters had occurred, and several of the statements made in Mr Aubrey de Vere's letter were grossly incorrect. Among the rest, he said the children were placed in the workhouse after the woman's death, which was not true. They had been in the workhouse previously, and as the application was made a few hours after the woman's death, Mr Langdale must have known the fact. He (Mr Shaw) hoped the guardians would at their next meeting take some steps to correct these misstatements. The subject then dropped.

BRITAIN'S GUILT AND DANGER.

THE second psalm declares that kings and judges of the earth who refuse to acknowledge the paramount authority of Christ in their legislation, shall be broken with the iron rod of God's just judgment, and dashed in pieces like a potter's vessel. Fully are we persuaded that the time of God's controversy with the nations for their rejection of His Christ is at hand, if it has not even now begun, and therefore we anticipate nothing but utter destruction for our favoured country in the approaching crash of nations. To us the word of threatening spoken by the Lord through the prophet Amos is specially applicable,—“You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.” Our national sins are manifold; our radical sin is the rejection of the Christ of God; and as that heart sin of the nation has been manifested in the patronage and support which it has accorded Christ's great enemy—foredoomed in His Word—the Papacy, that enemy will, we are persuaded, be one of the instruments of our chastisement. We write these words in the fullest confidence that a very few years will prove them to be “words of truth and soberness.” The British subject who really believe that the Bible is a revelation from the God of heaven, can express his apprehensions for his fatherland in the words of the Jewish patriot:—“And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break Thy commandments, and join in affinity with the people of these abominations? *Wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping.*”—Ezek. ix. 13, 14.—*Achill Missionary Herald.*

THE TRUE AIM OF ROME IN ENGLAND.

THE deliberate intention of Rome and her agents will by seen by the following extract from the words of Dr Manning, the Romish archbishop and successor of Cardinal Wiseman:—

“If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world, as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. . . . Were heresy (i.e., Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the church of God must be gathered in its strength.”—*Tablet*, (a Roman Catholic paper,) August 1859.

PROTESTANT PRIZES FOR GLOUCESTERSHIRE.

THESE prizes have been determined—the first of £50, and a gold medal, being awarded to Mr William Brown, schoolmaster, Swanwick; the second of £30 to Mr Garduer Scates, chemist's assistant, Reading; and the third of £25 to Mr John Carrington Windo, commercial master, Northleach Grammar School. Sixteen additional prizes of smaller amount were given. If the prizes were awarded by a written competition, it would be interesting and instructive to have the paper published which gained the first prize.

POPISH POLICY AND EFFORTS AT THE END OF
THE SESSION.

We very specially ask our readers to peruse the following article, and to send us their suggestions :—

The policy of the agents of the Church of Rome in Parliament, as well as the inactivity and even treachery of many professed Protestant members, are well illustrated by what took place during the last few weeks of the past session. The rule of Rome, apparently, is to allow the session nearly to close, to permit the great mass of the credulous members to go away to the country, as if their work were finished, and then having previously laid their plans secretly with Government, to come with a rush of new proposals, and this too whilst the mass even of Protestant societies also are more or less asleep and unprepared. The serious question is thus raised whether the entire Protestantism of the empire should not specially adapt itself to this state of things, and combine to resist these Popish machinations, particularly at the end of every session of Parliament. The following narrative will give an idea of what we mean. It will be vain to expect any such full explanation from our ordinary newspapers, which are to a large extent indifferent to the subject, or in the direct interest of the Papacy.

In the present session the Papists had laid their plans with the former Government, whose continuance in office they expected. The *Belfast Newsletter*, generally well informed on such matters, tells the following curious story to account for the conduct of the Government, at the end of its existence, in issuing, contrary to its promise, the recent "supplemental charter" to the Queen's University :—

"When the critical divisions on the amendments of Mr Ward Hunt and Lord Dunkellin were approaching, the leaders of the Ultramontane party made a communication to the Government, demanding the immediate fulfilment of the pledge of last session with regard to the University, on pain of the withdrawal of their support in the coming hour of need. The ministers hesitated ; the Pope's brigade persisted, and ultimately succeeded."

Having thus humbled and befooled the Whigs, who were turned out of office, notwithstanding this violation of a solemn promise to the House of Commons and the country for the purpose of securing Popish support, the emissaries of Rome, who are totally indifferent to the rise and fall of political parties, turned over at once to the newly-installed Tories, and continued to play their game as briskly as before, and, unfortunately, with quite as great success, as the result proves. According to the usual crooked policy of Romanism, the plan followed is, after an understanding with political leaders, to graft amendments of an obnoxious kind, sometimes with little or no notice, upon bills apparently quite innocent, and thus at once to mask their aggressions, and to deceive all but the most wary and vigilant opponents. Take the following illustrations from the close of the session just finished :—

Certain Industrial and Reformatory Schools Bills were brought into the House of Commons by the late Government, the object of which was professedly "to consolidate and amend" existing Acts. The amendments soon after proposed by the Romanists sought :—(1.) That a register

should be kept at each school, in which the religion of every child should be entered; (2.) That the minister of any religious persuasion should have full liberty to examine said registers; (3.) That on finding any child belonging to his persuasion in said school, he should have the right to control the religious education of the child, and for that purpose should have access to the school at such times as might be fixed by the Secretary of State; (4.) That such children should be debarred from attending or receiving the ordinary religious instruction of the school; (5.) That such children should have the right to attend a place of worship of the persuasion to which they may be said to belong; (6.) That Popish children should on the Sabbath and all Romish saint days have the right to attend Popish places of worship; and, (7.) That the evidence of a godfather or godmother should be received as conclusive in regard to the religion to which the child belongs.

Such proposals, of course, involved grave concessions to Roman Catholic priests, and tended seriously to affect the working of Reformatory and Industrial Schools, and greatly to promote Popery. The Scottish Reformation Society resolved, therefore, to communicate immediately with leading members of Parliament, to forward a statement to the managers or secretary of every Protestant Reformatory and Industrial School in the United Kingdom, and otherwise to oppose all such amendments. These efforts tended to arrest the attention of various parties interested in the working of such schools. Applications from various quarters throughout the kingdom were received at Edinburgh for additional copies of the Society's statement, and the Committee were glad to find that their efforts had been successful in promoting decided opposition to the dangerous proposals referred to.

Two days afterwards, that is on the night of the 11th July or very early on the morning of the 12th, the bills passed through committee, *pro forma*. Thanks to the opposition indicated by a few members, very few of the amendments referred to were embodied in the bills; but they contained a clause which would give power to a Popish priest to visit any school to instruct certain children in the doctrines of Romanism, and, if alleged to be Romanists, it gave parties the right of constraining them to attend Roman Catholic places of worship.

The Committee of the Society again met on 19th July, and considered the bills as thus amended. It was resolved to petition Parliament against the bills, to communicate again with the managers of Industrial and Reformatory Schools, to send a statement to every member of Parliament for Scotland, and to many English and Irish members. In consequence of the change of Government and other matters, the bills were deferred from time to time.

At length they appeared again on July 27th, and were hurried forward; Mr Newdegate, Mr M'Laren, Mr Whalley, and others, resisting. Most of the Popish amendments were rejected or modified,—no thanks to many of the members who were absent or hostile. One amendment carried was moved by Mr Powell, the member for Cambridge, and gives power to a priest to visit any school "for the purpose of affording religious assistance to" certain children, and also for the purpose of "instructing such children" in the "principles of his religion," on the "*representation of the parent, or in the case of an orphan, then of the guardian or nearest adult relative.*"

The discussion of the bills was again resumed on 31st July. The votes of the House will give some idea of what was done, but we have good reason for saying that we cannot form any full idea of matters from the report in the newspapers, which is very brief. The two Government parties joined in trying to conciliate the Roman Catholic members, and thus true Protestants were overwhelmed in a vote. Still the words actually carried were so much better than those sought to be forced in by the Roman Catholic party, and had such effective safeguards, that there is cause of gratitude. Only eight members from Scotland were present, and one of them voted with the Papists.

One very bad thing, however, was done. An amendment was moved by the Attorney-General, (Sir H. Cairns,) who strangely professes to represent the extreme section of Irish Protestants, and carried, to the effect that the school of a child may be changed on the representation of what is called "a god-parent," if there be no parent, step-parent, or guardian. This clause plays into the hands of the priests, and was stoutly opposed by Mr Newdegate, Mr M'Laren, and others. The Scotch members who voted for this clause were Sir Graham Montgomery, M.P. for Peebles, and Sir John Ogilvy, the representative for Dundee. The seven Scotch members who voted with Mr M'Laren were, Mr Craufurd, for Ayr; Mr Ewart, for Dumfries; Mr Ewing, for Paisley; Mr Fordyce, for Aberdeenshire; Mr Kinnaird, for Perth; and Major Walker, for Dumfriesshire.

A correspondent writes on the same day:—"The battle is to be fought again to-night by an attempt to get in a religious register, but I think they will not be able to carry it. I believe that had two or three of the Scotch members gone away, the Catholic party would have carried anything they desired, both of the great parties being *bidders* for their favour. The opposition in such cases in the House produces a good effect in preventing further mischief, even when beaten on a division."

On the 31st, the bills came on about five o'clock, and were passed. The amendment by Mr Powell was adopted on the Industrial Schools Bill, to make the clause conformable to that in the other bill. The Roman Catholic amendments were strongly pressed, and opposed by Mr Newdegate, Mr M'Laren, Mr Kinnaird, and others, and ultimately were all withdrawn. Some of these amendments were new, as appears from the House of Commons papers of 31st July. Mr Rearden, the member for Athlone, gave notice that he would move amendments to the following effect, viz:—

(1.) That Popish schoolmasters and schoolmistresses shall be appointed to Protestant Industrial Schools; (2.) That Popish inspectors shall be appointed to watch over all such schools; and (3.) That any person may prove by an oath the religion of a child.

It transpired also from a statement by the Home Secretary that the Roman Catholic primate is in communication with the Poor Law Board on the subject of religious clauses for *all public institutions*, and that the Government are pledged carefully to reconsider these religious clauses, and recommend to Parliament next session such measures as they may think right. This by-play was all arranged evidently beforehand. Lord E. Howard said, after a statement by Mr Walpole, that he would withdraw his amendments, *solely from that assurance.*

The following is the report of this matter in the *Times*, and is sufficiently distinct and alarming:—

"Mr Walpole said it was the intention of the Government, when a satisfactory arrangement had been entered into on this subject with the head of the Roman Catholic Church in this country, to introduce uniform clauses, embodying the terms of that agreement into the bills, for the regulation, not only of reformatories, but also of workhouses, prisons, and industrial schools. The right hon. gentleman the President of the Poor Law Board was now in communication, in reference to this subject, with the head of the Roman Catholic Church in this country, and he was prepared to give every consideration to the proposals which might emanate from that quarter. In the meanwhile, until an arrangement had been come to, it would not be convenient to deal with the subject in the manner proposed by the noble lord opposite."—*Times*, August 2.

Our readers may depend upon this, that the Roman Catholics are getting a great deal, and will get much more, solely on account of their activity and zeal in going personally to ministers and members of Parliament and concentrating their political power, whilst there is no prompt and adequate resistance on the spot. The Romanists know that this is the fact, and therefore they "go," while others "send." This raises a very serious question for consideration—viz., whether new tactics should not be adopted, and especially whether the Scottish Reformation Society should not, as has been often urged, have a headquarters in London. The understanding which has manifestly been come to between the Romish party and the Government calls for very grave deliberation.

While, by the efforts of a few men, much mischief has thus been prevented, the result of the struggle on these two bills is in favour of Romanism, and is to the following effect:—(1.) That what is called a "god-parent" may now determine the religion of a child; and, (2.) That, on the representation of the parent, guardian, or "a god-parent," a Romish priest may visit any reformatory or national school, and give religious instruction to such child. Considering the nature of Popery, it will not be difficult to manufacture god-parents for ragged children, and thus carry them over to Rome; but what are the Protestants of the empire to think of these doings, and especially what are the Protestants of Belfast saying to these proceedings on the part of their boasted member?

Another proceeding was very instructive. The late Government, in violation of their solemn pledge, had granted a supplemental charter and other letters patent, by which the constitution and senate of the Queen's University is so altered in favour of Romanism, as in effect gradually to place in the hands of the Romish party the management of the higher education of Ireland. The Scottish Reformation Society petitioned Parliament, praying that said charter and letters patent might be cancelled, and communicated with Sir Robert Peel to make a direct motion to this effect. We call attention to another illustration.

On the 26th of July a notice of motion appeared in the papers of the House of Commons, by Lord Bingham, in regard to the Poor Law Amendment Bill, to the following effect:—

"That if the parent, step-parent, or nearest adult relative of any child not belonging to the Established Church, relieved in a workhouse or in a district school, or, in the case of an orphan, the god-parent of

such orphan, make application to the said board in such behalf, the board may, if they think fit, order that such child shall be sent to some school established for the reception, maintenance, and education of children of the religion to which such child shall belong, and duly certified by the Poor Law Board, under the statute of the twenty-fifth and twenty-sixth Victoria, chapter forty-three; and the guardians of the union or parish to which such child will be chargeable shall, according to the terms of such order, cause the child to be conveyed to such school, and pay the costs and charges of maintenance, lodging, clothing, and education of the said child therein, and all the provisions of the said statute shall thenceforth apply to the said child."

Only one day's previous notice was given of any such amendment. The bill came on next evening. The secretary of the Scottish Reformation Society wrote immediately to London, drawing attention to the matter. But before receipt of this communication, as appears from the votes of the House of Commons, Mr Whalley had opposed the amendment, and divided the House upon it. Only eight, however, voted with Mr Whalley, and sixty-seven against him. This clause introduces new principles into the English poor-law. The bill was read a third time, and passed on Monday evening, July 30th, or Tuesday morning, July 31st.

Of the eight members who voted against this amendment, two were from Scotland:—Mr Fordyce, for Aberdeenshire; and Mr Kinnaird, for Perth. Of the sixty-seven who voted for the amendment, four were from Scotland:—Mr Adam, for Clackmannan; Admiral Erskine, for Stirlingshire; Sir James Fergusson, for Ayrshire; and Sir William Stirling Maxwell, for Perthshire. We ask the constituencies of these men to mark this conduct on the part of their professed representatives.

Here is still another illustration of the Romish policy on which we are animadverting. A bill was introduced, entitled,—"*Charitable Donations and Bequests (Ireland) Bill.*"

On 23d July, the Scottish Reformation Society considered this bill. It contained clauses which would have sanctioned bequests in favour of Monastic and Conventual Institutions in Ireland, and established a machinery by which such trusts would not only be legalised, but administered by British legislation; thus subverting the existing law in reference to Roman Catholic bequests, and removing important safeguards from around our liberties established at and since the Reformation. The bill came on for consideration two days afterwards, but was withdrawn for a year,—thanks again to the energy and decision of the able member for Edinburgh, and a few others.

Our readers will thus observe that in the short space of about a month the Protestant members of Parliament have been engaged in opposing four Parliamentary bills, affecting large Protestant interests, viz., (1.) Charitable trusts in Ireland; (2.) Reformatory and Industrial Schools in Great Britain; and (3.) the Poor Law in England; and also (4.) A measure relating to collegiate education in Ireland. One bill has been withdrawn; two others greatly modified, and several attempts of the Popish party frustrated. One bill has been passed.

One more illustration of the system at work. On the 24th July, the O'Connor Don, (member for Roscommon,) brought on a motion in regard to the working of the Prison Ministers Act of 1863. It would appear, from the discussion on that motion, that the Government has agreed to

use its influence with local magistrates, where a Romish chaplain is demanded, earnestly to urge their agreeing to make the appointment. Thus a very grave constitutional question is raised. The Government of the day *first* urged the legislature to pass this bill, because it was *permissive*; that is, it was left to the local authorities to appoint a Popish chaplain if they thought fit. *Second*, When the bill became law, in the permissive form, and it is found that local authorities decline to make any such appointment, the *Government* of the day threatens that it will use its influence to effect what the *Legislature* refused to enact. It is for Protestant Associations to consider whether a short statement should not be sent to the Prison Boards of the kingdom, to anticipate any communication which may be sent down by the Government, and to urge them not only to resist such an unconstitutional attempt as is threatened, but also to oppose every demand made for a Popish chaplain, and to organise efforts to get the Prison Ministers Act itself repealed as their proper and only wise course consistent with duty and safety.

He must now be blind indeed who does not see that stealthy and continual inroads are being made upon our constitution by a grasping and unscrupulous faction which has been the ruin of liberty and religion in every country in which it has been allowed to prevail—that all our Governments are from the most selfish motives parties to this treason—that the mass of our members of Parliament are asleep, or worse—that the press connives to a large extent at the growing mischief—that some Protestant societies are nearly asleep, whilst others, which are really in earnest, do not receive the support necessary to make them fully effective at such a crisis—and that, unless the grace of God prevents, notwithstanding all our privileges and professions the doom of Britain is as good as sealed already.

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, August.

THE session of Parliament closed in the beginning of the month, having sat for upwards of six months, and being in point of legislative productiveness, one of the most barren on record. The beginning and the end, indeed, were both devoted to business—the voice of party clamour being hushed in both cases by the presence of pestilence. In the first instance, in the case of our herds and flocks; in the second, in the still more serious visitation of the human family; but the middle was wholly taken up with factious strife and contention, in which neither party could be said to win so much as that the one checkmated the other. The Liberals, however, unable to carry out their policy, retired from office, and their rivals have succeeded, and are now fairly installed in their places, at least for six months, and it may be for a much longer period. For how much longer depends upon a great variety of circumstances—upon the state of Europe, upon the current of events in our own country, upon the popular character of the measures which they may bring forward, and not least upon the arts of management and persuasion they can employ to win over to their side those sections and groups of members in the House of Commons, who, avowedly entering Parliament

for some object other than political, make party allegiance a mere secondary object, and give their adhesion to that Minister who will promise most, or whom they think most likely to carry out the particular objects they have in view; the number of men of this class is larger than is commonly supposed, and most conspicuous among them, both in numbers and in the influence they exercise at critical moments, are the Roman Catholic members. Questions of imperial policy have little interest either for them or their constituents. With few exceptions, they regard only two classes of subjects as making any demand upon their adherence—the questions that relate to the social position of Ireland, and the questions that touch the interests of the Romish Church. The Minister who will go furthest on the one subject, and who will most help forward the interests of the other, may at all times command the Irish vote. It has been over and over again pointed out in these pages, that long ago the leader of the Conservative party in the House of Commons thoroughly comprehended this view of the situation, and set himself, by an affectation of liberality on Irish and Romish questions, to win the body over to his side, a task in which he had made great progress, especially as the sympathy of the Liberals for Italy and Garibaldi greatly alienated the devoted sons of the Church from that section of our imperial politicians; but it happened that just before the last election, nearly all his work was undone, not simply by the opposition of Lord Derby to the Romish Oaths Bill, but by the tone in which that opposition was expressed; and at the last general election, the Conservatives lost immense ground in the Catholic districts of Ireland. On Lord Palmerston's death and the accession to office of Earl Russell, the favour of the Romanists was sought to be still further attached to the Liberals by the removal of Sir Robert Peel from the office of Irish Secretary, and the substitution in his place of Mr Chichester Fortescue, under whose auspices our readers cannot have forgotten the attempt to alter the charter of the Queen's University in Ireland so as to admit of a Roman Catholic tone being thrown over the examination of the students, and that, too, when the Ministers were actually on the eve of quitting their offices, and in the face of Mr Gladstone's declaration that no change should be attempted without first consulting the opinion of the House of Commons. This discreditable proceeding was never properly explained; and it must always rest a blot on Mr Gladstone's candour and straightforwardness. It was condemned at the time by the present Attorney-General; but we much fear that, now the Conservatives are in office, no more will be heard of the opposition to the measure.

For the Conservative party, being now once more installed in office, have been persuaded by Mr Disraeli to resume that policy towards the Roman Catholics which he began some years ago; and it may be presumed he has obtained the promise of his chief in the Ministry, that he will not again overturn the edifice when it has nearly been raised to the top stone. A curious proof of this is to be seen in the nature of their Irish appointments. We may pass over the fierce dispute on the question whether or no the well-known barrister, Mr Brewster, shall or shall not be made Irish Lord Chancellor, a struggle that has ended for the present in the appointment of the octogenarian judge Mr Blackburne; these relate to the political rather than to the religious questions of the day, and are only interesting as they indicate a policy. But it must be

regarded as significant that the Conservative Government has persuaded Mr Norris, the Roman Catholic member of Galway, to accept office under them as Solicitor-General. There is of course no reason why a Roman Catholic should be shut out from employment under a Conservative or any other Government; but the remarkable thing is that Mr Norris is, or at least was, a Liberal, and as such was sent to the House of Commons. Though the borough of Galway, being less troubled perhaps with general politics than any other constituency in the kingdom, had no scruple in returning him first as a Liberal, and then, two or three months afterwards, as a trusted official in a Conservative Government, we do Mr Norris the justice to believe that pecuniary motives alone would not have induced him thus to act the political weathercock. He must have had strong ministerial assurances that some valuable advantages were to be obtained for his religion, before, to use the metaphor of one of his own countrymen, he would thus be persuaded to turn his back upon himself. Indeed, the learned gentleman himself made no secret of the matter. When he returned to his constituents for re-election, after his acceptance of office, he assured them that his sole motive for taking the place was, that the Ministers had promised him that his countrymen and their religion were to be treated with all due tenderness, and that he would be useful in carrying out the new policy that was about to be instituted. All this may be said to be fair warning; and whatever measures may be brought forward in the course of the ensuing session, no one will be able to pretend that he has been taken by surprise.

Mr Walpole did not hesitate to avow that he had put himself in communication with Archbishop Manning, and that he hoped, in conjunction with him, to frame some regulations that would satisfy the Roman Catholics. Such an avowal was perhaps never made by a Protestant Minister of England before. It is very evident that the proceedings of these men must be closely watched during the recess; and that the measures they propose when Parliament meets next year will require to be scanned with more than usual jealousy by the Protestants of the empire.

THE FALL OF AUSTRIA—CONSEQUENCES TO THE PAPACY.

WHEN one of the greater constellations to be suddenly blotted from the sky,—were the “Plo” or “Orion,” or any other of those resplendent groups which have all our days, and, we know, for ages before us, nightly shone in the firmament, to disappear, it would be some time before we could realise the fact of its loss. Night after night, we would lift our eyes to the heavens in the hope of finding it in its accustomed place; and days would pass away, it might be months, before we could accept the fact of its final disappearance, and set ourselves composedly down to calculate what effect its extinction was likely to have upon the other bodies of the firmament, whose motions it may have helped to regulate or control.

A great constellation has suddenly disappeared from the political sky of Europe. True, the disappearance is not total. It is an eclipse rather than annihilation: But Austria, as one of the great ruling powers of despotism, has been suddenly and darkly veiled. We are, as yet, scarce able to realise the fact. Has Austria, mighty Austria, whose territories

were so vast, whose armies were so large, whose sceptre so many and diverse races obeyed; and whose influence in the Councils of Europe were so predominating, finally passed away, or is in the act of so passing? Will she emerge from the temporary cloud that covers her, or is she sinking beneath an irreversible sentence of doom? May she not suddenly mount up again to that commanding place in arms and in politics which she has so long held, and which she seemed to hold as securely as ever when the year opened, and stand forth once more before the world as one of the leading powers of Europe? No, the steadfast law of the world's progress forbids it: the spirit of nationality, which, like a rising tide, is flooding Europe, and submerging the old dykes, forbids it. Austria's days, as a great power, are numbered. Her career is finished. She must retire from a stage which she has alternately desolated by her arms and illumined by her glory, and go down into the same sepulchre with the kingdoms of other days; and while she slowly and mournfully departs, it may not be amiss to try to estimate some of the consequences that will follow her extinction.

Let us glance, first, at what *was* yesterday; second, at what *is* to-day; and third, at what *will be* to-morrow.

Austria, for some centuries, has operated as a great barrier to the political, the moral, and the spiritual progress of Europe. We cannot multiply proofs, for that would be to write the history of this empire; but we believe that most people will now accept the statement without demonstration, for, however doubtful a century ago, the position of Austria relatively viewed, that is as regards the western kingdoms of Europe, is now such as leaves no doubt as to what was her spirit and genius. Austria was founded on absolutist and reactionary principles—those principles against which the providence of God has been making war these three hundred years—she was an embodiment of these principles, she made it her grand end to guard these principles; and naturally so, for in guarding them she guarded herself; they were the breath in her nostrils, they made up her empire, and to oppose them would have been to dig her own grave. In that land there were no schools, except, it may be, a few dispersed over its vast extent, taught by Jesuits. Its soil was an interdicted one to the missionary. The Bible was excluded. Art stood still. Commerce was discouraged. On the frontier of Austria progress of all kinds was arrested. One art only did that empire study, the art of war. It was a great military power, it was reputed so at least, and its strength in arms it employed to restrict the rights of peoples, and to uphold and enlarge the prerogatives of princes. Such was Austria, an embodied “right divine:” the political cesspool of Europe. To it there gravitated, whatever tyrannous principle or noxious prejudice had been driven out of neighbouring kingdoms. Other Papal countries moved a little with the tide. Austria lay immovably fixed above her old moorings.

The past is closed, so at least it seems: let us turn for a moment to the present. Lo, where but yesterday there stood a mighty empire, there lies to-day a vast wreck, a melancholy ruin. After a campaign of ten days Austria has ceased to be. True, the name remains; one still wears the title of emperor; and, for some time, on the map of Europe, there will be a spot marked “Austria.” But how unlike the Austria of to-day to the Austria of yesterday—the Austria of history: which sat

with air so princely upon the Danube, and stretched her sable wing so far into the centre of Germany on the right, and touched the border land of Asia on the left, shading so large a portion of the west with the dimness of night. It is long since the heathen poet said that kingdoms lose in moments what it cost them years to win. Never, perhaps, in the history of the world, full as it is with the memorials of the fickleness of fortune, was the saying more strikingly verified. The wind has passed over it, and all that Austria had been building up during the slow centuries is gone. Her fame in arms; her renown in statesmanship; the terror of her name; all are gone. And now, the goodliest of her territories reft from her, the nationalities that were united under her sway breaking away from her, she is compelled to supplicate where before she could command; and, is as good as bidden retire from Europe. What a terrible mortification! What a sudden and startling change!

But what of to-morrow? Never was to-morrow more deeply veiled. It is not Austria that has closed her career, it is Europe—Europe as readjusted in 1815—readjusted in the interests of the despotic and Papal powers, that has closed its career, and must be reconstructed. But who shall say what the Europe that is coming will be? Who shall predict its shape, its divisions, its formative and dominating principles? Easy is it to guess at what kings and diplomatists would make it. Their skill and craft after all are very circumscribed, and the cards they can deal out are not inexhaustible. But there is One sitting above them who is said to “laugh” when the kings of the earth plot; and there is a more powerful instrument than the “needle-gun” acting in the depths of European society, which may effect transformations as wondrous and as sudden as any the other has helped to work. It has sometimes happened that the shape that has come up at the bidding of the conjuror has amazed most of all the conjuror himself. Diplomacy is about to conjure up a “new Europe;” it may be that the “new Europe” may amaze most of all the diplomatists.

But first, what is the probable arrangements and form of that Europe which statesmen will give us. We write at a moment when the congress which is to determine this grave question is assembling. The varying and winding current of diplomacy it is not possible to trace beforehand to its certain issue, but the general outline of the “Europe” that will issue from the congress at Prague may be guessed at. Well then, Prussia will come in the room of Austria as a great military power; and population, territory, and influence, will pass over from the one to the other. So far the gain is on the side of civilisation and Protestantism. The shadow that has rested on the east of Europe will recede, and the sphere of the light,—we wish we could say that that light was less mixed and doubtful—will enlarge. Draw a line along by the Maine eastward through Germany. All the States on the north of that line, embracing middle and northern Germany, will be ranged under Prussia. Some of them may still retain their autonomy, but their military organisation, and their foreign policy, will be under the sole direction of Prussia. North of the Maine, there will be, so far as the rest of the world is concerned, but one power, and that will embrace a territory inhabited by fully thirty millions of souls. South of the Maine there will be another German Confederation, amounting to about ten millions of a population, and made up of the less enlightened and active of the German

races. These may or may not be grouped under the presidency of Austria. It is talked of at present that they will be left to the freedom of their own will, to erect themselves into an independent confederation, or to choose Austria as their head and protector. If left to make their choice, as probably they will be, it is very unlikely that they will attach themselves to Austria, a disabled and humiliated power, and alien in blood; they are much more likely to form an independent confederation, or to place themselves under Prussia, for with her is at this moment the prestige of victory, and of influence, and races are more likely to gather to a rising than to a falling power. Moreover, Prussia is akin in blood, and so the more likely to draw to herself the races south of the Maine. We are therefore not unlikely to witness the rise of a great German nation or power, forty millions strong, under the leadership of Prussia, having one foreign policy, and one military organisation.

This implies the exclusion of Austria, not only from Germany, but almost from Europe. Austria will be shoved far to the eastward, and, hanging on by the skirts of Europe, she will become, as regards the character of the races over which she will henceforward reign, a semi-barbarous power. Her place will be betwixt Asia and Europe. The civilisation of her peoples will be semi-Asiatic, and her own policy a cross betwixt that of Europe and Asia. To crown her calamities it may be that the Hungarians will break away from her, having little save the recollection of injuries to connect them with the house of Hapsburg.

But what will be the effect of the decadence, not to say annihilation of Austria upon the Papacy? This is the question that most concerns the Christian. Beyond doubt, one of the main pillars of the world's worst despotism has been struck from under it, or greatly weakened at least, and the Christian ought to rejoice at what has happened, as one in a chain of grand providential acts by which his Redeemer is paving the way for the overthrow of the Anti-Christian system in due time. We read of a city of old which sat upon a great river, which was one of the main bulwarks of her defence, and one of the main sources of her revenue, which was suddenly diverted from its bed before that city fell. Austria, like a great river, had gathered into her channel those various nations and races whose devotion, offerings, and military power formed one of the main defences in our day of the Papacy. The waters of that river have been suddenly diverted from their bed. France upheld Rome upon policy. Austria upheld it upon principle. Now Austria has ceased to sit, at least as a preponderating power, at the council table of Europe, and sorely will Rome miss its presence there. Are we likely, on that account, to have less annoyance from Papal intrigue and propagandism. The very opposite. We feel assured that Jesuit activity and intrigue will be stirred up ten-fold by what has happened, and that there comes to all Europe a period of unexampled agitation and embroilment. From the congress at Prague there will come forth no permanent arrangement; it will leave a hundred dangerous questions for after-contention. The society of St Vincent de Paul—the modern Jesuits—whose myriad-membership covers Europe, will set itself to reconstruct the world upon an ultramontane basis; and failing such reconstruction, it will precipitate Europe upon revolution. We have before us a year or so of transition, and then fiercer divisions and bloodier wars than those that have just passed.

But these dark clouds turn their silver lining to the Church. Austria has been a great persecutor. In 1671 she began the persecution of the churches of Silesia, Moravia, and Hungary, which ended in almost the utter extinction of the gospel in her dominions; and no one could witness these cruel deeds, or peruse the record of them, without saying that "if there be a God in heaven, and a Christ upon the throne of the universe, surely these acts will bring retribution." It is not always the guiltiest generation on whom punishment falls. Christ has at length heard the cry of His saints, and has broken Austria "in pieces, as a potter's vessel." So shall He one day lay low the towers and pinnacles of all those proud empires which have lifted their heads defiantly to heaven, and set themselves "against the Lord and His anointed."

PROTESTANT INSTITUTE OF SCOTLAND.

THE Editor of the *Bulwark* ventures to call the special attention of his readers to the following appeal, the importance of which he believes it is nearly impossible to over-estimate. Twenty years of earnest work have been spent in bringing the Protestant Institute of Scotland to its present state, and one effort more, it is hoped, will establish it so far on a permanent basis, and clear away all the initial difficulties. The following appeal has already been addressed privately to a number of friends of the cause, and already £155 has been received, with some very kind and encouraging letters. Between £400 and £500, however, will be necessary fully to secure the object in view. All sums addressed to the Rev. Dr Begg, 50 George Square, Edinburgh, will be very cordially welcomed:—

FINAL APPEAL.

OFFICE OF THE PROTESTANT INSTITUTE OF SCOTLAND,
17 GEORGE IV. BRIDGE, EDINBURGH,
July 19, 1866.

DEAR SIR,—I am instructed to make one more appeal to your enlightened liberality in behalf of the Protestant Institute of Scotland. You will no doubt be gratified to learn, that since the Institute was established five years ago, upwards of one thousand students belonging to all Protestant denominations have been enrolled and trained in its various classes. At this rate, as the result of persevering efforts, we may expect great good, by the divine blessing, in the way of gradually enlightening the public mind on the nature of Romanism, and the danger to which our country is exposed by its continued and successful aggressions. Our classes have been carried on in the three University towns, viz., Edinburgh, Glasgow, and Aberdeen; and have also been held at Paisley, Dumbarton, and Leith. A short course of lectures has also recently been delivered in a few of the other towns of Scotland, such as Dumfries, Perth, and Nairn, to be continued in Inverness. In these days of advancing Romanism, we are most anxious to continue and extend these hopeful efforts, and thus to make our Institute a blessing to the whole nation.

A library for consultation on the different questions of Protestantism and Romanism, doctrinal and historical, consisting of works of authoritative writers on the subject, has also been established. This library is already of great value. It consists of nearly two thousand volumes, and is perhaps the best of its kind in the United Kingdom.

The whole property and buildings of the Institute, including the ancient Magdalen Chapel, Lecture Hall, Committee Room, Library Room, and other business premises, are now entirely free from debt; but as no fee is charged from students, the great matter now is to secure that our limited income be not exhausted by extraneous demands, and that we shall have a sufficient revenue to pay the salary of the professor and other lecturers, including necessary expenses and the giving

of prizes. We have always hitherto been hampered by preliminary difficulties, and have never yet got a thoroughly clear start, although our scheme, even in its crippled and imperfect state, has more than justified the anticipations of its founders.

In connexion especially with certain recent necessary alterations on our premises,—the prospective painting of them which is urgently required,—the making of important additions to the library, and the paying of the arrears of the professor's salary, which had unavoidably accumulated during the erection of the buildings,—the directors of the Institute find that they require to make this additional application to their friends: an application which, if it is promptly and liberally responded to, will set them free from all difficulty, and enable them to prosecute their great work with renewed energy, and, by the blessing of God, with increasing success. Rome is untiring in her efforts, and most liberal, not to say lavish, in her contributions. What is now needed is a sum to clear us once for all of our initial difficulties,—a small sum compared with what has already been raised, but still absolutely necessary. Some of our most liberal contributors have been called to their rest. The directors earnestly trust that this application will be successful with those that remain; that all their friends, considering the great interests at stake, will promptly respond to this appeal, and thus place this most valuable and important Institution, which present and prospective events prove to be of vital and growing importance, in a thoroughly permanent and efficient working state.

I respectfully and earnestly hope that, from love to the cause of God and truth, you will kindly favour me with an early and favourable answer.—I am, dear sir, yours faithfully,

JAMES BEGG, *Convener.*

FRENCH POPISH BOASTING.

COUNT MONTALEMBERT, writing of England, has said :—

“All the restrictions imposed by the Act of 1829 to the development of the Jesuits and other religious orders, all the penalties recently decreed against the taking public possession of Episcopal titles, have been absolutely and ridiculously powerless, thanks to the liberty of association, the liberty of tuition, and the liberty of the Press, of which it is no longer possible to deprive an English citizen. Laws must be made individually and nominatively to deprive of this liberty such and such a man on account of the religion he professes; and if such laws were now made, judges, agents, and denunciators must be specially found to apply them. That was done formerly, but now the force of Liberal habits would not allow the public passions to go to this extremity. The pride of the Anglicans and the fanaticism of the Dissenters would rejoice at seeing English and Irish Catholics replunged in their former slavery; but, placed under the protection of the principles and the practice of a Government sincerely constitutional, the Catholics have until now braved with triumph the hatred and the malice of their enemies. Their churches, their houses of education, and their monasteries for both sexes are founded, are peopled, and are maintained with a facility and a liberty which not only is not surpassed, but which is not even equalled in any country of the world, be it Catholic or Protestant. Their liberty may now be reckoned as beyond all danger. What remains to them now is to obtain in practice a more sincere and equitable observation of the principles of equality in all that refers to the nomination to employments—an equal share in public grants—the intervention of ecclesiastics paid by the State in the army, in the prisons, and in the hospitals—and this they will attain; slowly, perhaps, but they will attain it: their rights, their rapidly increasing numbers, the necessities of the time in which we live—everything is for them.”



THE NEAPOLITANS LEARNING TO READ.

THE NEAPOLITANS LEARNING TO READ.

THE degradation of the Neapolitans—their laziness, rudeness, and filth—has been a favourite topic with almost every traveller; but oftentimes censors of the Neapolitans have forgotten to take account of the injury which tyranny and superstition have done to a people which nature has endowed with intellects of amazing promptitude and clearness. Let us only think what would be the state of London or Glasgow were every school they contain to be shut up; and if to the suppression of all the agencies of intellectual and moral training—the closing of every infant, ragged, and industrial school—there was to be added the closing of the churches, or what is equivalent, the spending of the Sabbath in gazing on spectacles instead of hearing religious truth; and that this was to be continued for a generation, nay, for centuries; can any man imagine what, in that case, would be the condition of the populace in these towns? This is the very system which has been pursued towards the Neapolitans. Their glorious region has been but a vast prison, their numerous keepers governing them by blows. The wonder is, not that they are idle, crafty, and dishonest, but that they have not become as fierce and bloodthirsty as the wolves of the desert.

With the Bourbon this black night fled. No sooner was the flag of a free government seen waving over the territory, than suddenly there sprang up among the Neapolitans no ordinary desire for knowledge. Schools were extemporised, and, although of a singularly primitive type, the youth crowded to them, eager to be taught. A lady who visited Naples at that period records, with graphic pen, the first humble steps of the Neapolitan on the ladder of knowledge:—"In the early days of constitutional liberty," says she, "before there had been time to open schools, it was not rare to see some perambulant pedagogue, with his huge placard of written letters, leaning against an old column, a pole, or anything that first came to hand, surrounded by a motely group of voluntary scholars; the old *fachino* would lay down his burden; the shoemaker, the tailor, the sailor, the fisherman, would abridge their noon-day repose, and join with ragged, uncombed urchins round the magic signs which were to open to them the temple of knowledge. One such scene as this speaks more than volumes."—*The Awakening of Italy and the Crisis of Rome*, pp. 255, 256. By the Rev. D. Wylie.

THE MASS: AS IT AFFECTS THE DOCTRINE OF CHRIST'S SACRIFICE.

PART II.

WE have already considered the manner in which the Popish doctrine of the Mass affects the Sacrament of the Supper. And we have seen that it wholly abolishes it. It does so:—

In the *first* place, by overthrowing, by its doctrine of Transubstantiation, the testimony of all the bodily senses, and rendering it impossible, under such a scheme, that God could communicate with the souls of the worshippers concerning his purpose and design in the Sacrament of the Supper, otherwise than by His Spirit dealing directly with their spirits. Whereas in this ordinance God seeks expressly to bring in to play the

action and testimony of the senses. And so essential is this to the nature and constituting idea of the Sacrament, that when this is prevented, the celebration of the Sacrament is prevented, and not a vestige of the ordinance is left.

In the *second* place; the abolition of the Sacrament is seen to be as complete when the elements, which are designed to act as witnesses, are made liars—as Transubstantiation makes them. For if “flesh” and “blood” begin their witness-bearing by telling that they are “bread” and “wine” and “cups” and “testaments,” their testimony, and their right to bear testimony, are destroyed.

In the *third* place; Transubstantiation abolishes the Sacrament of the Supper, by destroying the sacramental tie between the sign and the thing signified. Transubstantiation identifies these things. It does not leave two different kinds of things to be united by any sacramental bond at all. And in that case, there can, of course, be no Sacrament.

And in the *fourth* place, the same destructive result is achieved by the Mass as a sacrifice offered to God by man, while a sacrament is a gift to man from God. This last consideration leads on to the question we are now to deal with, namely, How the doctrine of the Mass affects the Sacrifice of the Lord's death.

And here its destructive power is equally great and extensive. For it abolishes both the Priesthood and the Atonement of Christ. In the first place, for the sole, and royal, and eternal Priesthood of Christ—or, for Christ, in his sole, and royal, and eternal Priesthood—it substitutes a multitude of priests. And in the second place, for the sole, and perfect, and eternally sufficient Atonement of Christ, it substitutes a multitude of atonements.

I. As to the priesthood.

We deny, *first*, that the Popish priests have been called to the priestly office. We deny, *secondly*, that they could have been called to the priestly office. And we deny, *thirdly*, that they are capable of the priestly work.

1. We deny that they have been called to the priestly office. If they appeal for their call to the authority of the Church, we appeal to the authority of Scripture, the only rule of faith and duty. “To the law and to the testimony.” Now Scripture contains not a single word authorising them to assume such a priestly office as that in which they blaspheme God, and sacrifice Christ, and lead souls to perdition. There is, indeed, a sense in which—a glorious sense in which—all believers are “kings and priests” (Rev. i. 6),—“a holy, royal priesthood” (1 Peter ii. 5, 9). As such they “offer up spiritual sacrifices” continually. But they are “the sacrifices of praise” and thanksgiving (Heb. xiii. 15). And a child may see the difference between such sacrifices and the blasphemous sacrifice of the Mass. The sacrifice of every saint is an offering of gratitude to God for spiritual and temporal mercies, and especially for pardon already gratuitously received. The Mass is a meritorious offering of Christ to God, to purchase and procure pardon not yet received. As a service of thanksgiving, the Sacrament of Christ's Supper is a sacrifice; as indeed every act of believing worship is, being necessarily accompanied and imbued with thanksgiving. The gratitude rising up to God from the believer's heart at the table of the Lord, is an emotion the same in

nature, though higher in degree, with that which ascends at every meal of which he partakes. But are our daily meals propitiatory sacrifices? or is it a meritoriously priestly work to partake of them? At common meals we give thanks for the bread that perisheth. At the Lord's table we give thanks for "for the bread of life." In both cases the gratitude which springs from faith is a sacrifice to God of a sweet smelling savour. But in neither case is there the offering up of a *propitiatory* sacrifice. The essence of the common meal is God's gift to us, and our participation, of the bounties of nature; the thanksgiving supervenes. The essence of the Sacrament is God's gift to us, and our reception, of Christ and His benefits; the thanksgiving supervenes, as it ought to do in every instance in which we receive anything from God. But thanksgiving is not the characteristic, distinguishing element in the Lord's Supper; it is not the constituting essence of the sacred ordinance. In this sense, it is not primarily even a sacrifice of praise and thanksgiving. It is primarily a Sacrament.

But to join thus with all believers, and to hold with them in common the only scriptural functions of a priest—as all God's people are priests, to offer eucharistic sacrifices,—this does not content the priests of Rome. Strictly, and in all the sense the word ever had in the case of the priests of Levi; nay, far more, in all the sense which the word bears in the priesthood of Christ; and in all the power and efficacy which the office carries in the priesthood of Christ—do they demand to be reckoned priests. I repeat, there is not a word in Scripture to sanction this; not an utterance or act of God to call them to this. Levi's priests were called by the Word of the Law. Christ was called by the oath of God. "The law maketh men high priests that have infirmity, but the word of the oath maketh the Son, who is consecrated for evermore" (Heb. vii. 28). We read, "No man taketh this office unto himself, but he that is called of God as was Aaron" (Heb. v. 4). Can they say that they have been "called of God as was Aaron"? Nay, we read yet more—and they might tremble: "So also Christ glorified not himself to be made an high priest, but he glorified him "who said unto him, Thou art my son, this day have I begotten thee" (Heb. v. 5; Ps. ii. 7).

Did these infatuated men never hear of Uzzah, whom God smote with death for putting his hand to the ark? Did they never hear of Uzziah, whom God made a leper because it appertained not to him to offer incense? Or of Nadab and Abihu, who died before the Lord because they offered strange fire unto the Lord?

2. As they have no call, so it is impossible they could have. Scripture not only does not say they have a call; but it proves that they *could* not have.

Why were there multitudes of priests under the old economy? We are expressly told that it arose from their want of immortality—their want of immortality on earth; and because they could not continue to go into the holy place. "And they truly were many priests, because they were not suffered to continue, by reason of death" (Heb. vii. 23). It follows that Christ could have a multitude of successors only for the same reason,—only if He were "not suffered to continue by reason of death,"—only if He could no more dwell in "the holy place not made with hands," by reason of the want of immortality. Who requires to be told

that Jesus "liveth and was dead, and, behold, He liveth for evermore (Rev. i. 18)? Still, it is well that the Spirit of God has drawn out the argument. "They truly were many priests, because they were not suffered to continue by reason of death. But this man, because He continueth ever, hath an unchangeable priesthood." If the man Christ Jesus, then, be clothed with immortality, priests now cannot be "many." If Christ's priesthood is perpetual, then it is sole and exclusive. "He is able to save to the uttermost"—Himself to save to the uttermost, without the aid and co-operation of other self-constituted priests—Himself "able to save to the uttermost those that come unto God by Him"—by *Him*; by no Popish priest, but by Him—"seeing he ever liveth to make intercession" (Heb. vii. 23-25). The multitude of Popish priests is a denial of the perpetuity of Christ's priesthood, and therefore an abolition of His glorious work, and a degradation of His glorious office.

3. They are incapable of the office and its work. I solemnly avow that nothing but the interests and demands of truth could induce me to prosecute this subject further. Yet I say they are incapable.

What are you, ye poor priestlings of a sad apostacy, that ye take it on you to expiate the sins of your deluded followers? Where is the victim that ye slay? Your victim is—the souls of men, which ye sacrifice in blindness and guilt. You expiate the sins of sinners!—you who are crushed before the moth! You meritoriously procure for us the pardon of our sins! Ye know not how to find forgiveness for yourselves. Will you *propitiate God* and *pardon men* with consecrated bread? Oh! little wonder you feel driven to lie, and say that it is changed into actual flesh and blood of Christ! And now you have a sacrifice worthy to be offered. But what! shall your weak arms now prevail to lift aloft to God our ever blessed Saviour? Know ye not that none but He Himself could offer up Himself?—that He, by Himself, for ever purged our sins?—that it needed Divine might to lift up to God the only sacrifice for sin?—that He only, "through the Eternal Spirit" (Heb. ix. 14), could offer up Himself to God? And this is what ye profess to do! O my soul, come not thou into their assembly! They have said that they are gods, but they shall die like men!

II. But as the dogma of the Mass abolishes the Priesthood of Christ, so it abolishes His Atonement. And here *three* proofs are to be attended to:—

1. The Mass abolishes Christ's Atonement by joining others with it. Christ's atonement is abolished when any other atonement is joined with it. It is not only a truth concerning Christ's sacrifice, but it is an essential and inalienable truth concerning it, that it stands alone and exclusive. "Other foundation can no man lay" (1 Cor. iii. 11). It brooks neither rival nor supplement. "By His one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). Jesus either took the room and place of His people, or He did not. If He did not, there is no atonement at all; and we have merely on Calvary the good example of a patient martyr. If He did, then Divine justice must have dealt with Him as it would have dealt with His clients—executing the perfect penalty, exacting a perfect obedience. Anything else would have been injustice on God's part. But the Judge of all the earth ever doeth what is right. And if a perfect obedience and a perfect penalty have been,

the one rendered, and the other endured, then every other professed sacrifice for sin is a denial and abolition of Christ's. Christ's sacrifice either is not at all, or it is *one*. "This man, after He had offered *one* sacrifice for sins, for ever sat down at the right hand of God" (Heb. x. 12).

Here the enemy retreat, and say we do them injustice; they offer in the Mass no sacrifice additional to that of Christ; they only repeat the one sacrifice of Christ. I remark, therefore—

2. That the Mass abolishes Christ's Atonement by professing to repeat it. That repetition abolishes the Sacrifice of Christ.

There has been One engaged in the composition of Scripture who has foreseen and provided against all their refuges of lying evasion. The Word of God does not more frequently affirm that there is but *one* sacrifice, than it affirms of that one sacrifice that it is offered only *once*. "Christ was *once* offered to bear the sins of many" (Heb. ix. 28). "He needeth not daily, as those high priests, to offer up sacrifice; but this He did *once* when He offered up Himself" (Heb. vii. 27). "Not that He should offer Himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must He *often* have suffered since the foundation of the world. But now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 25, 26). Further, the Divine Word argues that repetition is a proof of total inefficiency. Scripture proves that sacrifices "offered year by year continually" cannot, for that very reason, "make the comers thereunto perfect" (Heb. x. 1). Scripture puts it to our own judgment, in the form of a question, whether a true and effective sacrifice must not be one that does not require repetition; saying,—"*For THEN, would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sin*" (ver. 2). Whereas, in repeated sacrifices, like those of old, "there is a remembrance of sin again made every year" (ver. 3). Scripture further declares that where any real remission of sin is made—"where remission of sins is, there is no more offering for sin," (ver. 18). Popery holds that the more frequently the propitiatory sacrifice of the Mass is offered, the more forgiveness of sin does it merit and procure. Scripture declares that the more frequently a repeated sacrifice is offered, the more conclusively does it prove that no forgiveness is procured by it at all. To repeat, therefore, the sacrifice of Christ is to evacuate that sacrifice of all its merit,—to put it on a level with the death and blood of bulls and goats and heifers.

3. The Mass abolishes the Sacrifice of Christ by charging it with imperfection. Popery does thus charge the Atonement of Christ with imperfection, by asserting that her victims cannot have peace of conscience, or pardon from God, except in virtue of the sacrifice of the Mass. We are taught in Scripture that the death of Christ "obtained eternal redemption for us" (Heb. ix. 12); that "by His one offering He hath for ever perfected them that are sanctified" (Heb. x. 10). We are taught in Scripture, that "if any man sin we have"—not a human priest to offer a propitiation and procure pardon for us—but "an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins" (1 John ii. 1, 2). We are taught in Scripture, and individually reasoned with on the ground of Christ's one sacrifice, that

we "have a new and living way," fully, wholly, always open to the favour and forgiveness of the Holy God. By the Mass, the Popish priest blocks up that way, and opens it only when he pleases, and when we pay for it! We know that the adorable Emmanuel, with dying breath, exclaimed, "It is finished." And in proof thereof, the veil was rent, and torn, and removed. No; says the accursed doctrine of the Mass; it was not finished, neither is the veil removed; it is fallen down again, and none but the priests, in performing Mass, can lift it; and when the Mass is over, it falls down yet again, and separates the sinner from the throne of grace! "To them that are in Christ there is no condemnation" (Röm. viii. 1); they cannot come into condemnation. No; says the Popish priest; you obtain pardon when the Mass is said, and if you contract mortal sin thereafter, you are in a damnable state till the Mass is said again.

These discussions tend to harden our hearts, if they do not lead us to value the infinitely precious liberty that we have of closing with a freely-offered, fully-adequate atonement for our sins in the death and sacrifice of Christ. We have free access to Him, without the meritorious work, or aid, of any creature. No priest, falsely so called, shall stand between us and the only High Priest—a priest for ever by the oath of God. Oh! let no pride, let no procrastination rob us of what Rome, by God's help, shall never rob us of. Let us deal with Christ alone, and deal with Him in earnest, and deal with Him without delay, and deal with Him without reserve. Oh! "this man receiveth sinners." Go ye to Him. Come ye to Him, and He will give you rest. This is what the ambassadors of Christ—no priests, but ambassadors—are commanded to proclaim to you. We are no priests, any more than those of you who believe. We have no sacrifice to offer for you. We have no sacrifice to offer for ourselves. "Will the Lord be pleased with ten thousand rivers of oil! Shall I give the fruit of my body for the sin of my soul?" Oh! blessed be God, it is not ours to offer sacrifice for ourselves or for you. It is ours to receive an all-sufficient Sacrifice, and ever-living High Priest, who tells us, "It is finished;" and ours to point you to the same. In that sacrifice—bless the Lord, O our souls—there is enough for us, enough for you, enough for ours, enough for yours. Thus saith the Lord, "Incline your ear, and come unto me; hear, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David." Faith alone in Christ's one sacrifice alone!—such is the gospel that we preach unto you, "by which also we are saved, if we keep in memory what we have preached unto you, unless ye have believed in vain." We are not priests. We are messengers from Christ. We beseech you in His name to "know nothing but Jesus Christ and Him crucified." Receive ye Him; and He will be your peace, and your life, and your everlasting glory.

ROMISH TACTICS IN PARLIAMENT.

(To the Editor of the Bulwark.)

SIR,—A few words on your opening article, (from our Parliamentary correspondent), as it relates to the Conservative party and Protestantism.

One can scarcely restrain a smile at "the Protestantism of Lord Russell." I doubt very much the correctness of the statement that "the Romanising party in the Church of England are nearly to a man the adherents of the Conservative party."

Since 1841, the Tractarians have been going over to the Liberal party; and as to the Bishop of Oxford, he took, at the last General Election, the informal step of voting for *Mr Gladstone*, the advanced Liberal, and also pronounced a warm eulogium on *Mr Cobden* at his death. I don't understand, therefore, how he can be very influential with the present Ministry. Your correspondent also is in error respecting the Bishop of Salisbury, Dr Hamilton; he is a *Liberal*.

You remark on "the influence of Lord Shaftesbury" being "gone." It was pretty well "gone" *several years back*, when Mr Gladstone came into office; and such bishops as he would approve have not been nominated since 1860; while Lord Derby gave us the evangelical Bishop of Bangor. Let us not forget that that statesman assumed office in 1852, as a Protestant at the head of a Protestant Ministry, but was soon ejected by the Liberal party which appointed Colenso. We are indebted for the Tractarian Archbishop of Dublin, the High-Church Bishops of Gloucester and Ely, and the Rationalist Dean of Westminster, to Lord Palmerston's Government; and now we may look for something better.—Hoping you will notice these facts, I am, sir, faithfully yours,
G. G. C.

August 2, 1866.

[Our respected correspondent will see from the first article in this number, that our political parties are equally unscrupulous, and that Protestantism was probably never in greater danger than at the present moment.—Ed.]

LETTERS FROM ITALY.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

No. I.—NORTHERN ITALY.

I HAVE recently returned from foreign travel, from seeing and observing things as they are. The scene of my travels was that far-famed land of ITALY, a land whose grand old history of the past, whose sad and deeply degenerate present, and whose uncertain prospect of a happier future, must attach to it many interests, and awaken many sympathies in all true and earnest hearts.

I propose, in a series of four papers, to communicate to the readers of the *Bulwark* my impressions of Italy, Northern, Southern, and Central. These three geographical divisions of the country are the type also of a threefold moral and spiritual aspect of society, as viewed from different stand-points of local observation and experience. Here we are enabled to note the phases of the Roman Catholic system; the shades of colour that at the present time diversify the social, political, and ecclesiastical features of the country; the manners, customs, religion, and ceremonial of the people; and to judge of the power and capacity of the Romish Church and polity to rule and govern a nation, and to make a people happy and contented, or otherwise.

My personal observations resolve themselves into these three features:—

1. *Italy in progress*: including Northern Italy, and especially its chief northern cities, such as Turin, Milan, Florence, &c. To this I shall devote one paper, that which I am now writing.

2. *Italy in transition*: taking in the southern limb of the peninsula, with Naples as the best stand-point for observation, as indeed it is the head centre of the transitional movement. To this I propose to devote my paper of next month.

3. *Italy in bondage*: this is ROME and the Papal dominions. To this topic I will devote my two concluding papers.

I now accordingly address myself to my first point of observation :—

NORTHERN ITALY ; OR, ITALY IN PROGRESS.

Climbing Mont Cenis from the Savoy side, and crossing the summit, we came dropping down with a run, as down a steep ladder, to the trellised vineyards of Piedmont. The great unwieldy diligences of the Alps deposit us at Susa, and thence we have just one hour's ride by rail to Turin. This beautiful city was formerly the capital of Piedmont, and in its noble square, the Piazza di Savoia, stands the magnificent palace of King Victor Emmanuel. Turin bears upon its very face the signs of progress, liberty, and advancement ; and although it has been robbed of its royalty by its own virtue, yet it seems to be conscious of its power in the state, as having contributed a king to the thrones of United Italy.

"'Tis Piedmont's royal city, widowed now
Of Court and King, yet fairer is her brow,
Bereaved of regal diadem and state ;
For now she proves her heart is truly great,
To yield her nearer claims to greater things,
And give to ITALY a race of kings."

The evidences of the advance of liberty and progress are many and great in the city of Turin. I am always disposed to think better of the state of the religion of a land, when I find its cities well ordered and well kept ; and these outward and visible signs are palpably observable in Turin. The city is rectangular in its construction, and seems as though it had sprung up as a new creation within the last ten years. It is clean and neat and exceedingly beautiful—with the river Po washing its base, and the Alps as its grand panoramic suburbs.

There are many ecclesiastics to be seen in the streets, and even these men wear more the aspect of freedom and intelligence than in most of the continental cities. The priests were all so neatly dressed, wearing a tightly fitting black soutane, buttoned from the chin to the very feet, and over this in most cases a graceful toga ; a three-cornered wide-awake for a head-dress, and pumps with silvered buckles for the feet. I saw in the streets of Turin no dirty monks, no mendicant friars, none of the lazy prowling lazzaroni of the ecclesiastical orders, such as infest the streets of Rome and the southern cities. There are a few monasteries still remaining, such as the Convent of the Capuchins on the suburban heights beyond the river, from the Piazza Vittorio Emanuele ; but the monks seem to be restrained within the precincts of their cloisters. In this matter Turin has certainly consulted not only her appearance, but also her self-respect. The city is a thriving, prosperous place, not a poor-looking street or a mean hovel to be seen in it from end to end.

Our party were taking an afternoon drive one day, when I observed in the Via Cernaia, a plain-looking building, not unlike a modest chapel or place of worship in an English country town, and a motto in Italian on the façade, over the entrance door. I alighted, and on closer inspection found that the motto was a text of Scripture—"Stand ye in the ways, and see, and ask for the old paths," &c., (Jer. vi. 16.) I must say I saw no such motto and no such challenge elsewhere in Italy. This building is the church of the Vaudois, and the motto over their entrance door may be accepted as a sign of the extent of religious liberty in Piedmont.

Another illustration in the same direction is the column or obelisk that stands in the Piazza, fronting the royal palace, which has been erected to commemorate the abolition of clerical privileges and immunities, as indicated in its inscription—"The law is the same for all."

I fear that for want of knowing a better faith, and for lack of better teaching, the change of men's minds on the subject of religion is likely to end in a reaction into scepticism and infidelity. I grieve to find how very small an element of the true faith is represented in foreign cities. The people have been brought up to know only one religion, and as they grow up, and try and test that religion (of Rome,) they find it wanting, and they cast it off, and with it all respect for religion altogether. The religion of the priests is evidently at a low ebb in Northern Italy; they are maintained by the State, and live, no doubt, comfortably enough; but empty churches and general conversation with the people tell the tale of the decline and fall of the Papal religion in the country.

In one of these Northern cities, (I shall not here say which of them,) the guide of our party expressed himself thus to us—"The priests say, 'You don't confess—you eat meat on Friday—you go to the devil—you be lost;' but no matter, I confess to there, (pointing to heaven,) and I eat meat when I can get it, with thanks and *mercie* to God, and He will save me from the devil." This is but a specimen of the better thoughts and views of men. Another of these intelligent men observed—"They *sell* religion; and that can't be the true religion that is sold for money, for then only the rich can be saved; and what is to become of the poor?"

Among the most magnificent works of art, amid the most costly marble work, and statuary, and paintings, you cannot fail to be struck with the tawdry trappings of a sensuous ritual, oily and greasy shrines; daubs of pictures; "dead Christs" in common wood carving, (life size,) with red paint laid on for the oozing of the blood from the open wounds; presepios or holy mangers with wooden oxen, and dolls, and coarse and wretched representations of different characters; and all these (in strange contrast to the cleanliness and beauty of the city) begrimed with dust, and as though utterly neglected and uncared for. Here, indeed, is the spiritual utterly overlaid by the carnal; and that which in its native simplicity is grand and sublime is, by means of caricature, perverted to the grotesque and ridiculous.

From Turin to Milan the change is scarcely perceptible. We move in the same atmosphere, and among the same evidences of progress. While I was at Milan, I had the opportunity of seeing King Victor Emmanuel, who was staying at the royal palace for a few days. The King of Italy has his choice of many royal residences, by reason of the annexation of so many original kingdoms to the united throne. Of the bygone nationalities and tetrarchies of Italy, the once rulers are now numbered among the "monarchs retired from business." Accordingly, Victor Emmanuel has the rule of all their once dominions and the run of all their goodly palaces. The king's chief residence is the Pitti Palace, Florence, in which city the Italian Court resides, and the National Senate meets. Prince Humbert, the king's eldest son and heir to the throne, occupies the splendid palace at Naples, the former residence of King Bomba. (I had the opportunity of seeing the ex-King and Queen of Naples in Rome.) Victor Emmanuel occasionally revisits his "old house at home" in Turin,

and is nowhere more welcome than there; and (as I have said above) while I was at Milan, he was staying at the royal residence of the old kingdom of Lombardy.

The great central memory of Milan is the late Count Cavour. There are many reminiscences of that great statesman all through Italy, but chiefly in Milan. In one of its open spaces a very beautiful statue is erected to his memory, and at the base of the pedestal is represented in pure white marble a figure of a woman with the graving tool of the artist in hand, just finishing off the carving of the name of "CAVOUR." The point of the instrument is on the extremity of the letter R, as though that was the last touch. There is not another word of inscription; whose knows not what that name means, argues himself unknown.

The chief object of attraction to visitors in Milan is its grand Cathedral, a massive piece of pure white marble architecture, worthy of a purer faith. It is not the variegated style of mixed marbles that forms the casing of most of the Italian Cathedrals, but it is one consistent pure virgin white all through. It is a gorgeous, grand, and yet lightly constructed, mass of marble work. Interspersed betwixt its windows, pillars, towers, and cupolas, are as many as 15,000 flowers in marble, and places for 8000 more. 136 marble pinnacles surround its roof, and 21 more are yet to be erected. 7000 statues are placed in as many niches around, above, aloft, and there are 3000 niches, still unfilled. Some of these statues are works of the great masters. There, for instance, is a *chef d'œuvre* of Canova, placed in an undistinguished nook of a pinnacle in the roof. There again is a statue of St Patrick! An Irish Roman Catholic of our party was highly indignant to observe his patron saint disfigured by some hundreds of pencil marks of the O'Dohertys and the O'Flahertys and the O'Donohues, and he swore at the unmannerly "craythurs" that had scrawled their plebeian names on the holy "Patriok's" ribs and toe-nails! The cathedral, as a majestic creation of art, has been 500 years in building, and at the present rate of progress, it will require 126 years more to complete it. It is now undergoing an external washing, a process that requires as long a space as 26 years to accomplish.

The body of St Charles Borromeo is enshrined in the Cathedral of Milan. The old patron saint of the city reposes, dressed in full pontificals, within a glass-case, in a subterranean altar beneath the great altar of the Church. It may be seen for a fee to the sacristan; and there is the spent old face of the saint, with a thin covering of skin still upon the cheek-bones, an ugly, ghastly, ghostly sight. Why do they not let the bones of the old man rest in peace, and like the holy patriarchs of old, and sensible people now-a-days—"bury their dead out of their sight." There surely can be nothing edifying or instructive to the spirit or the understanding in the exposure of a weird old skeleton, to whomsoever it may have belonged.

Behind the great altar are three very large and magnificently executed stained glass windows. Each of these windows is divided into 132 sections, each square containing a representation of some Scripture scene. One of the windows is devoted to Old Testament subjects, another to scenes from the New Testament, and the third (strange to say) is filled in with scenes from the Apocalypse. In this last I observed the representation of the mystic angel, and the mystic mill-stone representing Baby-

lon—"Thus shall Babel fall!" Strange, that such should form a part of a pictured representation in a Roman Catholic Cathedral!

But the strangest of all the sights and scenes in Milan is the relic that is treasured up in the Church of St Ambrose. On a pillar-top in the middle of the church stands a serpent, made of bronze, curled up like one of the modern "Pharaoh's Serpents," and receiving the homage and veneration of "the faithful." Let not the readers of the *Bulwark* be unduly startled when I tell them that this is the Brazen Serpent that Moses erected in the wilderness! Yes; positively yes; *most* positively! It has been there for hundreds of years! There is, unfortunately, just this much against it, that good King Hezekiah brake *that* serpent in pieces and destroyed it, because it had already in his days become or been made the object of idolatrous worship, (2 Kings xviii.) Yet, there it stands, in spite of Scripture and of all authority and evidence—the Brazen Serpent *redivivus*, and put together again for the faithful Milanese to repeat the idolatrous worship in these the brighter and better days of "the glory that excelleth!" Alas, that the glory should thus have departed, and the dark night of superstition have settled down upon the heart and understanding of professing Christendom!

Passing on in our journey through the proud Appenine range, we arrive at Florence. Here there is scarcely anything that would be calculated to shock the most sensitive Protestant. Freedom abounds; men speak their minds freely; there is a free press, including even a newspaper advocating a reformation in Italy. Florence is now the seat of Government; the palace of the once Grand Duke of Tuscany is now the chief royal residence of Victor Emmanuel. The place of the imprisonment of the Medici is a city now free to all, to worship God as they did, and actively to serve Him too. The churches of Florence are magnificently grand, but there was on all occasions of my visits a great disproportion between the ministrants and the worshippers. I have seen as many as forty or fifty singing priests and ecclesiastics of all orders performing a mass or a litany, and only nine worshippers in the church. On Sunday afternoon I strolled into the grand marble-cased Duomo, and there I heard a doleful litany sung by more than a hundred ecclesiastics, all enclosed within a glass-case! A small group of people stood about looking in through the glass windows of this strange enclosure, but there was no appearance of devotion either on the part of the dignitaries, within, or of the spectators without. It reminded me of the saying attributed to a jocular preacher, who, when once preaching in the heated atmosphere of a very close chapel, said it seemed to be better designed for "forcing cucumbers" than for "raising saints!" And so with the glass-case of the Duomo of Florence!

In all the towns of Northern Italy, I observed in the shop windows and on the street walls caricatures of the Pope, the Emperor of the French, the Emperor of Austria, and other celebrities. In some of these lampoons even religion was caricatured, and holy things set at naught—that is, religion and holy things as set forth before their eyes by their own clergy and by the proceedings of the Church of Rome. I am free to confess that this is a sad and melancholy aspect of things. All religion, even that of the Bible, is scorned, because they have never known any other form of religion save that of Rome. This they have forsaken; this they utterly distrust; and they have no teachers capable

of instructing them in better or purer things. Oh, what an open door is set before us in Italy! No such opening has ever been presented in any of the ordinary spheres of foreign missionary labour. Here are men within easy reach of our shores, with a nucleus of resident English to help, and a freedom allowed by law for enterprising any Reformation scheme for the establishment of a Scriptural Christianity. I marvel that we have refrained so long from availing ourselves of this golden opportunity. I do believe, moreover, that some such mission set in action in Italy would tend much to mitigate that morbid feeling in favour of the Church of Rome, which seems so largely to pervade the public mind in England at the present time.

If these papers should tend in any way to interest Christian minds and Protestant hearts in the religious welfare of Italy, I shall not have written in vain.

In my next paper I will give my experience of the state of religious matters in Southern Italy, taking Naples particularly as my headquarters.

THE LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE following twenty-five volumes have been presented to the library by William Euing, Esq., Glasgow:—

In One Volume.	Foxes and Firebrands,	Dublin, 1682
	A Manuel of Controversies,	Doway, 1654
	Secreta Monita Societatis Jesu.—The Secret Instructions of the Jesuits,	London, 1723
	A Seasonable Warning to Protestants,	London, 1680
	The Conversion of Philip Corwine,	Dublin, 1681
	Mr Coleman's Two Letters to Mr C. Chase,	" 1678
	An Account of the Bloody Massacre in Ireland,	London, 1678
	Three Great Questions—(Popery,)	" 1680
	The Narrow Way,	" 1681
	Sir John Winter's Observations upon the Oath,	" 1679
	Some Seasonable Remarks on Fall of the Emperour Julian,	" 1681
	The Sentiments of N. N.,	" 1679
	The Horrid Sin of Man Catching,	" 1681
	The True Notion of Government,	" 1681
	Treason, Popery, &c., brought to a Public Test,	" 1680
	Eye Salve for England,	" 1667
	Vox Populi, Fax Papuli,	" 1681
	The State and Interests of the Nation,	" 1680
	The Case of Succession to the Crown of England,	" 1679
	The Two Great Questions,	" 1681
	The Case put Concerning the Succession,	" 1679
	The Grand Inquest,	" 1680
	A Just and Modest Vindication,	" 1680
	The Nation's Interest,	" 1680
	The Great Case put Home,	Oxford, 1681
	The Tory Plot. Two Parts,	London, 1682
	The Synne of the Conference between John Rainolds and John Hart touching the Head of the Church,	" 1584
	Popery Always the Same,	Edinburgh, 1747
	The Weekly Packet of Advice from Rome; or, History of Popery. Five vols. in three,	London, 1679
	A Summary View and Explanation of the Writings of the Prophets. By John Smith Harlow,	" 1812

Gillespie Against Ceremonies,	London, 1660
Essay upon the Supremacy and the Infallibility of Church of Rome. By P. Whitefield,	Liverpool, 1749
The Protestant Reconciler,	London, 1707
The Protestant Antidote. Chasteness,	" 1679
Two Hundred Years of Popery. Sir Geo. Sinclair,	Edinburgh, 1753
Rationalism and Popery. D'Aubigne,	London, 1751
Romanism and Rationalism. Cairns,	London, 1863
The Gathering Storm. Dill,	Edinburgh, 1856
Frauds of Romish Monks, &c.	Dublin, 1827
The Case Stated between the Church of Rome and the Church of England. Leslie,	" 1840
Appeal to Parliament; or, Zion's Plea of Prelacy,	Edinburgh,
Youth's Safeguard against Popery.	London, 1853
Popery: its Character and Crimes. By W. E. Tayler,	" 1851
God's Wonders in England,	" 1689
Dr Newman's Apologia, (Analysis of),	" 1866

WILL YE PLEAD FOR BAAL.

AND who, or what is Baal? some inquire;
The idol whom the multitude admire,
Whom pamper'd priests professedly adore,
To plunder, cheat, and trample on the poor.

Wax candles, crucifixes, wafers—toys,
Amusing things for little girls and boys,
Are counted sacred now, if not adored,
While on the truth of God contempt is pour'd.

Yes, Baal worshippers presume to say
They are the church of God—and only they!
Though in the long succession, which they boast,
Are Atheists, Deists, Infidels—a host!

Millions of souls this Baal has destroy'd,
And millions more are at this day decoy'd
By priestly artifice, and gaudy show,
Led on, religiously, to endless woe.

And will ye plead for Baal? readers, say!
Or will ye spurn idolatry away?
Pause and examine what the Scripture saith,
The Word of God must be the test of faith.

Religion is reality or cheat—
Delusion or salvation, chaff or wheat;
It must be of, and in, and to the Lord,
Or else, as papists say, "a pious fraud!"

There are some Gideons raised up, even now,
Who unto Baal's image will not bow;
And some Elijahs, who for truth contend,
The Lord preserve and bless them to the end.

—The late Rev. Joseph Irons.

DEATH OF MÁTAMORAS.

WE are sorry to be under the necessity of announcing the death of Matamoras. He died at Lausanne on the 31st of July, in the thirty-second year of his age. Spain has lost her noblest son. Matamoras has suffered imprisonment, exile, and we may say death, for Christ's cause, for there is no doubt that his illness was the result of his long imprisonment.

Although exiled from his country during the last years of his life, he never ceased to labour for the best interests of his countrymen; his active zeal was as conspicuous as the ingenuousness and tenderness of his spirit. A week before his death he thus wrote to Madame Bridel, wife of one of the ministers of Lausanne, who has all along acted as a mother to him:—"My good Saviour causes me to hope. He is become in these moments more and more my friend, my love, the centre of all my desires."

We regretted that the people of this country were some time ago prevented, by what we regarded at the time as unwise management, from hearing this eminent servant of Christ and victim of Popery, and they now can no longer have that opportunity. Everything lawful should be done to break the spell of delusion, by which so many are fatally bound in regard to the true nature and spirit of Rome.

DESTRUCTION OF MONKERY IN ITALY.

It is strange that the people of England are so eagerly building up what the Italians after centuries of dire experience are so ruthlessly demolishing. The following is from the leading Romish journal:—

"The House was so anxious to settle this question that it decided to have two sittings a day, and the general debate lasted a very short time. M. M. Cantu and d'Ondes Reggio attempted to speak against the bill, but they were cried down by their colleagues; and when two other deputies asked that the Sisters of Mercy and Mendicant Friars might be retained, they were met by exclamations on all sides of 'No exceptions.' The first section of the bill, abolishing all convents, monasteries, corporations, congregations, and retreats (*retiri*), was passed two hours afterwards. Nearly all the foreign ministers were present at this debate. . . . The monks may, and it is to be hoped will, find a field of labour and existence in other countries, and especially in England, where priests are so much needed; but what is to become of the nuns? Private charity may, and no doubt will, do much, but the community life for which they have sacrificed all exists no longer, and who, in the present state of Italy, can say if they will live to see the restoration of religion, and die quietly in their cloisters?"—*Tablet*, June 23d, 1866.

DR WYLIE'S LECTURES.

DR WYLIE, Professor of the Protestant Institute of Scotland, has just concluded a most important and useful summer course of lectures in some of the provincial towns of Scotland, stretching from Dumfries in the south to Thurso in the north. The following notices of his lectures just delivered in the extreme north are made by the *Northern Ensign*:—

REV. DR WYLIE.—The Rev. Dr Wylie, of the Protestant Institute, Edinburgh, preached in Wick Free Church on Sabbath afternoon last, and lectured in the same place in the evening on "Christ the Centre of the Church, and the Church the Centre of the World," each time to large audiences. He lectured on Monday evening in the Pulteneytown Free Church on "Rome, and how Rome is Undermining the Liberties and Religion of this Country."

AUG. 7, 1866.—The Rev. Dr Wylie, of the Protestant Institute, Edinburgh, delivered a lecture on Wednesday evening last, in the West Free Church, (Thurso.) There was a good attendance. Dr W. is also to deliver a lecture in the second Free Church, Mr Burns's, on Thursday evening first.

THE POWER OF THE KEYS.

"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—MATT. xvi. 19.

WITH the help of God, we shall ask attention, (I.) to the Prerogative here established by Christ in the Church; and, (II.) to the Sanction by which its exercise is enforced and protected. *First*, the Prerogative—"I will give unto thee the keys of the kingdom of heaven." *Second*, the Sanction—"And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Under the first head certain *explanations* fall to be made; under the second certain *objections* to be answered.

I. The Prerogative—"I will give unto thee the keys of the kingdom of heaven."

Now, generally and briefly, in the first instance, by the keys of the kingdom are to be understood the two powers of teaching and ruling in the Church. There is the key of doctrine; and there is the key of discipline. That *doctrine*, or knowledge, constitutes one of the keys, is plain from our Lord's own words on another occasion. Condemning the Scribes and Pharisees, He says,—“Woe unto you; for ye have taken away the key of knowledge.” And that this key appertains to “the kingdom of heaven,” is plain from the parallel declaration as given by another evangelist,—“Woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men.” By taking away the key of knowledge, by perverting doctrine, by “teaching for doctrines the commandments of men,” by putting man's word and God's word on a level, ye shut the kingdom of heaven. “Ye neither go in yourselves, nor suffer them that are entering to go in.” It is of importance to observe at the outset, that a church which thus inculcates human dogmas for Divine truths,—as, for instance, one of the latest announcements of the Church of Rome, the immaculate holiness of the Virgin Mary,—serves herself heir, not to the apostle Peter, whom Jesus on this occasion blessed so benignantly, but to those Pharisees, whom the righteous Saviour consigned to remorseless condemnation.

That *discipline* constitutes the other key of the kingdom, is obvious from a passage in chap. xviii. of this Gospel, thoroughly parallel to the text. At the 15th verse we read;—“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.” Thou art not to blazon the matter, but to deal with him alone about it. If not successful, there is another movement prescribed: “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” Still the process is comparatively a private one. It is not yet made a case of church discipline, That necessity may still be staved off. There are the *entirely* private, and the *comparatively* private conferences first. But if these both fail, if he shall neglect to hear the private umpires called in to aid in the case, “if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Let him be cut off and excommunicated. In the language of Paul on a similar matter,—“Put away from among you

that wicked person." And then comes in the clause parallel to Christ's language to Peter, and showing that such exercise of discipline is embraced in the use of the keys,—“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.” Doctrine and discipline constitute the keys :—the power of teaching and the power of governing in the Church.

1. Now, in the first place, this prerogative—the power of the keys—is not an individual privilege, but an official function. It does not belong to Peter as an individual believer in Christ, but as a public office-bearer in the Church. Peter has already been dealt with as a Christian individual ; and Jesus has exhausted all that, in that relation, He means at present to say to him, *before* He comes to utter the language of the text. The expression of Peter's personal faith had been called for by our Lord, and called forth ;—“Thou art the Christ, the Son of the living God.” And this faith our Lord had approved and attested as divine and saving ;—“Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter.” Thus far all is personal ; personal to Peter individually, simply as a member of the Church, a living “stone.” But Christ's view undergoes expansion in the words that follow. He contemplates Peter individually no longer. He speaks of the result of many being brought, by the Spirit of light, to see the same grace and glory of Messiah, and to make like confession of Him. He contemplates the multiplication of Peter's confession in the hearts and lips of many more, all like-minded with him ; all heaven-taught as he is. He sees countless living stones after the model of this stone—this Simon, now surnamed “Cephas, which is, being interpreted, a stone.” But He is not to leave these “stones” promiscuously scattered about, isolated, one by one, having no bonds of relation to one another save that of similarity. No. He is to gather them together, and build them up into a house—a spiritual house—a temple—a Church. “On this rock,” says He, “I will build my Church.” Individual believing men shall be associated so as to be not a mere congeries of so many individuals, but one compact whole, a Church ; in many branches, no doubt, yet one catholic Church—my Church ;” the object in all ages of the malice and hostility of hell ; yet evermore divinely protected and preserved :—“The gates of hell shall not prevail against it.” And now, after this entirely new thought has intervened,—attention being withdrawn from Peter as an individual member of the Church, a single stone,—Christ indicates the official place he will hold, or the power and prerogative that shall be his in this temple, this Church, this spiritual house or household, this kingdom which is heavenly, and which, like every other kingdom, must have its subordinate rulers, as well as its supreme Head and King ;—this house, which must not only be composed of living stones, but cared for by special and appointed stewards. In a word, it is to Peter, as a Steward, and not as a Stone, that this declaration is made ; and whereas all that pertains to his individual Christianity is spoken of as already present,—“*thou art blessed*,” “*thou art Peter*,”—this public function is something yet to be conferred—to be superinduced in due time : “I *will give* unto thee the keys of the kingdom of heaven.” The personal privileges are present ; the public prerogative is as yet prospective.

In the case of every individual believing man there are, belonging to him as a believer, the *elements* of this prerogative. Every believer has the privilege and the power of promulgating doctrine to his neighbour, and of exercising the influence of a certain discipline over him. As a private living member of the Church, I am free and bound—both at liberty and under obligation—to teach my brother the way of life. I am free, also, and bound to rebuke sin in him. The power of tuition and the power of rebuke are rooted deeply in the Christian life. “Let him that heareth say, Come.” Also, “Thou shalt not suffer sin on thy brother. Thou shalt in any wise rebuke him.” It needs no office in the Church to entitle you to instruct and invite others. Simply, as having yourself “heard,” you are free, or rather bound, to hand on to others the word which you have heard, the truth you have believed. Simply, also, as filled in your own soul with the deep hatred of all unrighteousness, you are free, or rather bound, to indicate your abhorrence thereof, when manifested in those with whom you come in contact.

But it does not follow that every individual Christian has received the power of “the keys,” or may warrantably assume the prerogatives which Christ hath specificated to office-bearers. In the right and power of Christian tuition, and of righteous and loving rebuke, we recognise the elements of what the King of the Church is pleased to develop and frame into special official prerogative. But it needs this special exercise of Christ’s sovereignty,—it needs His peculiar and authoritative appointment,—before the original and essential power of spreading light and exercising moral judgment around him, which belongs to every Christian, can be constituted into the public, official, authoritatively and divinely sanctioned prerogative of this text. While, on the other hand, the perfected and official form which this original Christian element assumes in the hands of office-bearers ought never to supersede its more extended, its universal, unofficial, but ever ineradicable existence in every individual living Christian.

To reconcile these two elements in the Church is a most vital problem at the present hour. It is a great demand of Christian wisdom to see to it that they be not suffered to diverge and become antagonistic. To preserve the authority of office-bearers, some would cramp the zeal and loving action of private membership. To make a way for the growing zeal of membership, some would cry down or disparage the authority and value of office. All wise office-bearers and wise members in the Church ought to join in preventing this divergence of interests or claims where God hath given nothing but harmony. Let office-bearers say with Moses, “Enviest thou for my sake? Would God that all the Lord’s people were prophets.” Let members say of office-bearers: “How beautiful upon the mountains are the feet of them that bring glad tidings: that are ambassadors for Christ, as though God did beseech us by them, praying us to be reconciled to God.” Let no embargo be laid on any living soul in Zion going to any other and saying, “Come,”—“Come, see a man that told me all that ever I did: is not this the Christ?” “We are travelling to the land of which the Lord hath said that He will give it to us, come thou with us and we will do thee good.” Let free scope and all encouragement be given to all such whose spirit the Lord hath thus stirred within them. Also, let all honour be given to God’s special ordinance of the rulers of Christ’s Church. When the ministry teach,

they speak with the special divine authority of divinely-constituted office; and while private members may spread the news that there is peace with Heaven, let ministers of Christ magnify their office, and declare, that as no private citizens merely, spreading news, but as the King's heralds, bearing direct message from Him, they proclaim peace with His authority, and in His name; and come from the court of the kingdom to espouse you to the Son of the King. Also, if you break the laws of this kingdom, and bring dishonour on your profession, then not with mere personal rebuke, depending for its power on their personal worth or influence, but again, officially, by sentence from the King himself, in His name, they rebuke you, and authoritatively place you under disabilities concerning your rights in the kingdom. The power of the keys is not an individual personal privilege, but an official function.

2. It is not a priestly function. The office of the Christian ministry is not a priesthood. The power of the keys is not a sacerdotal power.

The very language is sufficient to show this. It says nothing of priesthood. It does not by the most distant hint suggest the idea of the priestly office. The "altar," or the "censer," would suggest that idea; but surely not the "keys." As well assert that the chart, the compass, and the helm are the emblems of surgery, as that the "keys" betoken priesthood.

Whatever priesthood there is in the Church of Christ besides His own, is an individual privilege, and not an official function, such as we have seen this saying of Christ's clearly indicates. Every individual believer is a priest, in the only sense in which any believer is a priest. Priesthood is not a special function limited to some, but a universal privilege belonging to all that be of faith. Priesthood pertains to Peter as a Stone and not a Steward. It appertains to all who are stones in the living temple, and no office-bearer is a priest in any sense different from that in which every private member is so.

It is beautiful to notice this on Peter's own authority. He himself speaks even of "new born babes" in Christ as priests:—"As new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ" (1 Pet. ii. 2-5). The Popish perversion of the Christian ministry into a priesthood—an atoning, meritorious, propitiating priesthood—is utterly without warrant, yea, violently against all warrant, of Scripture. The only atoning priest under the gospel is Christ. "By His one offering He hath for ever perfected them that are sanctified." He hath, in the shedding of His own blood alone, propitiated God, and put away sin, exclaiming, with warranty of fullest truth,—*"It is finished."* There is one mediator between God and man, the man Christ Jesus; and there is no mediator needed between the sinner and the Saviour. This man, Christ Jesus, "receiveth sinners;" and "him that cometh He will in no wise cast out;" and "no man cometh unto the Father but by Him;" while all must come directly and immediately to Jesus. We are unweaved if aught be between us and Christ. Once united vitally to Him, and associated with Him in His fellowship with the Father, and His service to the Father, we unite with Him in offering up ourselves a living sacrifice,

in offering up prayers, praises, thanksgivings, alms, and gifts, and services. In this sense, as private individual believers, we are a priesthood:—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto the Father; to Him be glory and dominion, now and for ever, Amen." Yes; as members of Christ we are priests to God; not atoning, propitiating, meritorious, or procuring priests; but offerers of ourselves, our prayers, our works,—spiritual sacrifices, none of them acceptable in their own worth or value, but "acceptable unto God by Jesus Christ."

But this is no special office, such as Christ's language to Peter plainly indicates. On the contrary, "this honour have all the saints." It belonged to Peter as a living Stone,—not as a special Steward. It was something else Jesus meant to say, when He added;—"I will give unto thee the keys of the kingdom of heaven."

In fact, of Christ's three offices, the priesthood is precisely that which has nothing whatever to do with the power of the keys; not even any plausible semblance of connexion: while the other two offices, the prophetic and the kingly, are very closely related to it. The key of doctrine—the office and power of teaching—comes in under the head of Christ's prophetic office; forming part of that instrumentality by which Christ reveals by His Word and Spirit the will of God for our salvation. The key of discipline, again—the office and power of ruling in the Church—of admitting to membership and excluding, admitting to office and excluding—the function of government manifestly comes in under the kingly office of Christ; being a portion of that instrumentality by which Christ reigns in and over His Church upon the earth. In the language of the Larger Westminster Catechism: "Christ executeth the office of a king, in calling out of the world a people to Himself, and giving them officers, laws, and censures, by which He visibly governs them."

3. And this leads to a third observation, namely, that this prerogative appertains unto the *visible* Church, and is spiritual. Manifestly it refers to the affairs of that Church which Christ declares that He will build and protect. "On this rock I will build my Church, and the gates of hell shall not prevail against it." And being thus divinely built, and divinely defended, what of its inward organisation and history and government? Why, "I will give unto thee the keys of the kingdom of heaven, and what thou shalt bind on earth shall be bound in heaven, and what thou shalt loose on earth shall be loosed in heaven." It shall not merely have a divine architect, and origin, and construction; a protection also absolutely sure, because also divine; but it shall have a government, too—a quite distinct government, directly from me—exercised by you at my instance, and as responsible to me—a heavenly spiritual government. For it is "the kingdom of heaven:" yet an organised society on earth: for "ye shall bind on earth," and "loose on earth," with these same heavenly keys.

The Church is a kingdom—a kingdom on earth. It is, however, a heavenly kingdom. Nay, not a heavenly kingdom merely; it is "the kingdom of heaven." If the text is to be read as holding together at all with any meaning or self-consistency, this is clearly implied in it. The Church which Christ builds on the rock is this "kingdom of heaven," the keys of which He thus gives to His servants. It is not the kingdom of glory that is here spoken of as "the kingdom of heaven." The keys of

that kingdom are in no sense given into the hands of men. It is daring and unmitigated blasphemy, when Popish priest or ribald poet represents Peter as commanding the access of the gates of glory. Those keys are at the alone girdle of the Son of God. "He hath the keys of death and the world unseen, and openeth and no man shutteth, and shutteth and no man openeth." And He in no sense delegates this supreme prerogative to any creature.

Assuredly the "kingdom of heaven" here spoken of is the Church of Christ, and that Church considered as organised and visible on earth: for the binding and loosing, the opening or shutting, which the keys of this kingdom effect, are expressly and in terms declared to take place "on earth."

But "the kingdom of heaven," as an organised and well-ordered and well-governed society on earth, must be very peculiar and thoroughly distinct. "My kingdom," says Jesus, "is not of this world." It cannot be, if it deserves its name, "the kingdom of heaven." Now the kingdom of heaven is "not meat and drink." It does not consist of earthly elements, or carnal privileges, or civil interests, or political rights. It is "righteousness and peace, and joy in the Holy Ghost." It consists not in those things that savour of earth and appertain to time—to man's estate in time,—but of those things that savour of heaven and appertain to eternity—to man's relation to God and his prospects beyond the grave. It consists in those things that appertain to the worship of God, the healing of the conscience, the cultivation of righteousness and spiritual graces. The kingdom of heaven—the Church of Christ on earth—contemplates and deals with men not as citizens, members of civil society, denizens of earth, children of time; but as fellow-citizens with the saints and of the household of God—as heirs of heaven, if they have believed on Christ—as candidates for immortality—as beings destined for eternity. In a word, the visible Church—the kingdom of heaven on earth—deals with man's interests as related to God, and touches the affairs, therefore, only of his *conscience*. His person, liberty, property, and life, this jurisdiction has nothing to do with. It bears only on his conscience. It seeks to enlighten, convince, heal, comfort, rule, control, and guide the conscience; and that by means only of divine truth written in the Word, wielded in the twofold function of tuition and rebuke, and blessed and made effective by the promised Spirit of the Lord.

So much for the Prerogative spoken of in this celebrated saying of the Lord. We shall consider the Sanction in an early number.

LETTERS FROM ITALY.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.
No. II.—SOUTHERN ITALY.

In my letter of last month I dealt with the state of Northern Italy, and the aspect of the Papal question, as evidenced in its principal cities—a phase of Italian affairs which I ventured to call by the designation—"Italy in Progress." I am glad to hear that my communication has been appreciated, and that my personal observations have tended to interest other minds besides my own. I can only say that the results of my Italian tour have been highly interesting to myself; and I only wish I had visited that far-famed land long before, for one's words and state-

ments on the Roman question are worth ever so much more from the fact of being able to speak from personal experience. My rambles have tended very much either to confirm or correct former notions of things in general. To hear and read about matters of interest is one thing; but to *realise* them is quite another thing.

I now, accordingly, proceed to speak of my second point of observation, which I would designate as—

SOUTHERN ITALY; OR, ITALY IN TRANSITION.

Here I will take Naples as my standpoint, and from its lovely and romantic scenes I will look out for signs and tokens of the coming spring-time of awakening thought and action, in the matter of the revival and reformation of religion in Italy. Only, let it not be supposed that any very manifest symptoms are outwardly or obtrusively appearing in this direction in Naples and its vicinity; rather the contrary. The superstition is still as great, the power of priestcraft perhaps as strong, and the ignorance of the people just as deep as ever. There is a shaking and a moving; but, so far, this is in a limited degree and in a secret form. There are leaders, worthy of a yet larger movement, but the tide must rise somewhat higher, and lift them up on a yet taller wave, ere the influence for good can become more palpable and more prosperous. It is only in comparison with the past that any appreciable advance has been made in the right direction. When we consider how long the Neapolitan dominions were kept under the power of a tyranny, and how dark and degraded the state of religion had become, we may the more thankfully witness the rising of any star of hope, and accept any ray of promise of better things to come. All I can say is, that Southern Italy is awakening; and surely any degree of enlightenment, any opening of the eyes, any advance of day, any mitigation of the darkness, must be received as an omen and augury for good.

Southern Italy has changed its rulers. King Bomba is an exile from that magnificent palace that stands in the middle of the city, with its "hanging gardens," miniature of the much greater ones of Old Babylon. This noble palace is now tenanted by Prince Humbert, the eldest son and heir of King Victor Emmanuel. Naples is part of the kingdom of United Italy, and is beginning to share the common privileges of a better government than that which she once served. Italy, North and South, is free; but Rome stands midway between, the closed turnpike on the thoroughfare of Italian liberty and independence. I fear that until this turnpike is opened, or utterly cleared away, the full and complete participation of Naples in the progress of the main kingdom will be limited and restricted.

Let me, once for all, inform my readers that St Januarius is the god of Naples. Once upon a time it was said of another city—"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" (Acts xix. 35.) I am rather of opinion that the "town-clerk" of Naples could say very much the same, only changing the names. As Longfellow, in his "Spanish Student," says—

"Like those panels
Of doors and altar-pieces the old monks
Painted in convents, with the Virgin Mary
On the outside, and on the inside Venus!"

I can assure you it would be no libel upon Naples, past and present, to say that the city is wholly given to the worship of St January! If any civil strife is to be repressed, it is he that can repress it; if the cholera is to be stayed, he must stay it; if the liquid lava flows fast from the burning sides of Vesuvius towards the city, St January lifts his hand, and drives back the molten flood! Here and there and everywhere are shrines erected to his honour; whole terraces of houses are dedicated to his name; statues and columns are erected to his memory—in one of these he stands healing the sick, and in another (that on the Bridge of the Madaleine) he is represented, with right hand uplifted, bidding back the flowing lava of the volcano; and even still, with all the progress and enlightenment of the age, the people throng to see the periodical farce of the liquefaction of the blood—and they *believe* it! If there is one thing that Naples has yet to unlearn, it is her devotion to, and her worship of, St Januarius, and the vial that contains the fabled blood of the saint. The whole thing is either a grand fact or a grand falsehood; and sooner or later men will take sides on the question, and truth and falsehood will wage their fight; and in that day the truth will prevail!

There are some interesting relics of the sacred past associated with Naples. Chiefest among these I would mention the town of Puzzuoli, in the book of Acts called "Puteoli," (xxviii. 13.) Here they show you the traditional rock on which Paul landed from the sides of the corn ship of Alexandria. Now, it is not at all unlikely but that this tradition may be true; if so, this would be an authentic relic, for that rock has not been changed since then. But I observed, in many other instances besides this, that the most authentic relics are those that are not worshipped. The Appian Way, that "Queen of Roads," was trod by the apostle's footsteps; he stood in the Appii Forum, and at the Three Taverns; and here at Puzzuoli he first set foot upon Italian soil,—and yet I heard of neither shrines nor services, neither pilgrims nor pilgrimages, as associated with these localities—places which, to my mind, are filled with all sorts of exciting and thrilling interest, as containing the true reminiscences of the great Apostle of the Gentiles.

One of the days of my sojourn in Naples was a Sunday. I attended the beautiful English church which has been erected within the past few years on a site granted as a free gift to the English residents, for the purpose, by Garibaldi, during his brief tenure of office as dictator, and before he, with the true magnanimity of a genuine hero, handed over the conquered dominion to Victor Emmanuel. An American bishop (Dr Whitehouse, of Illinois) preached at both the morning and afternoon services; and I accounted it no small privilege to be permitted to conduct part of both those services, in conjunction with my friend the consular chaplain (the Rev. Pelham Maitland) and another clergyman from England. The Bishop of Illinois was chiefly interested during his visit to Naples in following up the work inaugurated by his own Church, in behalf of the struggles of Italy for ecclesiastical freedom, and doctrinal and ritualistic reformation. I had the pleasure of spending that most interesting Sunday evening at the bishop's hotel, in company with a strange admixture of men. The party consisted of the following elements—an American bishop, four clergymen of the Church of England, six Roman Catholic priests, one lay professor, and one Greek patriarch! We had

assembled for the purpose of mutual counsel with reference to the state of matters between the people on the one side, and the court and religion of Rome on the other. These men, some of whom were beneficed priests in Naples, and had said mass in their churches that very day, were all disaffected, longing to be able to free themselves from the trammels that bind them. They continue, however, in the service of Rome, because their idea is to reform their Church from within; and, owing to the tolerant spirit of the present Government, they are enabled to preach the gospel, (as far as they themselves know it,) and they are protected in this right of free speech. Their churches, however, are placed under the Papal interdict—as many as seven of the churches in Naples are thus circumstanced; but the law of United Italy protects the bodies of the priests from the vengeance of the Pontiff.

These men were likewise representative men. They are the prime movers of the reformation cause in Italy, being the leading members of the “*Società Emancipatrice*,” the object of which is to emancipate the Church of Italy from its present bondage, to accomplish a United Italy, and to make Rome the capital of the whole kingdom, the residence of Victor Emmanuel as king of all the land. This society has its branches all throughout Italy, and numbers about fifteen hundred members, including clerical members, deputies, senators, &c. Their demands strike at the root of the Papacy—clerical celibacy, the confessional, the suppression of the Scriptures, the unknown tongue in the mass, and the withholding of the cup from the laity. Our conversation that night was highly important. I gleaned many facts relating to the present state of public feeling among the more enlightened of the priesthood and the higher classes of the people. It would have been a curious contrast (would it not?) if Dr Pusey had only looked in on us that night, to witness this true “*Eirenicon*,” this proper attempt at union; not by making overtures of peace with Rome, accepting and adopting all her errors, but by reforming Rome, and availing ourselves of any opening for restoring her priests and people back to the true religion of the Bible.

This important movement has, as its advanced guard, men who have already spoken and written on the subject of Italian Church reform. Amongst these I would mention Moneignore Pietro Emelio Tiboni, canon of Brescia, and for twenty-four years principal of the Diocesan Theological Seminary in that city. He has recently been removed from this latter office by the bishop, but not before he had implanted the seeds of truth in the minds of many of his pupils. He has published an able work on “*The Secularisation of the Bible* ;” besides several severe criticisms on Papal infallibility and other doctrines of the Church of Rome. There is also Eusebio Reali, a Canon Laterense in Rome, from which dignity he has been removed on account of his book recently published, entitled, “*La Chiesa d'Italia*.” The Government have appointed this gentleman to a professorship in the college at Siena. Another is Philipppo Perfetti, late Secretary to Cardinal Marini, whose work, “*Il Clero e la Società*,” has greatly strengthened the cause of the Italian reformation. Among the laity who are interesting themselves in this movement is Count Ottavio Tasca, who, having for some time resided as an exile in England, is now devoting what remains of his confiscated property to the spread of that truth which in England he learned to love. There is also the Senator Sciotto Pintor, of Milan, author of “*Lettera ai Vescovi*,” and the Deputy Morelli, author of “*La Parola di Dio e i Moderni Farisei*.”

Two things are now needed in aid of this reformation movement; one is the extension of the influence of the journal of the Society, a tri-weekly paper published in Naples, devoted to the cause of the reformation in Italy; and the other is the providing of a place of worship for this incipient Reformed Church of Italy. I feel reluctant to take upon myself the responsibility of starting a subscription list for these objects; but I have no objection to state the necessities of the case, and if any contributions should be sent to myself, I would undertake to forward the amount to the proper quarter. The following will show the principal requirements of the movement:—

1. The *Emancipatore Cattolico* is now published at a loss of about 650 francs (£26) per month; and this, notwithstanding that these excellent men, whom I met in Naples, give their gratuitous service, even to the setting of the type, the printing, and the folding of the paper. When we consider what is the power of the press, how it often speaks and is heard where no other voice could reach, how it has turned the tide of public feeling, and created a better state of public opinion, we must magnify the office of this herald of truth in Italy. A portion of the funds subscribed would be devoted to this purpose.

2. The provision of a place of worship for the celebration of divine service in connexion with the Reformed Church of Italy. For a sum of about £2000, a church may be had in Naples, by purchase from the Government, for this purpose. Here are the priests already prepared to take their place in such a building, prepared to offer spiritual sacrifices of prayer to God, prepared to lead the people in their supplications in the language of their hearts, prepared to preach the saving truths of the everlasting gospel, in the fervid, eloquent, and spirit-stirring power of the Italian tongue. What object of missionary enterprise can be more desirable than this? Where such an opening for doing good? Where so many of the elements of success thus made ready to our hand? I would, indeed, feel that I had visited Italy for some purpose, yea that God had sent me there, if this appeal should meet with a liberal response.

My subsequent thoughts and reflections on that remarkable interview have tended to awaken in my heart a very vivid feeling of thankfulness for the goodly heritage that God has permitted us to enjoy in England. Never before did I so thoroughly realise, as I did on that evening, the difficulties of a reformation movement in a church and country. I feel more inclined to honour and reverence those great men of former days—those reformers and martyrs and confessors, who, by their boldness and courage, accomplished the great fact of our English Reformation, and handed down to us the invaluable legacy of Truth. What struggles against prejudice, what conflicts with power, what conscientious resistance to the will of man, what upturning of old abuses, what change of habits and customs, what reorganisation and reconstruction—all involved in the agony of change from a false religion to a true one! all has been done for us, and perhaps for this reason we do not sufficiently appreciate the value of what we have received. There are now in Italy men who desire to go over the same ground of protest and reformation as was trodden by our reformers. Their desire is a laudable one, but the task before them is arduous. They have to consult many minds, and to legislate for many phases of thought and opinion. They desire a form of public worship, but have not one ready to hand. They propose to compile such a form from

the early liturgies, and so to provide a help to the public and private devotions of the people. They are without a proper psalmody, and must set themselves to the creation or compilation of suitable sacred songs. Still, notwithstanding all these difficulties, the great work of reformation may be hopefully attempted for Italy, so as to present a pure faith, an open Bible, and a Reformed Church to the Italians. I have seen the first-fruits of this movement, and ere long I shall look for the harvest, and the fulness of the ingathering. Only this, let us be thankful that the lines have fallen unto us in a fair place, and that ours is a goodly heritage. And as we value our own privileges, let us strive and seek to extend the like privileges to others!

My next two papers will be devoted to notices of my visit to Rome, and what I saw and learned there, illustrating my third phase of the state of religion in Italy—ITALY IN BONDAGE.

ART UNION AND OTHER LOTTERIES.

IN our articles on Lotteries, which appeared in the *Bulwark* in February and March last, and which have since been published in the form of a pamphlet, we spoke rather favourably of Art Unions, which had been established for the ostensible purpose of promoting the Fine Arts, and which, however, were unaccountably and improperly exempted by the legislature from the operation of the Acts against lotteries. Since we wrote, a Select Committee of the House of Commons has taken evidence on the Art Union laws, and on the operations of such associations; and the report of the committee, and minutes of evidence and proceedings, have been recently published. A perusal of these proceedings has very materially modified our views on Art Unions, and the labours of the committee will, no doubt, prove most beneficial in opening the eyes of the public to the way in which these associations are managed.

There appear to be now no less than about fifty Art Unions sanctioned by the Board of Trade, in terms of the Art Union Act of 1846. The subscriptions, in a few cases, is one guinea, half a guinea, and five shillings; the majority are one shilling Art Unions, which have two drawings in the year.

The evidence led before the committee fully justifies the result, as stated in the report:—"The tendency of Art Unions has been to foster the love of chance and speculation, rather than to encourage high art. While the influence of Art Unions in improving the public taste appears to have been very slight, the moral effects of some of them have been proved by the concurrent testimony of many witnesses to be very bad."

With a few honourable exceptions, these Art Unions, especially those with the lowest subscription, cause very inferior productions to be forced upon the public. There is reason to believe that these associations are got up by persons interested in the preparation and disposal of works of art. This can be simply effected by half-a-dozen persons associating themselves, and signing an application to the Board of Trade for the sanction of that body. No less than twenty-five of these associations have been sanctioned by the Board since the beginning of 1860.

While the witnesses examined before the committee bore favourable testimony to the working of the London Art Union and one or two

others, the revelations made as to the management of the majority of these associations are rather startling. For example, a so-called £40 prize picture is palmed off upon the public, when in point of fact the picture has cost no more than half that sum. What becomes of the difference is not very clear. The secretary makes purchases of pictures from such exhibitions or artists as he chooses to favour, and obtains $7\frac{1}{2}$ per cent. by way of commission for his trouble. Sometimes the nature of the bargain between him and the artist is not known, and the picture is set down at such value as the secretary pleases to name. In some cases he starts an exhibition of his own in connexion with an Art Union which he works for his own individual profit, selecting his own prizes. The secretary of an Irish Art Union disposed of as prizes in one year a number of pictures which had all been painted by himself and his father.

The working expenses of some of these Art Unions amount to no less than fifty per cent. This is incurred in advertising, printing, stationery, commissions to agents for selling tickets, secretary's salary, office expenses, clerks, &c. The secretary is paid a certain commission on the amount of money drawn, and his object is to sell as many tickets as possible. He may recklessly spend £500 in selling £1000 worth of tickets. No matter what expense is incurred, he gets his commission all the same; and the public thus only receive in prizes half the sum subscribed, if indeed they get so much. In several cases the agents to whom tickets have been sent for sale, spent all the money they received for tickets, and sent the secretary, in addition, a bill for advertising and printing in connexion therewith, and these bills were paid.

In many cases the public have paid their money without having even the chance of a prize. A person who purchased a ticket went to witness a recent drawing at Liverpool, and found that his number had not been put in the wheel. It turned out that the agent from whom he had bought the ticket had made no return; and thus the man lost his chance, although he had paid his money. At another drawing a person present said that he had sold a number of tickets and had not been asked for the money. These numbers were not in the wheel. The person was asked to return the money, but this he could not do because he did not know the persons who had bought the tickets. Sometimes an agent says he has lost the tickets which were sent to him for sale, and his word must be taken for this. The tickets are sent out broadcast, and thousands are never accounted for. In one case, an agent sold two thousand tickets and failed to account for the price.

Some Art Unions are, as we have already mentioned, managed solely by the secretary for his own profit. A committee is named, but the members thereof take no management in the affairs of the association. One of the committee of an important Art Union recently divulged that he had been asked to give his name for the purpose of adding confidence to the public,—and that he was told he would never be asked to attend committee meetings,—and that he had, in point of fact, attended no such meetings. The accounts are most loosely audited, and have been found to be incorrect. Returns should be regularly made to the Board of Trade; but Mr Bucknall, the librarian of that body, informed the committee that "a great number have not complied with the requisitions."

So much for Art Unions sanctioned by the Board of Trade, in virtue of the powers conferred by the Art Union Act. These legalised associa-

tions have given birth to numerous others which are admittedly illegal, but which their promoters do not scruple to promulgate as being carried on under the Art Union principle, and thus attempt to give them a show of legality, though they cannot pretend they are for the advancement of the Fine Arts. These associations or lotteries we treated of in our observations upon lotteries before referred to, and we need not now enlarge upon them. Suffice it to say, that they are principally promoted for raising funds for Roman Catholic purposes.

Sir Robert Peel strongly opposed the passing of the Art Union Act, as a departure from right principle, and we must see the wisdom of his opposition. The committee, however, before whom the evils of this exceptional legislation have been brought to light, are not yet prepared to return to right principle. They "have viewed with great dissatisfaction the abuses which have been practised; but they are aware that large and intelligent classes in this country consider that these abuses might be abated without going to the extreme length of absolutely prohibiting Art Unions." And they conclude their report by suggesting certain regulations for the more effectually preventing abuses. We think the committee might, very properly, have recommended the withdrawal of the sanction of the Board of Trade from all Art Unions which employ lotteries. Sound principle is always sound policy.

There can, moreover, be no excuse for permitting the existence of lotteries which are altogether illegal, though sheltering themselves under the so called Art Union principle. The committee have recommended that these be put down by prosecutions, conducted by the Department of Science and Art of the Privy Council, to which department the management of Art Unions should be transferred from the Board of Trade. It remains to be seen how these prosecutions may be conducted in England.

Meanwhile, it is a source of satisfaction to us, and must be so to our readers, that our exposure of the lottery system has not been without result. The Lord Advocate, Mr Patton, has taken up the matter, and circulars have been issued to the various fiscals in Scotland, calling their attention to the lottery laws, and the evasions thereof, with the view to the suppression of all illegal lotteries. Any lotteries for charitable purposes, presently pending, are, however, not to be put down, because of doubts which may have existed in the minds of the promoters as to the legality thereof,—in all other cases, however, the promoters of illegal lotteries are to be warned, and if the schemes are persisted in, steps are to be taken to carry out the law. Let us hope that this timely order may have the desired effect of putting down all such illegal schemes for raising money, which have so long been the subject of complaint.

PROTESTANT INSTITUTE OF SCOTLAND.

SEVERAL contributions have been received in consequence of the appeal in last number, for which we are extremely thankful. Still we require £200 to perfect our initial operations and to get the Institute into thorough working order. This is, certainly, a small sum, but we are very anxious to secure it, as it will enable us to wind up our affairs in the meantime, and to turn our whole strength towards other departments of urgently necessary labour in the Protestant cause.



THE EFFECT OF SCRIPTURE EDUCATION ON NAPLES.

THE EFFECTS OF SCRIPTURAL EDUCATION ON NAPLES.

THE Pope confessed, in one of his recent encyclicals, that Protestant schools gave him more alarm than Protestant preaching. Signor Buscarlet has at present between four and five hundred of the youth of Naples in his schools; and were he seconded with funds in proportion to the importance and the promise of the work, he could indefinitely multiply both schools and scholars. It would be hard to say in what way the work in Italy could at this hour be more effectually aided than by the extension of these schools.

As I passed out at the door of the little school-room, I said to myself, Who knows but that some young Luther may be here? Out of this humble seminary may yet come deliverers for Italy. Hung here, between heaven and earth—the city below, and the mountain heights overtopping it—it seems an eyrie of little eaglets, which a little time will help to fledge. Ascending still higher, and standing on the roof of the little school-room, amid the vines, oranges, and oleanders which grow there, perfuming the air with their fragrance, I was told by one of a class of instances which are of not unfrequent occurrence in connexion with the schools. The mother of one of the pupils, on the great day of St Januarius, having lighted candles before the image, desired her son to kneel down and repeat his prayers before it. “No,” he replied, “I will not.” On his mother expressing, somewhat angrily, her surprise that he should refuse to do obedience to the patron saint of Naples, he went to where his Bible lay, and, drawing it forth, read in justification of his refusal the Second Commandment. His mother heard, for the first time in her life, the words, “Thou shalt not make unto thee any graven image;” “Thou shalt not bow down thyself to them.”—*The Awakening of Italy*, by the Rev. D. Wylie, pp. 261, 262.

“RIGHTEOUS BLOOD,” OR THE CAUSE OF AUSTRIA’S
OVERTHROW.

CHAP. I.—THE REFORMATION TRIUMPHS IN HUNGARY.

THE Austrian empire, smitten in what appeared the fulness of its power, and certainly the fulness of its pride, lies shattered and broken on the fatal field of Koniggratz. For what has happened there is a cause. A gap is left in the Austrian front, at that gap the Prussian foe rushes in, and ten centuries of Austrian dominion and glory depart. The Hapsburg, from being a first-rate European power, disappears from Europe well-nigh altogether, and begins to occupy a dreary kingdom lying upon the confine which divides civilisation from barbarism; and with the departure of the Hapsburg the greatest political bulwark of Popery falls. There come bitter wailings from Rome. But in the camp of Liberty is heard the shout of exultation and triumph.

This is no ordinary event, and it has been brought about in no ordinary way. It was preceded by no perceptible decay of the Austrian spirit, or of the military strength or political tact of the Austrian empire. This vast ruin—so vast that even yet we cannot realise its extent—was the work of a moment. When the sun of the 3d of July rose, there were all the tongues, nationalities, and kingdoms which made up the Austrian

empire loyally resting under the sceptre of the Hapsburg: when the sun of that same day set, these provinces were seen, like the Austrian army, broken up and in route—fleeing from under the shadow of the Hapsburg, as if some mighty voice had bidden them make haste and escape. The immediate cause of this frightful catastrophe is now seen to have been the oversight of a moment. An unguarded point in the Austrian line was adroitly taken advantage of by the enemy under cover of the smoke of the battle-field. But let us look above the hand of man. The error of a moment has ere now caused the loss of a battle, but never till now the sudden collapse and the instantaneous fall of a great empire. There was panic—mysterious panic—upon the battle-field. There was a sense of doom, like a menacing spectre, chasing the Austrian hosts, and strewing them in torn and bloody fragments over the plains of Bohemia. Yes, Austria fell, not so much pierced by the sword of Prussia as weighed down under the load of righteous blood.

Let us glance back on the career of Austria, and recount a few—for many volumes would not suffice to contain the whole—of those bloody deeds which filled up Austria's cup, and drew down at last those lightnings which laid her low. Let us narrow our view to one corner of this wide stage of crime. Let us look only at Hungary.

Hungary is one of the goodliest and most magnificent regions in Europe. It is a kingdom in extent, falling but little short, if at all, in size of the area of Great Britain. It is enclosed by the majestic Carpathians as a garden is enclosed by its fence. Its climate is temperate, and, the marshy regions of Lower Hungary excepted, remarkably salubrious. Its soil is fertile, and yields corn and wine in abundance, as also all the precious fruits which the Creator has caused to grow out of the earth for the use of man. It is traversed by several navigable rivers. Its pastures are stocked with herds, its rivers with fish, and in its soil are beds of the precious metals. In short, Hungary is a land which is lacking in nothing which can minister to the comfort and happiness of its inhabitants.

The dawn broke early on this land. Long prior to the Reformation, and when the darkness lay deep upon most other countries, there were gleams of light in the sky of Hungary. Disciples from the Waldensian Alps carried thither the truth. Even so early as 1315—just two hundred years before Luther—we find the Waldenses in Austria establishing congregations and labouring with zeal in the diffusion of the truth. Their numbers were estimated at some eighty thousand. The first stakes were erected at Vienna. While the flames were blazing at the capital, the neighbouring province of Hungary enjoyed comparative peace, the confessors of the gospel being shielded by the powerful protection of the all but independent Hungarian nobility. But days of darkness and suffering were to come, not however till first the gospel of the kingdom should be preached in all the provinces of Austria.

In 1400 a bright light was seen to burst forth at Prague. John Hus arose—grateful as the first star of morning to the watcher of the night; or the first notes of the turtle dove to those who long for the tokens of summer. His pulpit was the centre of vast crowds. His eloquence, his boldness, which stirred the hearts and opened the eyes of thousands, did but enrage his enemies, who began to plot how they might entrap and destroy him. The Emperor Sigismund solemnly swore, that would he

but come to the Council of Constance not a hair of his head should be touched. Huss came to the council, but, said the Church of Rome, "no faith is to be kept with heretics," and the Emperor of Austria, who had sworn to protect Huss the preacher, burned Huss the heretic. The emperor and the "Church" lost more than Huss did. The stake which gave glory to the one gave eternal infamy to the other.

They who love the darkness should be careful how they kindle beacon-lights. Rome has gone on planting stakes, and now she finds she has been lighting torches—garnishing the firmament of history with stars, which she can no more pluck from their orbits than she can extinguish the lights of the natural firmament. One of the earliest and most resplendent of those luminaries, which "shall shine for ever and ever," is John Huss. From his martyr-pile came rays which darted their effulgence over Hungary, and never ceased to grow in brightness till they merged at last in the greater glory of the Reformation. At the distance of a century from Huss, as the martyr had not obscurely predicted, came Luther. The Reformation found a soil so far prepared in all the provinces of the Austrian empire. It fought its way over a variety of obstacles, advancing with the noiseless but steady step of morning in its onward march. The Bible was translated into the common tongue. Inexpressibly refreshing was felt to be the water of this celestial fountain to those who had vainly sought to slake their thirst at the poisoned streams of tradition. Other agencies combined with the divine Word to spread the light. Many of the Hungarian youth went to Wittemberg to sit at Luther's and Melancthon's feet. The stout German yeoman came to Hungary to assist in repelling the Turk, bringing Lutheran books in his pocket, and Lutheran ideas in his heart. Nay, the Turk himself, in the overruling providence of God, extended unconscious protection to the gospel. These were the days of Moalem triumph. Already the Eastern Empire had fallen by the Turkish arms; and now the crescent, like a baleful meteor, gleamed in fire above Western Europe. Again and again, when some persecuting edict had arrived from Rome, and the lists of proscription were made out, and the knife was at the throat of the Hungarian Protestants, the Turk suddenly appeared upon the scene, and bade Rome hold her hand.

This was remarkably the case in the disastrous battle of Mohács in 1526. Louis II., who then reigned, was the blind tool of the priests; and at the instigation of Cajetan, the Pope's legate, he issued the terrible edict of 1523, according to which "all Lutherans, and those who favoured them, as well as all adherents to the sect, shall have their property confiscated, and themselves be punished with death, as heretics and foes of the most holy Virgin Mary." This was followed next year by a decree which ran thus—"All Lutherans shall be rooted out of the land; and wherever they are found, either by clergy or laymen, they may be seized and burned." The drawn sword hung over all the disciples of the gospel. Why did it not descend? The Turkish Emperor Soliman was meanwhile coming nearer and nearer. Arrested by his terror in their work of pursuing heretics, the king and the priests were hastily summoned to the field of Mohács. Before evening that plain was covered thick with the slain. In that terrible battle perished the king, the Archbishop of Gran, and with them fell seven bishops, twenty-eight princes, five hundred nobles, and twenty thousand warriors. The carnage of that hideous

field embraced all the bitterest foes of the gospel in Austria. The persecutors were taken, and the disciples of the gospel escaped.

This terrible chastisement was visibly and very closely connected with the sin which had drawn it down; and had not the rulers of Austria been blinded, they might have seen that persecution had paved the way for this great national disaster. Busied in carrying out the edicts of Rome, the national defences were neglected; and when the Turk approached, it was found that the exchequer was empty, that the army was demoralised, that the nobility was divided into factions, and the wealthy churchmen, who burned to root out heresy, were cold enough in resisting the Turk, and spared to give of their rich revenues for the defence of the state. It was but a small army which the king was able to assemble to combat the overwhelming numbers of the Turks. Louis II. was pale with fear as he buckled on his armour to lead his followers into that field from which they never were to return. Already the result was anticipated. "Here," exclaimed Bishop Peyréni, as he saw the host depart, "here go twenty-six thousand Hungarians into the kingdom of heaven as martyrs for the faith; and it were well if the Chancellor at least—who best knows the Pope—were spared to go to Rome, and have all of them made saints."

From that day the Reformation made rapid progress in Hungary. The thunder-cloud which had passed had swept away the bloody edicts by which it was sought to arrest the truth. These edicts were now inoperative; for the heads which had devised them, and the hands which were ready to execute them, lay mouldering on the fatal field of Mohács. During some years the Turk was now the real ruler of the land; but even he gave more toleration than the Austrian government; so that one sees ground for the statement of an English bishop a few years ago in the House of Lords, that if he had to choose betwixt a residence in Turkey and a residence in the Austrian States, he should, as a Protestant, decidedly prefer the former.

Towards the year 1560—the same year which witnessed the establishment of the Protestant faith in Scotland—the Reformation triumphed in Hungary. All the Hungarian magnates, with the exception of three, were on its side. Twenty-nine out of every thirty of the inhabitants were Protestants. Evangelical schools and churches were established in the cities. The creed of the Hungarian Church was substantially that of Augsburg. In the town and fortress of Erlau in 1561, the nobles and citizens, together with the troops, horse and foot, entered into covenant, and publicly bound themselves by solemn oath to abide faithful in the profession of the Protestant religion. The cause of the gospel in Hungary was further strengthened by the extent to which the Reformation had been carried in some of the neighbouring provinces. The whole of Transylvania was already freed from the power of the Popish clergy, the churches were purified from images, the monasteries were converted into schools, the revenues of the church were declared state property, and the Swiss Confession was adopted.

A bright future appeared to be opening on Hungary, and on that empire of which it formed so important a part. Mistress of some of the finest provinces of Europe, admirably placed for commerce, watered by the Danube and washed by the Adriatic, peopled by diverse and energetic races, Austria, as a Protestant and free Power, might have reached the

very summit of glory and prosperity. But, alas! to her rulers was not given wisdom to know the time of their visitation. They despised their birthright; Austria turned and trod out, under her iron heel, the religion and liberties of her subjects. This sad story we shall reserve to a future chapter.

GOD'S JUDGMENTS IN THE GERMAN WAR.

THE following letter, from the Rev. D. Edward, is intensely interesting, and we shall be glad to receive more:—

BRESLAU.

MY DEAR DR BEGG,—In a day like this, when the Lord has lifted up Himself in such a signal way to visit the nations, and give unto great Babylon the cup of the wine of the fierceness of His wrath, it seems a duty to publish what passes under our eyes fitted to illustrate this judgment, and set forth its glorious properties. It is no longer mere conjecture that such is the character of the times: one signal blow has already fallen, as a precursor of others which are visibly in course of preparation. This year has already witnessed the decease of the German "Bund," (Confederation,) the last representative of that German Empire which was so closely interwoven with the interests of the Papacy, by means of which Popish Austria has, even after being dispossessed of the imperial title, continued to exercise a virtual sway, and infuse the spirit of Popery into all the movements of Central Europe. This "Bund" is dead and buried: the German Confederation, which was suckled and reared by Popery, and never could or would deny its origin, which long impotent for good or even for respectability was an effectual instrument for upholding corruption, has been cast into a dishonourable grave, from which neither Napoleon nor a Tory ministry will be able to recall it. Austria too is down, down for ever. We are surely called upon to rejoice at the overthrow of that dominion by which all those great territories of central and southern Europe are shut up against the Word and its messengers.

In watching the events that are taking place, I have been much struck with the fact that God in His judgment is bringing to light not only the weakness but also the wickedness of Popery. For on that side at least, they are fully aware of the crisis which is threatening them—the votaries of Rome have been seized with a presentiment of the judgment which it fills them with madness to think of; Prussia has millions of Roman Catholic subjects, and Austria has a multitude of Protestant allies; consequently, neither cared about saying it distinctly, but it was a general feeling on all sides that this was a religious war. In the Roman Catholic districts of Prussia, we are told that the schoolmasters and priests told their people, at the commencement of the war, that they would soon have their brethren, the Austrians, among them. It seems to be quite authenticated that the prince-bishop of Breslau, a Prussian subject, one who has risen from being a peasant lad to this dignity, was detected sending immense sums of money to the help of Austria; he is said to be under military surveillance, and prohibited from leaving the town. This is quite publicly referred to, and has never been officially contradicted, not even by himself, although it has been asserted in the newspapers. If governments would take warning, they might learn what they have to expect from the creatures of Rome in the hour of need, in requital of the blandishments that are lavished upon them. We are credibly informed that the Roman Catholic soldiers were enjoined by the priests not to fire upon the Austrians, as being true servants of the Church, but to fire into the air. On the Austrian side the priests had made it their business to excite the minds of the populace, through all the vast Austrian territory, to the greatest height of fanaticism against the Prussians. Especially in the bordering countries, Bohemia and Austrian Silesia, the people were systematically wrought up to abhorrence of the Prussians, as a people that neither feared God nor regarded man. The mischievous consequences of this behaviour did not fail. In the first town that the Prussians came to in their irruption into Bohemia, under the Crown Prince, a woman gave six of them milk drugged with arsenic, from which three out of the six died. A man promised to conduct some of the soldiers to a place where they would get beer, and after getting

eighteen of them within the premises he set fire to a barrel of spirits, and made his escape, barring the door behind him—of these ten are said to have perished. There are some appearances that this war will tend to open the eyes of many of the blindest children of the Romish Church to the iniquitous and unscrupulous proceedings of their spiritual guides. The Austrian prisoners, and especially the wounded, are sometimes quite confounded by the humanity and tenderness with which they are treated. One Austrian in Görliitz was heard to say, "These dogs of priests—how they have deluded us! they promised that the Virgin Mary would give us the victory, and we have been beaten in every engagement; and they represented the Prussians as monsters, whereas we are treated as brothers. If I get home again I will murder some of them." The Austrian prisoners tell that the priests promised them that they might be secure of victory, for the Virgin Mary would be on the field of battle and catch the balls in her lap, so that they should not be wounded. It is impossible to describe how far these nations have come down in the scale under the priestly régime. The Prussians, as we well know, have as a people far declined from the purity and vigour of the gospel, under the blight of rationalism, combined with high-church bigotry and assumption, and to be well marked from never having had among them the wholesome counteraction of dissent, but there still remain, widely diffused among the people, such principles of conduct as are due to the gospel and an open Bible. While the government has boldly and promptly prosecuted the measures it considers called for by the situation, it has in every case avoided unnecessary harshness. The people and soldiers have been kept free from bitterness and rancour; and all, both high and low, vie in showing kindness to the prisoners and tenderness to the wounded. Many ladies of the highest rank have devoted themselves to attendance on the hospitals, as there is not a sufficiency of nurses, and it is this kindness which seems to have reached the hearts of many poor Austrians. Many of the latter at first refused to eat, from the apprehension of poison, but now they say they would rather stay in Prussia than return to their own country. As for the poor Italian prisoners they are as happy as the day is long; they cry "Long live the King of Prussia!—long live Garibaldi!" and are like birds escaped from a cage. The greatest indignation has been excited by the act of an Austrian soldier, who was caught on the field of battle plundering his own officer; after having taken his money, to the amount of 800 florins, he had proceeded to take his ring, and, to make short work, cut off the finger. A much more pleasing incident from the Prussian camp I can't refrain from communicating, as it looks like an earnest of blessed results from the shaking to which God is subjecting these lands. It is communicated in the letter of a Prussian officer to his family, he himself having been in former times a scoffer. So it was, the Prussians in one of their smaller enterprises, I think it was at Gitschin, had been reduced to great extremity, so that the commanding officer turned to his troops with the words, "Children, we will have to surrender!" On this, all the officers came round him, and pleaded with him rather to die than to surrender. One of them then proposed that they should pray; which done, a thick mist descended, under cover of which they were enabled to hold out till reinforcements arrived.

We don't mean to describe the Prussians as conscious champions of true religion—far from it; but they have evidently been chosen by God to be His instruments, in removing out of the way that effete dominion that has been an insuperable bar in the way of the gospel. From this point of view alone,—viz., that God meant to employ them in His service,—the fact becomes truly interesting that the weapon to which this victorious war is in a great measure due, although before the eye of the world for thirty years back, should have continued to be their exclusive property. Whether Prussia will or not, the juncture is such, that it can only consult its own prosperity by adopting the cause of civil and religious freedom—as indeed its proclamations affecting the Bohemians and Hungarians testify. No mortal can foresee by what means the Lord is about to bring to light His adorable purposes; but it is a comfort to think that there is a widely extended underlying strata of godliness in the people to which He has assigned the prestige of action. In the meantime war—horrid in itself—is made subservient to calling into play, on the one hand, some of the best feelings of the heart, in self-denying concern for the wounded and suffering; and on the other, in an earnest concern for salvation. It would grieve the infidel to see how the men—not only the Prussians, but Italians, Hungarians, Bohemians—clutch the book of God when it is offered them on the field or in the hospitals. The fol-

lowing incident I had two days ago from one of the colporteurs, referring to one of the earliest engagements of the war. It took place on the road between Nuchod and Stralitz, on the road over which Mr Moodie Stuart and I drove three years ago, little thinking it was so soon to become so important in history. The colporteur was going about among the wounded, who were still lying from the day before under a burning sun, and giving them drink to allay their agonies. He came to one seriously wounded, and offered him the little water that remained in his cup—but when the wounded man saw it was so little, he refused it. “Go,” he said, “and bring me a whole pitcherful and give none to any other person, bring me the whole pitcherful and I will pay you.” He brought him a pitcherful, and he drank it down without stopping, and immediately after brought it all up again, mixed with a yellow fluid. “Yet,” said he, “it has done me good. I know I won’t recover, and that mortification has begun in my body.” Our friend now sat down beside the wounded man on the ground, and had a long and deeply-interesting conversation with the dying man, and before he left him had the consolation of hearing him profess his hope in Him whom he had preached, especially with reference to the saving of the thief on the cross. Next day the body was still there, but life extinct.

I have no time to write more to-day, but if you think these things can do any good, you may give publicity to them in any shape you think fit.—Yours very truly,
DAVID EDWARD.

POPERY AT ISLINGTON.

A CONTROVERSY of some importance has been going on at Islington, in connexion with an application made by Priest Oakley, of some notoriety, for provision for Popish worship, and of course Popish pay, within the workhouse. The following proceedings took place in connexion with this application:—

The trustees met on Wednesday, June 6—Mr Harvey in the chair.

THE ROMAN CATHOLIC QUESTION.

The Board proceeded to take into consideration an application from the Rev. F. Oakley, “that in the arrangements of the projected buildings for the accommodation of paupers, some provision be made for the religious instruction of the Roman Catholic inmates, and for enabling them to attend the divine service of their church without the inconvenience of leaving the house.

The Chairman stated that the number of Roman Catholics in the house was 42; and in the winter the number was larger.

A slightly noisy discussion took place as to the treatment of the application, Mr W. Jones recommending that it be sent to a committee to report. Ultimately,

Mr Cheeswright moved that the Board proceed to the next business. (No, no.)

Mr Cook opposed this proceeding. He thought out of common courtesy they were bound to answer the application one way or the other.

Mr Groom complained that Mr Oakley did not definitely say what he required. He asked for provisions, but did not say of what those provisions consisted.

Mr Luccock thought they could all see what Mr Oakley wanted. He wanted all the paraphernalia of his religion set up in the new workhouse.

The Chairman said that with regard to the Catholics in the house, they were allowed every liberty. They were allowed to go out on the saints’ days, and when sick their pastors were allowed to visit them. He believed Mr Oakley did not complain of a grievance, he merely wanted a private chapel in the house where divine service could be held.

Mr Groom said whatever might be the details of the provisions asked for by Mr Oakley, it resolved itself into the question of whether they were to build a Roman Catholic chapel or not. His opinion was that the Rev. Mr Oakley was asking too much, as, if they provided for the Roman Catholics, they would be asked with just as much justice to provide for the Nonconformists. (Hear.) Then if they provided for Nonconformists, he was of opinion that they would make by no means a happy family. As the case at present stood the Catholics were allowed to go out whenever

they liked to their chapels, and the priests were allowed to visit them when they were sick. He would like to know how much worse off the paupers were than the members of that Board? The gentlemen present had to go out to their chapels and churches, and if they did not complain he did not see why paupers should. If they once began to do this sort of thing they would never see the end.

Mr Noble moved, "That, in the opinion of the Board, it was not desirable that any provision should be made in the new workhouse for the performance of divine worship of the Roman Catholic Church." He concurred with the opinion of Mr Groom.

Mr Luccock seconded. It was his opinion that if the provision asked was granted, they might have to set up a mosque, a Jew's synagogue, or any other nonsensical thing that entered the minds of humanity.

Mr Sawbidge did not like the terms of the motion. He would move, as an amendment, "That the Clerk be requested to inform Mr Oakley that the Board had considered his application, and declined to make any provision in the new workhouse for the performance of the service of the Roman Catholic Church."

After a slight discussion,

Mr Noble agreed to withdraw his motion in favour of the amendment, which then became an original motion.

Mr Cuffin said that he had always understood England to be a land of liberty, and the most prominent part of that liberty was its religious freedom. By refusing this application he believed they were committing a greater crime than they thought, as they deprived a large number of people in the house of freedom in their religion, while they at the same time took rates from a large number of Catholics in Islington.

After some discussion,

The motion was put, and carried by a large majority.

On this subject Priest Oakley, who knows that in his model city of Rome, managed by the Pope, no toleration, worthy of the name, is given to Protestants, much less support, writes a letter of complaint to the *Islington Gazette*, which contains the following statement:—

"It was said by one of the gentlemen who took part in the discussion, that the Roman Catholic paupers are allowed to attend their own service out of the workhouse. But this is the case only with the older portion of them. The others are not allowed to leave the house on Sundays and holy days, and are therefore debarred entirely from the privileges of worship and instruction."

This turns out, however, to be an entirely unfounded assertion, as the following letter will prove:—

"In your issues of this week Mr Oakley asserts 'that only the elder Roman Catholics are allowed to go out on Sundays; this privilege is denied to the younger one.' I deny it. All Churchmen, Methodists, Independents, Baptists, Jews, Christian Israelites, and Roman Catholics, are at perfect liberty to attend their several places of worship, and leave this house professedly for that purpose.

"In your article upon the subject you say, 'if it is not true that the Catholics, such as are not sick, have general leave to go out to service, a trick has been played upon the trustees, who,' &c.; and 'it is impossible to imagine a more absolute deception than was practised if the statement was not absolutely true.' It would have been a trick and deception were Mr Oakley's statement true.

"I have filled the office of master of the workhouse since March 26, 1866, and have never refused one inmate, Protestant or Catholic, permission to attend divine service out of the house, with this exception—if one has returned drunk, I have refused him on the following Sunday, as I was sure he had been paying his devotions at a public-house.

"The late master had been here twenty-two years, and I have not heard that he ever refused. The matron has been here six years, and she has never refused one.

"I should not have troubled you, only that I know many have said, 'Ah, silence gives consent. If it were not true they would have taken some notice ere this.' I shall not trouble you again unless other falsehoods are started, when I shall take the

liberty of contradicting them, fully convinced you will allow me space to do so.—I am, &c.

"June 16, 1866.

"G. SUSTINS,
Master of Islington Workhouse."

In the priest's letter, however, there is a statement well worthy of notice, as it proves what expectations are being cherished by the whole Popish party, and the need of immediate exertion :—

"There is one argument for this concession which I forbore to use with the Board, because I preferred to put forward my claim wholly on the most amicable grounds. But it is certainly material to the question to bear in mind that the whole current of legislation is now setting in the direction of perfect religious equality in all our public establishments. I cannot doubt that our workhouse and workhouse schools will eventually come in for the effects of such legislation. It is getting to be felt as a monstrous injustice that Catholics, who pay rates like others, should be placed in a wholly different footing from others as respects the religious condition of their poor. Now, my desire was, that the Islington Board of Trustees might take the lead in this course of just and wise policy, and anticipate the inevitable progress of legislation by an act of graceful and spontaneous favour."

The meaning of this is quite plain. Popery hopes to be able soon by the infatuated concessions of our statesmen, to dictate terms to the managers of workhouses, and of all public institutions throughout the kingdom. It is high time, therefore, that some plan of united resistance should be organised, and it can only be organised on the footing of opposing and insisting upon the withdrawal of all grants to Rome from the public treasury. Let them have liberty within proper limits like all other citizens, but nothing more. The following letter embodies principles in which we thoroughly concur :—

(To the Editor of the Bulwark.)

SIR,—I beg to forward you, for insertion in your widely-circulated journal, the enclosed particulars of a meeting held in Islington by "The Board of Trustees." The application of the Rev. F. Oakley (Roman Catholic priest) was to them for a room, specially to be appropriated to the performance of the Roman Catholic service to the pauper inmates in the contemplated new workhouse. His application, however, was (I am glad to say) rejected by a large majority.

It appears, sir, to me, that the particulars of such an application as Mr Oakley's, and its result, have more than simply a local character or interest. It will at once be seen how unceasingly active the emissaries of Rome are, and that every available means are readily undertaken and tried by them to gain an additional footing in the Protestant's territories. It is, however, cheering to observe that there are those around us ready and willing to confront the enemy, and with an undaunted firmness maintain those principles which are the birthright of every Englishman—"civil and religious liberty." But the liberty of the Romanist, what is it?—a mere name, a masked and deceptive term, used by them only to enable them to become the possessors of a despotic power, to tyrannise over and enslave the mental faculties, and ultimately to extinguish every spark of freedom in the minds of men. This is their meaning of "liberty." To be possessed of the *civil* power is a most important and essential object with them, and to secure this, great caution and circumspection by them is required. The government *recognition* and *pay* are, of course, a primary object with them, consequently all their energies are at the present moment made to bear on so important a matter. The complexion of, and issue, consequent on such a change being effected, I feel assured, need no elucidation.

I would urgently call on Protestants of all sects and parties to be on the alert, and ready at the call of duty, to maintain and defend by all lawful means their inalienable right of civil and religious liberty, which is at the present moment on the eve of being wrested from them. Time is precious, and in a short time all will be beyond their power to retain. Shall we then supinely allow ourselves to become prostrate at the foot of the Holy See, to be governed by the despotic rule of the Popish hierarchy? No; I hope not.—I am, &c.,

July 19, 1866.

T. T., Canonbury.

Letters to the Editor.

SIGNS OF THE TIMES.

LONDON, 4th September 1866.

SIR,—You invite opinions as to the political and religious state of the country. It is in a nutshell. The blessed Word of God declares that "no man, (that is no man, family, or kingdom,) can serve *two* masters." Our leading men of *both* parties think they can. And where are the watchmen, (the bishops, &c.)? Not one word of warning goes forth from them. The Papists *never yield*. We constantly do. We do something or other for them every session, and our rulers love to have it so. Alas! for once Protestant England! You never can satisfy Popery until she has her heel on every one's neck; from the queen to the peasant.

Our fathers built up with much thought and earnest prayer—we pull down without thought, and certainly without prayer. There is no divine philosophy in these days. Religion must be *FIRST pure*—mind *pure* (uncontaminated)—*THEN* peaceable—but mark well, *first pure*.

Excuse me, but I think the signs of the times fearful—I hope and *pray* I may be mistaken.—Yours obediently,
R.

SO-CALLED LIBERAL PROTESTANTS.

DUBLIN, 24th August 1866.

DEAR SIR,—I venture to inform you of a want suitable to the perilous times in which we live, and to solicit its supply in the pages of *the Bulwark*. In this city, and also in every part of the United Kingdom, a class has sprung up who are called by Papists, "*Liberal Protestants*," which has become fashionable and increases rapidly. They rejoice at the flattery of those who use them, and know not that their flatterers regard them as inconsistent and as traitors—accept their services but despise themselves.

The want I covet to have supplied is, a *photograph* likeness and an anatomical view of a *liberal* Protestant. What is the genealogy of a liberal Protestant? Is he a legitimate moral or religious descendant of the race of the old worthies who were true Protestants, such as Enoch, Noah, Moses, Isaiah, Amos, &c.; or the Baptist, Paul, John, &c.; or of Wickliffe, Jerome of Prague, Luther, Latimer, Knox, Wesley, &c.? Or are these liberal Protestants a spurious progeny—bastards? Are they of that class who count gain godliness? whose religion has always in view what they can realize by it of money or honour. Although the essence existed from of old, the definite name—Protestant—is popularly ascribed to Luther. Do those who bear the name deserve it for the same reason that it was given to him? He protested against Antichrist—against Popery—against sin. What do they protest in favour of? Is it not Popery? Will you kindly set your camera and furnish a photograph? Get ready your dissecting implements and give us a dissection of these liberals. Place them in *contrast* with a true Protestant, that we may at one view behold the genuine and the counterfeit. A few of those liberal Protestants this week bowed admiringly to the Pope in the person of his representative, Dr Cullen. Those liberal Protestants are the enemies of the name they bear, and the friends and promoters of Popery.—I am, dear sir, yours truly,

A SUBSCRIBER TO THE "BULWARK" FROM ITS FIRST PUBLICATION TO THIS TIME.

CONCENTRATED PROTESTANT ACTION IN LONDON.

SIR,—I read with deep interest the commencing paper of your last month's number, in which, after stating the absolute necessity of having a committee in London, always on the alert, and ready without delay, vigorously to oppose any new measures proposed in Parliament adverse to our common Protestantism, you conclude by stating that it is proposed, if possible, immediately to establish in the metropolis a committee to act in harmony with the Scottish Reformation Society. Sir, there are many in the country who have long felt the need of such a co-operating society in London, and who will hail the proposal with pleasure.

That a committee should be really efficient in opposing the progress of Popery in London, both in Parliament and out of it, there are several things that are of essen-

tial importance. In the first place, it is indispensable that this committee should take up the ground of certain fixed principles, which it is determined never to abandon. Popery is the great enemy of Christ, as the Word of God declares, and as all our fathers declared before us; and whatever liberty of speech and of action may be granted to it, we must lay it down as an unalterable principle, that in no form, and on no account whatever, ought it to receive any active support and encouragement from the country. Let a society once allow—that in a certain measure, at least, it may possibly receive national support—and they abandon the only ground on which the battle can be fought with any prospect of success. A second requisite for the efficiency of such a society is, that it shall be distinguished by a spirit of incessant watchfulness, that it shall be continually on the alert, to detect without delay the most insidious plans of the supporters of Popery, to extend its influence and power both in Parliament and in the country. It is evident that not only Parliament in general, and the leaders of the great political parties, but even the earnest and devoted Protestants have often been asleep, while new and dangerous measures were proposed by the influence of the Romanists, and have not perceived the danger till the evil was accomplished. A third qualification of the committee must be, that in their addresses to the public, they shall be prepared to speak out strongly, unreservedly, against the errors and the evils of the Papacy, no matter whom they offend. They must take care that the trumpet which summons to the battle for the truth of God shall send forth a clear and sonorous note. It is not soft speeches and gentle strokes that will either rouse Protestants from their slumbers, or weaken the power of the grand enemy. The great Leviathan of error and superstition laughs at the shaking of the spear, and counts such weapons as but rotten wood. In assailing a great system of evil with vigorous blows, the society will be following the example not only of all the chief reformers, whose labours God so abundantly blessed, but that of the apostles and of the prophets, and above all, of our blessed Lord himself. Another requisite for success is, that the members of such a committee should be distinguished by a broad Catholic spirit, which will dispose them cordially and vigorously to co-operate with other warm friends of our common Protestantism, who though deeply earnest, may belong to other religious communities, and may in some of their tenets differ from them. They must be prepared to act with impartiality, to oppose with resolution Popery, from whatever party its support may come, without attempting to warp or bend the society to any purposes of their own. Finally, it is indispensable that its committee, or at any rate the leading members of it, should possess a clear practical understanding, an accurate discernment both of the objects at which they are to aim, and of the best and most direct methods for attaining those objects, along with a prompt, vigorous, and determined spirit which will not allow them to rest till they carry their plans into execution.

Sir, there may be in the society much eloquence, much learning, much casuistical skill, and even superior piety, but unless these qualities are combined with the practical talent and energy already referred to, they are not likely to furnish a successful resistance to the insidious and persevering advances of the Papacy. Without throwing any reflections on other Protestant associations, which have rendered important services to the common cause, it has seemed to me that for many years the Scottish Reformation Society has exhibited these qualities in a higher degree than any other kindred institution, and therefore I rejoice that a society, founded on similar principles, and adopting a similar policy, is about to be established in London. It must be evident that such a society must commence with great advantages from the possession of an organ—the *Bulwark*—ably and vigorously conducted, which every month conveys to the subscribers, both in London and in distant parts of the country, the views, the plans, and the operations of the society.

It has long been evident that the friends of Protestant truth have mainly failed in their resistance to their powerful antagonist from the want of common plans and cordial co-operation. Sometimes, when England has moved, Scotland has been quiescent, or when Scotland has moved, English Protestants have held back; while, on the other hand, Protestant Ireland has been allowed to fight her own battles, with little help from the sister islands. Yet there are numerous parties in all the three countries deeply interested in the final issue of the great struggle. To establish a cordial co-operation with England, it seems necessary to have a society in London

—the great centre from which light and influence are diffused to the remotest parts of the kingdom. London, moreover, is the only place from which a steady and powerful influence may be brought to bear, with promptitude and decision, upon the actions of the British Parliament. The Romanists are making London their stronghold. It is in the metropolis, also, that the opponents of Romanism must seek to erect their fortress.

It is evident that to set on foot such a society, with any prospect of success, considerable funds must be speedily raised. But if Protestants in England and Scotland only waken up from their slumbers to consider the importance of the movement, and the magnitude of the interests that are at stake, an ample supply of funds will be furnished without delay. The example of the Romanists, who deem all sacrifices they can make of money and of labour to be insignificant in order to realise their splendid hopes, may well rouse to emulation the friends of a purer, nobler, and more scriptural faith, who are contending for the great principles, for which the martyrs poured forth their precious blood, principles through whose mighty power, the iron yoke of an ignominious mental bondage was broken in pieces. The rule of Antichrist in these realms overthrown, and the authority of Christ as the Head of the nations speaking through His Word, the alone standard of faith and morals established in its room, when England and Scotland began to run that career of prosperity and greatness, which finally placed them at the head of the nations of the earth.

It is but little that I am able to give in comparison with many of your readers, but it will at least afford me pleasure to manifest my good will to the cause by subscribing £10, 10s. towards this specific object for next year, and the following one, viz., 1867 and 1868.—I am, sir, yours,

A READER OF THE "BULWARK."

AN INTERESTING EVENT AT CALNE.

We are truly glad to find some of the people of England beginning to deal firmly with the Tractarian clergy, and indicating more knowledge of Protestant truth than some of their teachers. The following protest—which, although only a part of two days in circulation, was signed by seventy-two of the parishioners, forty of whom are householders—has been presented to the Rev. Mr Purches, senior curate of Calne. It is very admirable :—

" To the Rev. Mr Purches.

" Calne, August 4, 1866.

"REV. SIR,—We, the undersigned, feel it to be our bounden duty to address you on the subject of your sermon delivered in our church on Sunday morning, July 29, 1866, from 1 Cor. x. 1-6.

"In that sermon, your statements were to the following effect :—That Israel, before they were brought through the Red Sea, could not be said to be God's people, seeing that they were bond slaves to Pharaoh. That every one who was brought through the Red Sea was baptized unto Moses in the cloud and in the sea, and was thenceforth one of God's elect people. That notwithstanding their election, many of them were overthrown in the wilderness and never entered into the Promised Land. That the words which the apostle uses in the text, referring to the children of Israel, who were God's elect people then, are equally applicable to the Church as described in Article 19. That as all the people of Israel were baptized unto Moses, so all Christians are baptized into Christ. That none is a Christian who has not been so baptized. That before baptism every person is a child of Satan, and an inheritor of eternal perdition. That by baptism every individual is made one of God's elect people, a member of Christ, a child of God, and an inheritor of the kingdom of heaven ; and that no person can become a child of God in any other way. That, notwithstanding their election, many of those thus baptized fall short of eternal life, as many of the Jews never reached the Promised Land.

"On these points we beg to make the following remarks :—In Exodus iii. 7, the Lord says to Moses, 'I have surely seen the affliction of my people which are in

Egypt.' See also Exodus v. 1, vii. 16, &c. From these passages it is clear that the children of Israel were as much God's people in Egypt as after they had been led through the Red Sea. Again, though in the sense of outward privileges and outward covenant relationship, they were God's people, yet were they not all of God's elect, as the Holy Ghost by the apostle Paul teaches in Romans ix. 8, 'For they are not all Israel that are of Israel;' and in Romans ii. 28, 'For he is not a Jew which is one outwardly.' And the same is the tenor of the apostle's argument in the text: 'But with many, (Greek 'the most') of them God was *not* well pleased; for they were overthrown in the wilderness;' a fact which proves them not of His elect. See also Romans xi. 5. Is then every baptized person one of the elect of God? In John vi. 37, our Lord says, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' And in John x. 27-29, 'My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall *never* perish, neither shall *any* pluck them out of my hand.' So in Ephesians i. 4, 5, we read, 'According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy, and without blame before Him in love; having predestinated us unto the adoption of children, by Jesus Christ to Himself, according to the good pleasure of His will.' And in Romans viii. 28-30, we have set before us—1st, God's foreknowledge and predestination, ver. 29; 2d, His effectual call, issuing in their justification, and being glorified; with the triumphant challenge, 'Who shall lay anything to the charge of God's elect? *It is God that justifieth.*'

"In strict accordance with the teaching of Scripture in the above passages is that of our church. See Art. 17.

"As regards baptism, our Lord says, Mark xvi. 16, 'He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned;' not he who is *not baptized*. In Acts xvi. 31, we are told, '*Believe on the Lord Jesus Christ, and thou shalt be saved.*' In Romans v. 1, 'Therefore being justified by *faith*, we have peace with God, through our Lord Jesus Christ.' In 1st Peter iii. 21, 'The like figure whereunto baptism doth also now save us (*not the putting away of the filth of the flesh, but the answer of a good conscience toward God*), by the resurrection of Jesus Christ.' And in John i. 12, 13, 'But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, *nor of the will of man*, but of God.' Now if this new birth is bestowed in baptism, on all who receive the ordinance, it is *of the will of man*, since man can and does give or withhold the rite as he chooses. So our Church in the 27th Article teaches that baptism '*is a sign of regeneration or new birth, whereby as by an instrument, they that receive baptism rightly* (not they to whom it is rightly administered) *are grafted into the Church, &c.*; and in the Catechism it teaches that *repentance and faith* are necessary in a man *before* he receives baptism, *by which faith only*, according to Article 11, we are to be justified.

"On this point, the teaching of Cardinal Cusanus, quoted by Bishop Jewell in his 'Apology,' may be noticed. This Romish doctor writes—'This *conjectural* Church receiveth as well the godly that be joined to Christ, as also the ungodly that be divided from Christ. This Church of Christ by this conjectural judgment is counted holy, notwithstanding wicked men and hypocrites cover themselves under the same outward tokens, and receive baptism and the Lord's Supper as well as the godly. On which Bishop Jewell remarks, 'Thus the general or outward Church of God is visible; but the *very true* Church of God's elect is invisible, and cannot be seen or discerned by man, but is only known to God alone.'

"Allow us, reverend sir, in conclusion, to ask whether your views do not arise from a misconception of the doctrines of election and justification, and is not even this *Romish Cardinal's* doctrine more consistent with the Articles of our Church than your own? We think such is the case; and hence feel it incumbent upon us, as members of that Protestant Church of which you are a minister, **SOLENNLY TO PROTEST AGAINST YOUR TEACHING ON THESE POINTS.** And we pray that by the teaching of the Holy Spirit you may be led to see your error, and henceforth to determine, like St Paul, to know nothing, and to teach nothing, save Jesus Christ and Him crucified.—We are, rev. sir, yours truly."

[Signed by Seventy-two Parishioners.]

CONVERSION TO PROTESTANTISM AT BURSLEM.

At Burslem, Staffordshire, under the instrumentality of Dr Armstrong, the rector, Mr Henry Holamby has publicly abjured the errors of Rome. As Mr Holamby is a man of good position and considerable intelligence, the event has created a profound sensation. We shall refer more fully to the subject in next number.

MYSTERY: BABYLON THE GREAT.*

Dr COWAN of Reading has long been known as a distinguished Protestant. His present treatise on Rome as the true spiritual Babylon is singularly worthy of perusal. One reason why so many, in England especially, fail to be aroused by the manifest aggressions of Popery, is that they do not realise the truth, that Popery is described and foredoomed in Scripture. We earnestly commend Dr Cowan's treatise to the attention of all our readers.

THE OPEN-AIR MISSION.†

THE Open-Air Mission we regard as one of the most useful institutions in England. So long as multitudes do not enter the house of God, it is all-important that men should be appointed to carry to them the message of the gospel, and to seek to "compel them to come in." We reckon this mission also a most important means of reaching the mass of blinded Romanists who have no other opportunity of hearing the glad tidings of salvation. We cordially wish the society and its devoted agents increasing support and success.

SCOTTISH REFORMATION SOCIETY.

"At a meeting of the acting committee of the Scottish Reformation Society, held on the 16th of August 1866, the following resolutions were unanimously adopted:—

"The committee, having considered the important matters brought before them in the proof of an article to be published in the *Bulwark* for September,‡ entitled 'Popish Policy and Efforts at the end of the Session,' resolved:]

"1. That the present state of matters is very alarming, and that the existing Protestant organisations in London, however important, are quite inadequate to cope with the concentrated tactics of the Popish party in Parliament.

"2. That if means are forthcoming, this committee are prepared to consider seriously the propriety of establishing an agency or branch of this society in London, as has been frequently urged by members of Parliament and others, so as thus, in more direct concert with other Protestants, to carry out more efficiently the objects for which the society was constituted, and specially to oppose, on the spot, the various concessions made, and proposed to be made, from time to time to the Popish party by the Government or by Parliament.

"3. That, as this is a serious undertaking, and as it is not desirable to begin with the least risk of being obliged afterwards to suspend operations, the Protestants of the United Kingdom are hereby urged to correspond with the secretary of this society in regard to this proposal, and to indicate any special contributions which they would be prepared to give, in the event of such a movement, so as to enable the committee to come to some definite resolution on the subject, and, if they resolve to proceed, that they may be able to carry out the necessary arrangements immediately, and, by the Divine blessing, be prepared for action before the opening of next session of Parliament."

Since the above resolutions were passed and circulated, a number of very encouraging letters have been received, especially from England, and several contributions sent and promised. We shall be happy to receive others, and shall report progress from month to month. The ensuing session of Parliament will demand the most strenuous efforts of Protestants.

* By C. Cowan, M.D. London: Hamilton, Adams, & Co.

† Thirteenth Annual Report. Office: 1 Robert Street, Adelphi, Strand.

‡ The article referred to is the first article in the number.

PATRICK, THE APOSTLE OF IRELAND, NO ROMANIST.

[THE following interesting article is written by an eminent man, from whose pen we expect to receive occasional contributions.—ED.]

POPERY professes to be the oldest form of Christianity in existence; and, if she is really entitled to the position which she claims, we might reasonably expect that history would testify in her favour. If the old lady flourished in the days of the apostles, and if she is verily the mistress and mother of all churches, she must have been well known and greatly respected by her early kinsfolk, and her honourable rank must have been universally acknowledged. But, when required to prove her antiquity, she is found to be sadly at a loss for credentials. The alleged fact, on which the pretensions of her whole hierarchy are based, is known to be a miserable figment. There is no evidence whatever that Peter was the first Pope; and the story of his residence for five-and-twenty years in Rome was heard of for the first time hundreds of years after his martyrdom. The Apostle of the Circumcision is frequently mentioned in the New Testament, and two of his epistles are contained in the inspired canon; but not even an allusion is made, either by himself or by any other sacred writer, to the high prerogatives which he is thought to have exercised. The Epistle to the Romans was composed when Peter is said to have dwelt among them; and, at the close of this letter, Paul makes mention of a long list of his acquaintances who were then in the imperial city; and yet he strangely overlooks the head of their church, Peter, the father of the popes, and the bishop of bishops. We know that Peter was a married man, and the father of a family; for the Scriptures make mention of his wife, (Mark i. 30; 1 Cor. ix. 5), and one of the early church writers takes notice of his children; but the story that he was Pope of Rome for five-and-twenty years is as devoid of probability as it is destitute of evidence.

There are other tales for which Popery vouches which have no better foundation than the statement that Peter lived in the capital of Italy for a quarter of a century. What, for example, is more surely believed by Romanists than that Patrick, the Apostle of Ireland, was sent to that country by the Pope? The story is a pure fiction, totally unsupported by historical testimony. We defy Cardinal Cullen, and all the cardinals of Pius the Ninth, to produce in its favour one tittle of evidence to which any candid and intelligent jury would attach the slightest importance. We are, indeed, quite aware that some men of learning, such as Dr Ledwich, have denied altogether the existence of the patron saint of the Emerald Isle, and have maintained that he is a mythical personage, whose biography has been invented by the monks of the middle ages. Nor is it strange that so much scepticism has prevailed on the subject; for Jocelin, and others who have written his life, have given such a silly and ridiculous account of his career, that every man of common sense must reject their narratives as apocryphal. We do not, however, sympathise with the incredulity of those who regard St Patrick as a creature of the imagination; for we are thoroughly persuaded that he is a real historical character, and that he lived and laboured in Ireland in the fifth century. After rejecting all the fables which have tended so much to throw ridicule over his name, there is still a residue of facts sufficient

to convince any unprejudiced inquirer that his reputation rests on a solid basis; that he was an eminent believer and a true evangelist; that he possessed remarkable shrewdness, energy, and zeal; and that his memory should be revered by the people of Ireland to the latest generations. Some say that he was born in Scotland, but others argue, with great plausibility, that he first saw the light in the north of France—the country which afterwards produced the reformer, John Calvin. It is not, however, necessary to settle this point at present. Our business in the meantime is to show that he was no Papist, and that the account of his mission to Ireland by the Bishop of Rome is a contemptible fabrication. It has imposed for ages on the gullibility of an uneducated people, but it is high time that its falsehood should be fully exhibited.

Our readers will admit that when a question such as this is under examination, we can have no better witness than Patrick himself. It is remarkable that his testimony is forthcoming. There are in existence very few documents of the fifth century relating to either England, Scotland, or Ireland; but it happens most providentially that we have a tract of that age written by the Hibernian apostle, and designated his *Confession*. It is equally extraordinary that the genuineness of this composition is acknowledged by all parties. The most learned men of the Roman Catholic Church, such as Tillemont, Lanigan, and Dörner, believe that it is the veritable production of the Irish apostle; and Protestants best qualified to judge, such as Archbishop Ussher, Sir James Ware, and Dr Neander, have arrived at the same conclusion. This *Confession* is an autobiography of Patrick, written by him in his old age, in which he gives a brief but graphic account of his singular career. He here tells us that his father, Calpurnius, was a deacon, and his grandfather, Potitus, a presbyter, and that, when about sixteen years of age, he was carried captive into Ireland. He remained six years in slavery. On his return to his native country and his parents, he was again seized and carried off, but his second captivity appears to have been of comparatively short duration. About this time he had a dream which deeply impressed his mind, and influenced all his future history. "I saw," says he, "in a vision of the night, a man, whose name was Victoricius, coming as if from Ireland, with innumerable letters, one of which he handed to me; and I read the beginning of the letter, which was, 'The Voice of Hibernia.' And as I was reading the beginning of the letter, I thought, at that very moment, I heard the voice of those who were beside the wood of Foelud, which is near the western sea, and they cried out thus, 'We entreat thee, holy youth, to come and walk still among us.' And I was touched to the very heart, and could read no more, and so I awoke."

Patrick regarded this dream as a divine call to the work of a missionary in Ireland. He determined to obey; and in due time he accomplished the desire of his heart. When he reached his adopted country, he gives us to understand that his course was anything but a series of triumphs. He encountered numberless difficulties. He often met with harsh treatment, and was repeatedly thrown into prison; but he boldly persevered. He visited many parts of the island which had never before been trodden by the feet of the missionary; and he at length succeeded in making thousands of converts. He concludes his *Confession* in the following memorable words: "I protest in truth, and can rejoice in the thought before God and His holy angels, that I never had any

motive save the gospel and its promises for returning to that people from among whom I had escaped. And I beg of all who believe in God and fear Him, whoever may be pleased to examine or read this letter, which I, Patrick, ignorant sinner as I am, have written in Ireland, that no one will ever say that my ignorance is to have the credit of it, if I have effected or proved any little matter according to the good pleasure of God; but believe and be assured that it was God who did it. And this is my Confession before I die."

This Confession is a most valuable piece of autobiography. Its tone and matter are opposed to the peculiarities of Romanism. It makes no mention whatever of the Pope or his decretals, of Rome or of Italy. It speaks of the new birth and of salvation by faith, and it quotes Scripture as the only rule of faith and practice; but it ignores purgatory and penance, the worship of the Virgin, transubstantiation, and prayers for the dead. Patrick describes minutely the circumstances which led to his mission to Ireland; but he never hints in the most remote way that the Pope sent him there. From this account of himself every honest and unprejudiced reader can draw his own conclusions. If Patrick had been sent into Ireland by the Bishop of Rome, would he not, in this memoir, have distinctly mentioned a fact so important? If he had considered the Pope the head of the Church, would he not have made some intimation to that effect in a document which proclaims his theological principles? But on all doctrines characteristic of Popery he is silent as the grave. He seems to have had as little idea of magnifying the Western Patriarch, or even of mentioning his name, as if he had been a covenanting minister. Reader, with such a biography before you, can you seriously believe that St Patrick was a Romanist? He is here permitted to speak for himself, and he says not a word of Pope or Popery. He surely knew as much about his own history as any of the present Roman Catholic clergy of Ireland; and in this last and true account of his life he virtually repudiates all the fables by which his name has been dishonoured. He established a free church among the men of Erin, and it was not till centuries afterwards that the yoke of Rome was imposed on the Isle of Saints.

There is another memorial of the Apostle of Ireland which bears as remarkable testimony even as his Confession. We allude to the *Hymn of Patrick*. This hymn was published for the first time in 1839 by the late Dr Petrie, in the 18th volume of the "Transactions of the Royal Irish Academy," and is said to be "the oldest undoubted monument of the Irish language remaining." It is a beautiful poetical composition which Patrick is reported to have repeated when he went to Tara to attempt the conversion of Laoghaire, the chief monarch of Hibernia. In this hymn Patrick declares his faith, and invokes the aid of the Holy Trinity against the Druids, and all their machinations. In ancient times this little poem was so much valued by the Irish people, that a special blessing was supposed to be annexed to its repetition. A short quotation will give our readers some idea of its spirit and character. Patrick here prays:—"May the strength of God pilot me; may the power of God preserve me; may the wisdom of God instruct me; may the eye of God view me; may the ear of God hear me; may the Word of God render me eloquent; may the hand of God protect me; may the way of God direct me; may the shield of God defend me. . . . Christ be in th

heart of each person to whom I speak ; Christ in the mouth of each person who speaks to me ; Christ in each eye which sees me ; Christ in each ear which hears me."

It is a notable fact that the *Hymn of Patrick* is not now in common use among the Romanists of Ireland. We search for it in vain in their books of devotion. But the reason is obvious. It is an evangelical hymn, full of the spirit of the New Testament ; it makes no reference to Rome or the Pope, to the sacrifice of the mass, to the absolution of the priest, to the intercession of saints, or to the benefits of auricular confession. It is, therefore, unfitted for superstitious Romanists. It bears testimony to the faith of Patrick when he was struggling for the conversion of Ireland ; and it is very different from the prayers at present repeated by multitudes of Irishmen, under the sanction of the Papal hierarchy.

A few weeks ago, when Archbishop Cullen returned from Rome to Dublin, clothed with the dignity of a cardinal, he received from his clergy in the Irish metropolis an address, in which the fabrications we have been exposing were, for the thousandth time, repeated. "On a former occasion," said these gentlemen to their spiritual chief, "we hailed with delight your Eminence's arrival among us, as the successor of our great national apostle, sent by Pius, as *Patrick was sent by Celestine* ; but with still livelier emotions, if possible, do we beg to salute you to-day, returning to us a cardinal priest and prince of the holy Roman Church, the mother and teacher of all the Churches." The cardinal listened complacently to all these misstatements, and ventured to add, in his reply, that "Ireland had always been sincerely attached to the Holy See." Before the cardinal and his clergy can fairly expect the public to believe their assertions, they must explain satisfactorily the weighty facts we have already submitted to our readers. We have others still to mention, quite as significant as any yet adduced. If Ireland, as Cardinal Cullen affirms, was *always* sincerely attached to the Roman See, how is it that no signs of this attachment are discoverable for ages after the death of St Patrick ? How is it that no Pope ever wrote to any one in Ireland during the fifth or sixth century ? We know, indeed, that Archbishop Ussher, in his "Sylloge," has published two letters, purporting to have been written by Gregory I. to parties in the Western Isle, but it is now admitted, even by Roman Catholic authorities, such as Dr Lanigan, that the Primate of Armagh was mistaken as to these epistles, and that they were directed to correspondents residing in quite a different quarter of the Church. If Ireland was always attached to the Roman See, we challenge Dr Cullen, or any other Romanist in Great Britain or Ireland, to produce some proof of this attachment in the time of Patrick, or even in the time of Columbkille. We affirm deliberately, that no such proof is forthcoming. The Bishops of Rome, from Celestine to Gregory the Great, were in the habit of writing letters to their co-religionists in the other parts of Italy, in France, in Africa, and elsewhere ; and multitudes of these letters are still extant ; but no one ever heard of a letter to St Patrick, St Columbkille, or any other Irish saint of the fifth or sixth century. When Cardinal Cullen next boasts of the perpetual attachment of Ireland to the Holy See, we hope that some inquisitive Roman Catholic layman will pose him with these little difficulties.

It can be easily shown that the ecclesiastical usages established by Patrick in Ireland were different from the Roman. When Columbkille,

in the following century, became the apostle of the Northern Picts, he introduced these old Irish usages among his new converts. He erected at Iona a monastery, or college, where young men were educated for the ministry; and, in the seventh century, many of the pagan Saxons were evangelised by missionaries trained in that celebrated seminary. The preachers from Iona, and the old British clergy, who had found an asylum in Wales from the fury of their foreign oppressors, agreed in matters of church order and discipline; but both were strenuously opposed by the missionaries from Rome, who, at the same time, were seeking to gain over the English to the Pontifical See. The struggle between the parties was long and severe. The Romanists were supported by royal influence, and the Scottish evangelists were at length obliged to succumb. Some of them, in disgust, returned to their own country. The story of their disagreement is related by Bede and others; and several of the circumstances reported show the intense alienation created by these discussions. Laurentius, the Romish Archbishop of Canterbury, complains bitterly of his Irish antagonists. "When," says he, "the Apostolic See, according to her practice in all the world, stationed us in these western parts to preach to the pagan nations here . . . we felt a very high respect for the Britons, as well as for the Irish, from our regard to their sanctity of character. But when we came to know the Britons, we supposed the Irish must be superior to them. We learned, however, from Bishop Dagan, coming into this island . . . that the Irish differ not at all from the Britons in their habits. For Bishop Dagan, when he came to us, would not take meat with us, nor so much as eat in the same lodging where we were eating."

As the facts here stated are incapable of contradiction, many of our readers may well be at a loss to understand what could have led the Roman Catholic clergy of Dublin, on a late occasion, publicly to boast that Patrick was sent into Ireland by Pope Celestine. We can well account for their temerity, as the story has been repeated so often and so confidently, that it now passes current with the masses for a piece of authentic history. It was got up for the purpose of magnifying the See of Rome; and the way in which it gained currency may be readily explained. Prosper, a writer of the fifth century, informs us that Pope Celestine sent Palladius into Ireland. This Palladius was a deacon, or an archdeacon, of the Roman Church. According to some he was born in Britain; and it may be that he was ambitious to signalise himself as an ecclesiastical dignitary in a country within sight of his native shores. Prosper says that Palladius was sent by Celestine to the Irish as their "first bishop." We are not quite sure what this writer means by "first bishop;" but, as there were bishops already in the island, it may not improbably denote a metropolitan, or archbishop. The Pontiff expected at this time to establish among the sons of Hibernia a graduated hierarchy under his own supervision. But his agent Palladius could find no rest for the sole of his foot in Erin. After in vain attempting to set up Romanism in the country, he was obliged to make his escape; and tradition records that he set sail for Scotland, where he died at Fordun, in Kincardineshire. As ages rolled on, Palladius was confounded with Patrick. *Paddy* is evidently a contraction for *Pallady* or Palladius, and every one knows that Paddy and Patrick are now synonymous. The Romish emissaries who settled in Ireland at a later period, contrived to

transfer to Patrick what belonged properly to Palladius ; and hence it was at length asserted, that Patrick was sent into Ireland by Pope Celestine. We believe that the statement was at first made for sectarian purposes ; and when Romanism had obtained the ascendancy in the Western Church, no one cared to examine its evidences, much less to challenge its accuracy. But in presence of the facts we have here submitted to our readers, it is utterly incapable of vindication. We have seen that Patrick himself, in his autobiography, makes not the most distant allusion to any appointment he received from Celestine or any other bishop of Rome. Had he settled in Ireland under any such auspices, he would not have failed to give the utmost prominence to such a commission. We have seen that, in his Confession, he ignores all the peculiarities of Romanism, and that his Hymn, which was long held in the highest estimation in the country he evangelised, is entirely free from Popish superstitions. We have seen, further, that the ecclesiastical usages of the old Irish Church were different from those of Rome ; and that, two hundred years after his time, an Irish churchman would not even eat out of a dish which a Romanist had defiled. Cardinal Cullen is a man of learning, and he ought to know something of these historical details ; and yet he has the hardihood to assert, in the face of the British empire, that "Ireland has always been sincerely attached to the Holy See." The man of sin has "a mouth speaking great things," and the Lord has sent to his adherents "strong delusion that they should believe a lie," (2 Thess. ii. 11.)

LETTERS FROM ITALY.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

No. III.—ROME.

HAVING in my two preceding letters reviewed the principal features of the state of religion in Northern and Southern Italy, I now come to the central part of the Peninsula, with Rome and the Papal dominions as our stand-point of observation. It is at this point that our picture darkens again. If we have seen in the Northern cities manifest signs, and evident fruits, of "progress," and in the South we have been able to recognise a very remarkable period of "transition," we are now all the more bound to complete our survey ; and I am sorry to be obliged to obsequer the scene with clouds and shadows, while calling attention to the social, political, and religious associations of Rome. At this point, if all must be confessed, we met with neither progress nor transition, but with the old stereotyped story, the oft-told tale, the almost incurable plague-spot—Rome, as a type of "Italy in Bondage."

We approached Rome at first from the Sunrise Shore of the Mediterranean. From Leghorn the railway extends to Nunziatella, at which stage we must take to the old lumbering *diligence* again, and run the blockade of the brigands for fifty weary miles along an uncommonly bad road. It was near midnight when we reached Nunziatella, and our journey from thence to Civita Vecchia continued all the livelong night, amid a drenching down-pour of rain, with wind and storm howling in from the desolate Campagna. Our caravanserai included a very large number of people, more than a hundred, who had converged upon this point *en route* to Rome, for Easter and the high ceremonies. We fortunately met with

no brigands that night; we had a mounted military escort, and the rain was so intense as to have very likely kept the robbers in their lair. At early dawn we sighted Civita Vecchia and its brilliantly-illuminated lighthouse. Along this road a single thread of telegraph wire extends, which does not look like any very great pressure of business on this highway to the Roman harbour of the Mediterranean.

Arrived at Civita Vecchia, we were "inspected," that is, our luggage was turned inside out and upside down, by way of testing Mr Odo Russell's despatch to Lord Clarendon, in the matter of Colt's revolvers and Bibles, (both declared to be "prohibited.") I had placed my Bible in a small hand-bag that I carried. My portmanteau was searched; and as touching the little bag in my hand, I was asked whether it contained any "cognac," to which I answered in the negative. I was then further questioned as to whether it contained any "cigars," and to this I also answered "No." I was asked no more; the bag received the chalk pass, and I went my way. I was asked no question about Bibles or anything of the kind; the people of the *douane* were evidently looking out for smugglers rather than for Protestants, for tobacco and brandy rather than for English Bibles! Two hours would be about the extent of our stay at Civita Vecchia, which I consider as rather fortunate, considering that it was only the other day I was reading in the *Times* the lamentations of an unfortunate traveller who was placed in quarantine for fifteen days under the most inconvenient and disagreeable circumstances at that station.

Starting from Civita Vecchia, a run by rail of two hours and a quarter, brings you within sight of Rome. Along this line I observed there are no railway stations. At the stopping places, a waggon or a sentry-box serves as station, booking-office, waiting-room, and everything! Nor do these seem to be much used, even such as they are; the fact is, there is scarcely any population within all that vast expanse from Rome to the Mediterranean. And yet this is part of that wide-extended plain surrounding Rome on all sides, concerning which the Venetian ambassadors reported (A.D. 1522,) that for thirty miles the soil produced nothing else but corn, in such abundance, that it was almost impossible to gather it. In those days the Roman state was the great exporter of grain, and the States of the Church produced the best soldiers in Europe; but now, what a contrast! A number of the *Edinburgh Review* of 1860 says—"And yet over so magnificent a territory, with so spirited and gifted a population, has the black leprosy of Papal decay crept wider and wider, and sunk deeper and deeper, until its melancholy and dreary desolation is one of the most painful reminiscences of the traveller." And again—"This grows worse and worse until the traveller reaches the Eternal City, . . . surrounded by a tract, reduced by Papal rule to a plague-bearing, uncultivated, uninhabited wilderness."

For several miles before the towers and domes of the city rise to view, we are passing through a level plain that is thickly and profusely studded with relics and ruins of the past—prostrate columns, ruined temples, dismantled pillars, with the vast length of the great aqueduct in view, and ere long the sight of the Aurelian walls breaks upon us. By and by we cross the Tiber, yellow and sluggish as ever, and not a sign of life or enterprise upon its waters. At a sudden turn the vast dome of St Peter's rises to view, unmistakable among its fellows, and towering

aloft above the lesser glories of the city. Just now we are bound for the south, so we merely change carriages for Naples at the junction outside the walls. On our southward journey we are again searched at Ceprano, the southern frontier town. Here I was again strictly questioned about "cognac" and "cigars," and still they made no inquiries about my Bible. Considerable alarm was expressed at Ceprano during our visit, in consequence of the formidable presence of an armed body of brigands near the town. The day before our arrival, the chief of the brigands, Fosco, had sent a challenge to the commander of the military garrison to come and meet him in the field, and that he had 400 followers. In the *Times* of Saturday, Sept. 29, I have been reading about the ravages of these brigands at Ceprano; they had captured eight travellers, and not having received the required ransom-money, they cut off their ears and sent them to their relatives, saying that the *heads* would follow shortly if the money was not paid! How thankful we ought to feel that we passed in safety through that terror-stricken land, with a kind Providence protecting us!

Returning to Rome from Naples, we entered the city in the decline of the evening on the Monday preceding Easter-day. I do not know what your readers would suppose would be my feelings on entering Rome; all I can say is, that I felt none of the feelings and emotions I had expected to feel. I felt very unimpressible, I assure you. The streets we passed through were so like the ordinary run of streets in second-rate continental towns, and so unlike what I had expected to see in imperial pontifical Rome, my very heart sunk within me, and refused to feel in any way interested. We rambled through narrow and undistinguished streets or lanes, with dust heaps piled up, and no side-walks. All this portion of Rome was once the site of the ancient Campus Martius, but is now the most densely-built and thickly-peopled quarter of the modern city. In one of these streets my attention was attracted to the first English words I observed in Rome, on a placard affixed to one of the dead walls, announcing in large and striking type, "ST PATRICK'S DAY!" I leaped down from the box of the carriage on which I was riding to scan this placard, and I found it was an announcement of a sermon by the Rev. Dr. Burke to his Irish co-religionists; and that a collection would be made for the support of the church in which the service was to be held, which was stated in the bill to be the only church in Rome that was without endowment.

Our party were accommodated in one of the Roman palaces, the Palazzo Torlonia in Borgo. This great house was left at our disposal during the period of our stay. It was once the residence of the English ambassador before the Reformation; was given as a present to Henry VIII.; and was the abode of Cardinal Wolsey during his last visit to Rome. Our Palazzo was most conveniently situated for our object, being in the great thoroughfare from St Angelo and St Peter's, and within three or four minutes' walk of the grand piazza of St Peter's and the Vatican. From my bedroom window I had one of the very best views of the dome and cupola of the Cathedral. Past our gates there continued the almost incessant flow of carriages, equipages, and all the pomp, and show, and circumstance of Rome during the many days of the religious dissipation and ecclesiastical caricature of "Holy Week" and the Easter Carnival.

The inactivity of Rome is best accounted for by its mendicancy. The priests and monks are simply beggars at large, with a begging licence "by authority." These mendicant friars entered our Palazzo from time to time as freely as though the house belonged to them. One of these men was standing by the door of the breakfast *salon* on the very first morning after our arrival, and later in the week two more entered while our party were at *table d'hôte*, bearing a vessel of holy water, with which they liberally sprinkled my fellow-travellers and the rooms, and the very bricks and mortar of the building! Now, if these men had only come to clear away the dust from our bedrooms, and to cleanse the sewerage of the house and other things that stood in very urgent need of cleansing, they would have proved themselves public benefactors. The whole city is dirty, unkempt, ill-kept, ill-cared-for, while these able-bodied priests and monks go about trifling with their own time, and with the comfort of visitors. There are men enough in Rome to keep the city in common cleanliness and decency, but they spend their time in purposeless processions and in unmeaning ceremonials.

And, consistently with the characteristic inactivity of the city and its people, is the sluggishness and lifelessness of the Tiber. There it flows, the same old river as in times gone by; but not an oar did I see stirred in its waters all the time of my visit. We were just then reading in the English papers about the Oxford and Cambridge Boat Race, and we only wished we could see some such spirit upon the lazy Tiber. But not a boat, not an oar, not a raft could we see. A floating spar would have enlivened the scene; or a walking-stick flung on the waters, and a dog sent to fetch it, this would have been quite an event, and would have caused at least a ripple on this "Un-Commercial Traveller" of the waters! But no, its sad and sombre waters fleeted on, wholly innocent of the commerce or merchandise of the nations. Oh, what a sensation would the Rotherhithe ferry cause on the banks of the Tiber, or the dash of a "Citizen Steamboat" under the bridge of St Angelo!

My next letter will be occupied with the religion of Rome—that "religion" which consists of small fragments of the true faith, intermingled with large masses of the untrue and the unscriptural, the religion of relics, and penances, and indulgences, and processions, and gaudy celebrations, and unedifying *spectacula*. Meanwhile, I have purchased a "Manual of the Ceremonies," issued by authority, and in French. It is compiled from the works of Mazzinelli, Cancellieri, Moroni, &c., the most accredited of the ritualistic writers of the Romish Church. I will conclude this letter with a few extracts from the first part of this little book, containing a list of the relics that are exhibited in the various churches in Rome during the season of Lent, and as part of the preparation for the services of Holy Week.

For example, at St George's, in Rome, they exhibit "the lance, the standard, and the skull" of our English patron saint, St George. I think it would be an uncommonly hard thing to prove that our St George had ever anything more than a fabulous existence: but here is proof positive!

At St John Lateran they show the heads of St Peter and St Paul; also the heads of St Zachary, St Pancras, and a thorn of the holy crown. From my own personal observation I could add a great many more relics to those stated in the Manual, and which are exhibited every day

and any day. St John Lateran is the second basilica of Rome, the incumbent of which is the Pope himself, and the canons all princes of the blood royal. Whosoever goes to this great church must go "superstitionising." Here they show you, and here I saw, the Table of the Last Supper; two columns of the house of Pilate; two pillars of the temple, rent in twain; Jacob's well, (i.e., the stone-shaft of the well;) the slab (a marble inserted in the cloister wall) on which the soldiers cast lots for the vesture of Christ; a model in wood, representing the height of the Saviour, which we measured, and found to be six feet four inches, (the tallest of our party stood in this, and failed by a long way to touch the top;) &c. &c. I felt somewhat provoked by these unblushing impositions; and seeing one Roman Catholic fellow-traveller near me, I looked him straight in the face, and I said, "Now, the fact is, these must be either very grand truths, or else ——." He did not venture to say which of these they might be.

At the Church of St Praxede is exhibited "the holy column," to which, they say, Christ was bound when He was scourged. This is a very beautiful pillar of green and white jasper stone.

Among the list of relics exhibited at the Church of St Peter in Vincola, the principal is that from which the church takes its name, the Chains of St Peter, from which he was delivered by the angel, (Acts xii. 7.) When I visited this church I had a favourable opportunity of seeing these chains, as they were specially exhibited for our party. Two priests were in attendance; they opened a small safe on the altar, and produced the chains. The first of our party that approached to look at them was a Scotchman, in nowise predisposed to superstition, and rather incredulous in these matters. The priest mistaking him for one of "the faithful," proceeded to the performance with the chains; he lifted the rattling links and touched our Scotch friend's forehead; he then lowered them to his lips, like a bit on a horse's mouth; but finding our friend was awkward over it, and not very devout, he surceased, and took care to be more cautious the next time. He therefore required a sign from all the rest that approached, whereupon a few women and one man were allowed to kiss the "relic."

Among the relics further enumerated in the "Manual of Holy Week," are the head of St Mathias, an arm of St Luke, an arm of St Matthew, at Santa Maria Maggiore. At the Church of St Laurence are heads and arms of Saints, and a thorn of the holy crown. At another Church of St Laurence are exhibited the gridiron on which the saint was martyred, and other relics of the scene. At St Mark's are exhibited a tooth of St Dominic; a finger, hat, soutane, and mantle of Barbadigo; the head of St Mark, the Pope, and that of St Mark the evangelist; three thorns of the holy crown; and a napkin stained with the blood of Christ! My Irish friends will be glad to hear that in this church is also preserved "a finger of St Patrick!" At Santa Susanne are certain relics of the apostles, and a piece of the mantle of St Joseph. At Santa Croix they show a finger of St Thomas, two thorns of the holy crown, a nail of the Passion, a piece of the title of the cross, and three remarkable pieces of the true cross. At St Sylvester are the holy face of our Lord (a likeness imprinted,) the head of John the Baptist, and that of St Sylvester; a finger of St Andrew, two thorns of the holy crown, and a piece of the sponge of the Passion. I need quote no more of this

than merely one more specimen. At St Nicholas they exhibit "a finger of St Sebastian, a finger and an arm of St Nicholas, and a portion of the water and the blood that flowed from the pierced side of our Lord."

SOUTH KENSINGTON MUSEUM AND POPERY.

A WRITER in the *Ballyshannon Herald*, having on a late visit to the South Kensington Museum made good use of his eyes, records the costly collection of objects of Romish superstition which have been obtained at the public expense. As works of art, displaying anything like æsthetic beauty, especially of an educational kind, they are worse than useless; they are fitted to deprave the taste as much as they are likely to ensnare the soul.

Some few of such things may be useful to show how grotesque was the taste of ecclesiastics in bygone times—are they bygone? They may serve to show what trumpery objects men and women in former times bowed down before and worshipped; just as it is amusing and instructive to exhibit in the British Museum the objects of *like intent*, used by the natives of Polynesia, the idols they bowed down before and worshipped. But for very different purposes, do we fear, are these objects of a terrible superstition displayed at so much cost in this educational institute. Close enough is that art-school, full of young girls, to the Brompton Oratory, the place where so many such young girls are deluded, and where idol-worship is carried on in its full pride and glory.

This Museum is indeed a place of suspicion; Lord Granville is a great man there, and his underlings must do his bidding to win their bread. Lord Granville is brother of Lady Georgina Fullarton, and he is closely related to Sir F. D. Acton. These are both rampant Papists.

Not far from this Museum are convents, places of substantial masonry and brick-work, with *massive crypts, carefully constructed, so that no shriek or groan can escape to the outer air*, and into which it would not be easy to obtain hostile access but by aid of artillery. The museum, the oratory, the convent, complete the Romish series of spiritual agencies. The poor dupes—silly girls—are drawn aside by the glittering trumpery of the museum, they are deluded by the syren-music of the Oratory, and they heave their last groan in the dungeons of these convents.

The *Siccle*, a French paper, referring to the centre of these abominations, says, "Rome is the eternal city; but it is also the eternal centre of the basest conspiracy which was ever plotted against the expansion of human intelligence or human liberty. To baffle this conspiracy, to unmask these conspirators is the right, and, indeed, also the strict obligation of all those who have the honour to hold a pen. Let no man be astonished that we so often take it upon us to signalise the manœuvres of this body; it is no puerile appetite for polemics that we are indulging; we are fulfilling a duty we look upon as sacred." And yet, with these indisputable facts, it is this conspiracy against right and liberty British statesmen are squandering hundreds of thousands of the public funds to develop.

The following is an abridgment of the letter in the *Ballyshannon Herald*:—

I have, in company with a would-be iconoclast, visited the South Kensington Museum, and his impression was that the work of destruction was too great to be

undertaken by any single individual, and that it was a work for the nation. I made the following entries of articles in one case or cabinet, with the numbers attached to them.

September 3, 1866.

Notes made on the objects of art contained in one case only, in the South Kensington Museum, size 7 ft. long, 4 ft. wide, and 4 ft. high.

No. 2231.	Reliquary or Chasse in gilt copper, decorated in charnpleve. With figures of sixteen Prophets and twelve Apostles—resting on four griffins, cost	£2142	0	0
No. 2123.	Virgin crowned, and Saviour uncrowned, and twelve Apostles, cost	120	0	0
No. 2105.	Plaque, copper gilt	7	0	0
No. 2118.	One Cover of Book—Christ and four symbols of the Evangelists	44	0	0
No. 7939.	Rood Cross, silver gilt, Virgin and St John	68	0	0
No. 1148.	Pax—a figure of the Almighty holding the crucified Saviour	16	0	0
No. 287.	Monstrance in gilt metal, the base showing a frieze of dogs and rabbits, surmounted by a Crucifix	45	0	0
No. 2191.	Plaque—Angel blessing	7	10	0
No. 2192.	Plaque—Angel with book in left hand	7	10	0
No. 7951.	Head of Crozier—Madonna being worshipped, and six busts of Saints. (No notice is taken in the descriptive label of the first fact)	241	0	0
No. 2332.	Altar and Cross—Almighty and Saviour, with emblems of Evangelists	350	0	0
No. 7992.	Monstrance or Reliquary	5	5	0
No. 2110.	Finial knob from ridge of Chasse	30	0	0
No. 7950.	Crozier—Virgin and three Kings and three Saints	413	0	0
No. 8037.	Crucifix	9	3	0
No. 2109.	Triptych Crucifix	450	0	0
No. 8004.	Crucifix in gilt copper	86	0	0
No. 7852.	Crozier—Virgin crowned	265	0	0
No. 184.	(1866.) Pyx, gilt copper	11	0	6
No. 182.	(1866.) Pyx—Prim	26	0	0
No. 185.	(1866.) Pyx—	5	5	0
No. 186.	(1866.) Pyx—	35	14	0
No. 183.	(1866.) Pyx—	26	5	0
No. 2108.	Portable Altar	65	0	0
No. 2126.	Triptych, silver gilt	100	0	0
No. 2111.	Crozier—Virgin and Angel	46	0	0
No. 2215.	Triptych—Christ, Virgin, and Saints	25	0	0
No. 8332.	Statuettes—Christ and Apostles	24	0	0
No. 2001.	Crucifix (gilt plates on wood)	5	5	0
No. 8002.	Cross, with ornaments and imitation gems, price	4	15	0
No. 7947.	Retable—Crucifixion and Angels	342	0	0

Here is a sum of over £5000 appropriated to the purchase of a few cracked tinsel shrines of Romish idolatry, which can serve no other purpose than to debase the mind which it does not irritate. I say irritate; for, when I consider that a portion of that money was robbed from myself by the Government, not only indirectly, but directly, I cannot respect those who have so flagrantly abused the power with which they have been intrusted.

A few years ago we had introduced into the education department of this country a scheme professedly intended to pay teachers according to results, but really designed to degrade the teachers of this country, and reduce education to a means of robbing Englishmen of everything like independent spirit. An arrangement was entered into by the Government and Cardinal Wiseman for the education of England, and as monks and nuns could live much cheaper than men and women, it was arranged that a good many of the latter should be forced out of the field to make room for the former. The Committee of Council, with their accomplices, the Brompton Fathers, then appropriated the money which they had most ruthlessly

taken from teachers to the purchase of relics and other trumpery. Teachers and education were placed under the ban of the Committee of Council on Education, but priestcraft, serfdom, and idolatry were taken under their patronage.

A few purchases made by this perfidious conclave in 1864 may give your readers some idea of how the money voted for education is appropriated :—

Pax, French	£16 0 0
Altar Cross, Italian	210 0 0
Crucifix, French	8 0 0
Crucifix, Spanish	4 0 0
Holy Water Vessel, Flemish	20 0 0
Incense Holder, Spanish	85 0 0
Missal Case	700 0 0
Monstrance, (for exhibiting the wafer,) Italian	45 0 0
Pax, Spanish	73 13 8
Pax, Italian	13 0 0
Pectoral Cross, Spanish	28 0 0
Pendant Cross, (?)	3 0 0
Statuettes—Virgin and Child, German	38 0 0
Bucket for Holy Water, Flemish	1 8 0
Crucifix, German	8 11 6
Devotional Table, Spanish	6 0 0
Holy Water Vessel, (?)	8 10 0
Pendant Crucifix, Italian	13 18 0
Virgin and Dead Saviour, Italian	6 10 0
St Anne, Virgin, and Infant Saviour, Spanish	8 0 0
Entombment, Spanish	6 0 0
Statuette—Virgin seated, Spanish	1 0 0
Virgin of the Immaculate Conception, Spanish	10 0 0
Triptych—Virgin and Saints, Spanish	2 0 0
Medallion, Cosmo Dei Medici, Italian	121 10 0
St Sebastian, Statuette, Italian	2 8 0
St John, Statuette, German	15 0 0
St Jerome, Statuette, Spanish	20 0 0
St Francis, Terra Cotta, Spanish	5 11 7
St Joseph, Statuette, Spanish	4 8 5
Virgin and Dead Saviour, Terra Cotta, Spanish	4 4 0
Infant Saviour, Statuette, Spanish	1 1 0
Virgin of Immaculate Conception, Terra Cotta, Spanish	1 1 0
Carmelite Nun, Spanish	6 16 10
Crucifix, painted wood, Spanish	25 5 0
Crucifix	8 8 5
St John Baptist. "Death, boxwood, Flemish	30 0 0
Mask of a Saint, Spanish	4 0 0
Virgin and Child enthroned, Spanish	1 12 0
Sedan Chair (representing the power of the priesthood over devils and the destinies of men)	45 0 0
Chasuble, English, in the dark ages	21 0 0
Chasuble, Flemish	5 0 5
Chasuble, Flemish	9 0 0
Chasuble, Italian	3 0 0
Chasuble, Italian	10 0 0
Cope and Hood, Italian	15 0 0
Cope, English, in the dark ages	110 0 0
Hood of Cope, English, in the dark ages	10 0 0

These few items, out of similar bargains made by the Commissioners and their agents in 1864, give but a rather imperfect idea of the misappropriation of the public funds—money wrung from the industry of the country under the pretence of educating the poor, and then most ruthlessly snatched from the English teacher to propagate idolatry. The alienation of the people from their rulers is being made complete by such atrocious policy, and the time is not far distant when the bitter fruits of their infamous treachery must become apparent to all.



HENRY VIII.'S AMBASSADORS AND THE POPE.

HENRY VIII'S AMBASSADORS AND THE POPE.

THE following is extracted from the last volume of D'Aubigné's History of the Reformation in Europe in the time of Calvin. The whole volume is very interesting. This extract refers to the embassy sent by Henry VIII. to seek from the Pope his divorce, in order that he might be married to Anne Boleyn:—

"Henry VIII. desired that his representatives should appear with great pomp, and accordingly the ambassador and his colleagues went to great expense with that intent. Wiltshire entered first into the audience-hall; being father of Anne Boleyn, he had been appointed by the king as the man in all England most interested in the success of his plans. But Henry had calculated badly: the personal interest which the earl felt in the divorce made him odious both to Charles and Clement. The Pope, wearing his pontifical robes, was seated on the throne, surrounded by his cardinals. The ambassadors approached, made the customary salutations, and stood before him. The Pontiff, wishing to show his kindly feelings towards the envoys of the '*Defender of the Faith*,' put out his slipper, according to custom, presenting it graciously to the kisses of those proud Englishmen. The revolt was about to begin. The earl, remaining motionless, refused to kiss his holiness's slipper. But that was not all. A fine spaniel, with long silky hair, which Wiltshire had brought from England, had followed him to the episcopal palace. When the Bishop of Rome put out his foot, the dog did what other dogs would have done under similar circumstances; he flew at the foot, and caught the Pope by the great toe. Clement hastily drew it back. The sublime borders on the ridiculous; the ambassadors, bursting with laughter, raised their arms, and hid their faces behind their long rich sleeves. 'That dog was a *Protestant*,' said a reverend father. 'Whatever he was,' said an Englishman, 'he taught us that a Pope's foot was more meet to be bitten by dogs than kissed by Christian men.'"—*D'Aubigné's Reformation in Europe in the Time of Calvin*, vol. iv., pp. 31, 32. London: Longmans, Green, & Co., 1866.

CONVERSION OF MR HENRY HOLLAMBY FROM POPERY.

In our last number we intimated that Mr Henry Hollamby, a rather influential Romanist, had been converted to Protestantism by the instrumentality of the Rev. Dr Armstrong, rector of Burslem, Staffordshire. He made a public recantation in the parish church of Burslem on a Sabbath forenoon not long ago, according to the form sanctioned by the late Archbishop of Canterbury. The *Staffordshire Sentinel*, of the 25th August, proceeds to say:—

"Mr Hollamby then presented a child of his for baptism under circumstances which the catechetical examination of him by the rector, in the form prescribed by the Prayer Book, will explain:—Dr A.: Hath this child been already baptized or no? Mr H.: I don't know. I have been informed that it has been baptized by a Roman Catholic girl, and that afterwards some Popish ceremonies were performed on it by a Romish priest; but this was done surreptitiously, and therefore without my consent and contrary to my wish, as I had distinctly told the priest before that I would not have my child baptized in the apostate Church of Rome. Dr A.: Who was present when the child was baptized? Mr H.: I don't know, except from hearsay. I was informed that certain sponsors promised that

the child should be brought up in the Romish Church. Dr A.: Inasmuch as some things essential to this sacrament may be omitted, through fear or haste, in such times of extremity, I, therefore, demand further of you—With what matter was this child baptized? Mr H.: I don't know, but I was informed that it was with spittle, and oil, and salt, and water; and as I know that the former three were not commanded by my Saviour, I really don't know whether they do not vitiate the sacrament—even could I state from my own knowledge that the other parts of the ceremony were legitimate. Dr A.: With what words was this child baptized? Mr H.: I don't know; but, rev. sir, I wish to ask you whether Jesus Christ was born of a sinful or a sinless mother? Dr A.: A sinful mother—according to the Scriptures. Mr H.: Then, rev. sir, I was taught, when in Popery, that Christ's mother was immaculately conceived; therefore, the Christ of Popery is not the same as the Christ of Scripture; and, consequently, I don't believe that my child was baptized in the true Church at all. Dr A.: Then I shall baptize your child; but that there may be no room for cavil, I shall baptize it conditionally. The child was baptized accordingly, and during the service the most breathless silence reigned throughout the congregation."

The Rev. W. Molloy, Popish priest of Hanley, immediately came forth with a letter in the *Staffordshire Sentinel*, containing a good deal of abuse both of Dr Armstrong and of Mr Hollamby, and concluding as follows:—

"The moment Mr Hollamby says 'I don't know,' as if surprised in some crime, and wishing to hide it, says most abruptly, 'but, rev. sir, I wish to ask you whether Jesus Christ was born of a sinful or sinless mother.' Dr Armstrong answers, 'Sinful mother—according to the Scriptures.' Well done, Dr Armstrong, but you didn't tell what Scriptures. The angel saluted her as *full of grace*. 'Hail Mary, full of grace.'

"But here is the gem of the whole. 'Then, reverend sir, I was taught when in "Popery" that Christ's mother was immaculately conceived; therefore, the Christ of Popery is not the same as the Christ in Scripture, and, consequently, I don't believe that my child was baptized into the true Church at all.' 'Then, I shall baptize your child,' adds the doctor!

"So, *Christ's identity* then depends, according to these two worthies, upon the amount of grace bestowed upon His mother! Was there ever uttered such arrant nonsense? I suppose, then, from a parity of reasoning, if two people disagreed as to whether Dr Armstrong's mother was a sinful or sinless woman, the Dr Armstrong of the one party would not be the Dr Armstrong of the other! Why, thy clown of a penny theatre would not dare to pass off such unmeaning twattle upon his audience!

"Allow me, in conclusion, to say that I had neither hand, act, or part, in the baptizing of, or supplying the ceremonies to Mr Hollamby's child. I was never written or spoken to on the subject. I must also add that if your excellent paper were confined to Hanley and the Potteries alone, where the persons of this silly drama—one, at least—are well known, I should never have given myself the trouble of writing a word about it. People that know the parties would not be surprised at any exhibition, how absurd so ever, at their hands. I have written rather for the information of your numerous readers outside the Potteries district, who may know nothing of their antecedents."

Mr Hollamby replied at once to this communication, and amongst other things wrote as follows:—

"When I found the abominable immorality of the teachings of Popery, (the worst being too bad for publication in your paper,) I left it; but lately, hearing that by some I was still supposed to be a Romanist, I thought it my duty publicly to avow my abhorrence of Popery by reading my recantation, and, as Dr Armstrong was the means of my conversion, I thought he was the proper person to whom it should be read; besides, why should there be any objection to Burslem, when that was the place selected for the lick-spittle christening of my child?

"Mr Molloy, however, may make himself quite easy about the spittle christening, as I never charged him with having anything to do with it; but I now ask him if

he has not heard from his brother priest of Cobridge, of its having been done, or will he tell the public that my statements are untrue? As his letter is apt to throw a doubt on my veracity, I do not intend to let the matter drop until some admission is made, that the oil, spittle, and salt were indeed used by a priest on my child. I tell your readers that on Monday, the 19th March 1866, at the Romish Chapel, Cobridge, my little son was secretly christened by a priest without my knowledge and consent, and contrary to my known wish, and that the *matter* already known to the public was used. My knowing this seems to surprise Mr Molloy, because, forsooth, I did not find it out for nearly five months after perpetration. His letter is a transparent attempt to throw dust in the eyes of the public, to prevent them seeing the gross interference with the rights of an English father with reference to his own child.

"Will Mr Molloy, or any other priest, inform the public why this nasty practice of using spittle should form a part of the baptismal service? I would rather, *much rather*, have been spit upon myself than my little boy should have been the recipient of such a nasty ceremony. I request my priestly friends not to do so again.

"With respect to the Blessed Virgin's sinful nature, the Scriptures abound with testimony as to the sinfulness of all mankind, (Christ excepted.) The expression '*All have sinned, and come short of the glory of God,*' might seem enough; but even the Virgin herself says, '*My spirit hath rejoiced in God my Saviour.*' Who was her Saviour? Jesus Christ. How was He her Saviour? He was called Jesus, because He saved His people from their *sins*."

The Rev. Mr Leith, a Popish priest, having afterwards acknowledged publicly, that he was the baptizer of Mr Hollamby's child, and having punned on Dr Armstrong's name, Dr Armstrong came forth with a large placard, of which the following is an extract:—

"Mr Leith, Romish priest, a parishioner of Burslem, having, for want of argument, had recourse to the very elegant personality of punning upon my name, when I was not molesting him, and when I was quite contented with the enlightenment which the neighbourhood was getting from other quarters on the subject of Popery, I have only to advise you to beware of the surreptitious baptism of your children, as Mr Leith admits he practised such, (spittle and all,) on Mr Hollamby's child, contrary to the father's known wish, and you have no guarantee that he will not practice the same manoeuvre on your children.

"Mr Leith indeed says in reference to baptizing, that 'without the parents' consent no priest may do it.' Capital! was the parents' consent obtained for the baptism of the 'boy Mortara'? His parents were Jews. Will you allow it to be thrust down your throats that *they* gave their consent?

"His (Un) holiness claimed the 'boy Mortara' on the ground of this surreptitious baptism, though some of the potentates of Europe protested against this gross interference with the rights of parents over their own child.

"This may throw some light upon the way Mr Leith magnifies a few hundred Romanists in the Potteries into ten thousand!!!"

Other correspondence has since followed, and the subject has excited great interest in the district. We commend highly the courage and energy of Dr Armstrong, and his constant efforts to bring about the conversion of his Romish parishioners—in which important and most desirable object we cordially wish him growing success.

OUR LONDON MOVEMENT.

We are receiving a number of gratifying letters in regard to our proposed committee in London, and we hope soon to be in circumstances to speak more definitely on the subject. Meantime we shall be glad to receive additional communications on the subject.

OUR PROTESTANT MAP IMPROVED.

By the kindness of a friend in England, who has lent us a map of the Roman Catholic chapels in Great Britain, which had been drawn up by the Reformation Society about thirty-three years ago, the Scottish Reformation Society is enabled to issue a comparative map, including another edition of their map, coloured, and showing the increase of Roman Catholic chapels, convents, monasteries, &c., since 1833. This map is on double foolscap, and may be had at the following prices by applying at the Society's Office, 17 George IV. Bridge, Edinburgh; viz. :—On plain paper at 6d. per copy; mounted on cloth, without rollers, 1s. 6d., and mounted on rollers, varnished, at 3s. per copy, exclusive of postage.

POPERY IN TASMANIA.

The progress of Popery in the British colonies is quite as marked as in the parent country, and yet in all of these colonies there is a faithful party standing up for Christian truth and liberty. We present our readers with some details, carefully prepared and illustrated by a map, of the state of Romanism in Tasmania :—

TABLE I.—SHOWING THE NUMBER OF ROMAN CATHOLIC CHURCHES, CHAPELS, STATIONS, &c., IN TASMANIA, ACCORDING TO COUNTIES AND TOWNSHIPS.

S denotes Station.

Name of County.	Name of Township.	Church or Stations.	Name of County.	Name of Township.	Church or Stations.
Wellington,	Emu Bay, . .	1	Montgomery,	Honeywood, . .	1
	Circular Head,	1		Bruin Island, . .	S
	Table Cape, . .	S		Oyster Cove, . .	S
Devon, . .	The Forth, . . }	1	Buckingham,	Three Hut Point,	S
	The Levan, . . }	S		Port Cygnet, . .	1
	Torquay, . . .	S		Victoria, . . .	S
Dorset, . .	Latrobe, . . .	S	New Norfolk, . .	Hobart Town, }	2
	George Town,	S		Nunnery, }	6
	(Not inhabited.)			Brown's River, .	1
Russell . .			Monmouth,	O'Brien's Bridge,	1
Lincoln, . .	Westbury, . .	1		Dover, . . .	S
Westmoreland, . .	Deloraine, . .	1		Clarence Plains, .	S
	Longford, . .	1	Pembroke, . .	Richmond, . . .	1
	Launceston, . .	3		Brighton, . . .	1
Cornwall, . .	Avoca, . . .	S		Jerusalem, . . .	1
	Fingal, . . .	1	Kent, . . .	Bothwell, . . .	1
	George's Bay, . .	S		Green Ponds, . .	1
Montague, . .	Perth, . . .	S		Woolpack, . . .	S
	Evandale, . .	S		Hamilton, . . .	1
	(Not inhabited.)		Arthur, . . .	Sorell, . . .	1
Cumberland, . .	Oatlands, . .	1		Spring Bay, . .	1
Somerset, . .	Campbell Town,	1		Port Arthur, . .	1
	Ross, . . .	1	Southport, . .	(Not inhabited.)	
	Swansea, . .	1		Franklin, . . .	1
Glamorgan, . .	Seymour, . .	S			
Franklin, . .	(Not inhabited.)				

TABLE II.—SHOWING THE NUMBER OF ROMAN CATHOLIC PRIESTS IN TASMANIA, ACCORDING TO TOWNSHIPS.

Roman Catholic Priests.	Names of Townships.	Chapels, Stations, Nunner?, &c.
Bishop D. Murphy,	Robert { 1 Cathedral,	6
R. C. Priest W. Hall,	Town { 2 Churches,	
D.D., Vicar-General,	and { 3 at Pricana,	
R. C. Priest Hunter,	Suburbs, { & 1 Nunner?,	
" " Woods,	Brown's River,	1
" " O'Meara,	O'Brien's Bridge,	1
" " "	Clarence Plains,	3
" " Bulder, D.D.	Leunooes- { 3 Churches,	3
" " E. Walsh,	too, { 1 Prison,	3
" " "	George Town,	3
" " Dunne,	Richmond,	1
" " "	Brighton,	1
" " Burke,	Sorell,	1
" " Marum,	Circular Head,	1
" " Keohan,	Emu Bay,	1
" " Hogan,	Table Cape,	3
" " O'Callaghan,	Jerusalem,	1
" " "	Oatland,	1
" " "	Bothwell,	1
" " "	Green Ponds,	1
" " "	Westbury,	1
" " "	Deloraine,	1
" " "	Campbell Town,	1
" " "	Ross,	1
" " "	Avoca,	1
" " "	Fligel,	3
" " "	George's Bay,	3
Roman Catholic Priests.	Names of Townships.	Chapels, Stations, &c.
R. C. Priest Sheehy,	New { 1 Church,	2
" " "	Norfolk, { 1 de Lenc,	3
" " "	Woolpack, { Asylum,	1
" " "	Hamilton,	1
" " "	Franklin,	1
" " "	Honeywood,	1
" " "	Victoria,	3
" " "	Dover,	3
" " "	Southport,	1
" " "	Port Cygnet,	1
" " "	Thurso Hut Point,	3
" " "	Oyster Cove,	3
" " "	Brin Island,	3
" " "	Swansea,	1
" " "	Spring Bay,	1
" " "	Raymond,	3
" " "	Longford,	3
" " "	Perth,	3
" " "	Evandale,	3
" " "	Torquay,	3
" " "	Latrobe,	3
" " "	The Forth,	1
" " "	The Lavan,	1
" " "	Port Arthur,	1

Fresh arrivals—R. C. Priests Hannabray and Beechnor.

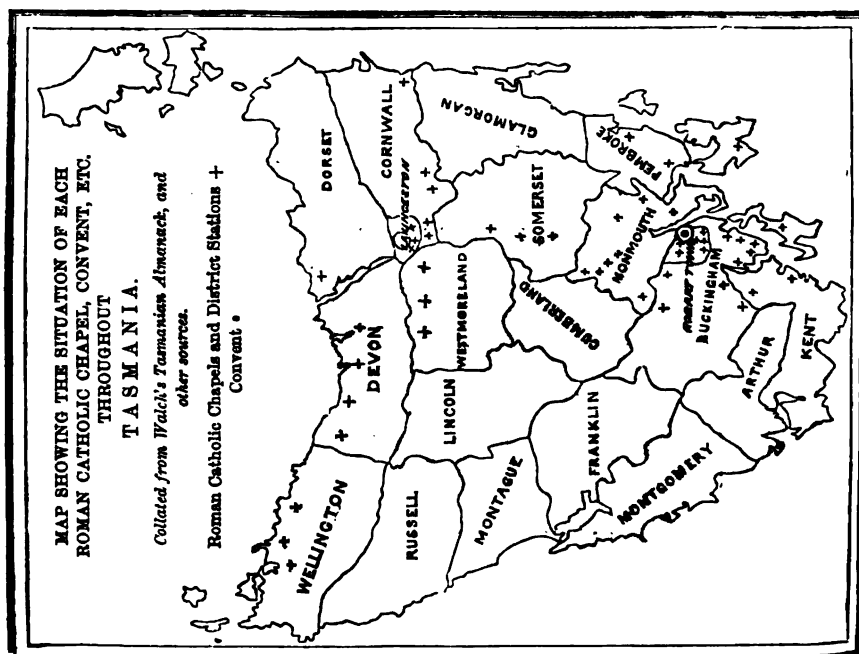
GENERAL SUMMARY.—Number of Churches, .	•	•	37
Stations, .	•	•	16
Priests, .	•	•	20
Bishop, .	•	•	1
Vicar-General, .	•	•	1
Nunners, .	•	•	1

TABLE III.—SHOWING THE LAND GRANTED BY THE GOVERNMENT OF TASMANIA TO ROMAN CATHOLICS FOR BUILDING CHURCHES, PRIESTS' HOUSES, SCHOOLS, AND BURIAL GROUNDS.

Date.	Townships.	Acres.	Roods.	Poles.
1858	Wynyard,	3	...	...
...	Longford,	3	1	16
...	Bothwell,	3	4	...
1864	Swansea,	2	1	11
...	"	3	8	...
...	Lovett,	5	2	34
...	Triaburnia,	2	4	...
...	Victoria,	4	...	...
...	Wynyard,	3	...	...
1865	Ross,	3	3	...
...	*New Norfolk,	1	...	27
...	Fingal,	5	...	38
...	Falmouth,	2	2	28
...	George Town,	4	...	...
...	Torquay,	4	2	...
...	Perth,	4	...	...
...	Latrobe,	5	...	...
...	Mangana,	...	2	19
1866	Dorset,	4	...	...
...	Formby,	4	...	...
...	Hobart Town,	...	2	2

* Has been reserved for "Public use" for the last thirty years.

R. C. Cathedral built on seventeen acres of land. Some is let out for grazing purposes. (Seven acres for burial-ground.)



POPERY AND FENIANISM.

THAT Popery is the true parent and manager of Fenianism is true, although, as Rome works like a mole in the dark, chiefly by means of the confessional, it is not always easy to prove her guilt. Popery is not only "iniquity," but a "mystery of iniquity." The following Return to the House of Commons, however—moved for rather strangely by Mr O'Reilly, a Popish member, and recently published, is peculiarly instructive. Our readers will judge how far so many schoolmasters under the dominion of Popish priests were likely to join the ranks of Fenianism without the knowledge and approbation of their masters, and how far the exhibition thus given embraces the whole connexion between Popery and this new form of rebellion. Her rebellious spirit against the British Government is fully illustrated by the facts of history, and especially of the history of Ireland :—

Extract Return of all Schoolmasters arrested in Ireland for Ribbonism, Sedition, or connexion with the Fenian Conspiracy, from the 1st day of January 1860 to the latest date ascertainable; such Returns to specify whether the person arrested had been a Teacher in a National School, National Model School, Endowed School, or Private School, and where he was educated and trained as a Teacher; whether the Patron of such School was a Layman or Clergyman of the Church of England, or a Presbyterian, or Roman Catholic Clergyman.

I. ARRESTED BY THE DUBLIN METROPOLITAN POLICE.

Month and Year.	Name.	Residence.	Nature of Crime.	Description of School where Prisoner was employed.
Feb. 1866.	Thos. Doherty Brougham.	Tipperary.	Fenianism.	National.
Feb. 1866.	Michael Hyland.	Galway.	Do.	Do.

These two men were arrested under suspension of the Habeas Corpus Act for connexion with the Fenian conspiracy.

NOTE.—On reference to the Commissioners of National Education it appeared that these men were not known to them as National schoolmasters. Brougham stated that he was a tutor from Tipperary, and Hyland that he was a National school teacher, and that he came from England.

II. ARRESTED BY THE CONSTABULARY FOR FENIANISM.

Month and Year.	Name.	Name of School.	Description of School where Prisoner was Employed.	Patron of School where Prisoner was Employed.	Where Prisoner was Educated and Trained as a Teacher.
Oct. 1865.	Daniel Darragh.	Ballycastle, Antrim.	National.	R. C. Priest.	(Model) trained as Teach.
Jan. 1866.	Patrick Mulligan.	Manooney, Armagh.	...	Do.	Not trained as Teacher.
	Jas. Cheevers.	Ginn, Carlow.	...	Do.	Not trained.
	Thos. Duggan.	Ballinacollig, Cork, E.	...	Do.	(Model) trained as Teach.
	Jeremiah Gleeson.	Knocknagowan, Cork, E.	...	Do.	...
	Cornelius Sullivan.	Blarney Village, do.	...	Do.	Not trained.
	Wm. Conway.	Passage, W. Cork, E.	...	Do.	(Model) trained as Teach.
	Jas. Leary.	Carrigtohill, do.	...	Do.	Not trained.
Sept. 1865.	Michael Cronin.	Roanemahara, Cork, W.	...	Do.	...
Feb. 1866.	Jas. Lehane.	Lisheen, Cork, W.	...	Do.	...
...	Declan Monseil.	Skull, do.	...	Do.	(Model) trained as Teach.
Mar. 1866.	Bartholomew Brien.	Cooconreen, Cork, W.	...	Do.	...
Nov. 1865.	John Magee.	Dromore, Down.	...	Do.	Not trained.
	Daniel Keliher.	Killarney, Kerry.	...	Do.	...
	James O'Callaghan.	Ballyhane, Kilkenny.	...	Do.	...
	Arthur Goff.	Lettrem, Leitrim.	...	E. C. Layman.	...
Feb. 1866.	William Abitt.	Phillipstown, Louth.	...	R. C. Priest.	...
	Henry M. Curry.	Belcarra, Mayo.	...	E. C. Layman.	(Model) trained as Teach.
	John Duffy.	Lisaniska, Mayo.	...	R. C. Priest.	Not trained.
	James Hyland.	Cross, Mayo.	...	Do.	(Model) trained as Teach.
Mar. 1866.	John Flanagan.	Balnabarna, Meath.	...	Do.	Not trained.
Jan. 1866.	Edward Roche.	Tedoo, Monaghan.	...	Do.	(Model) trained as Teach.
	Patrick Brien.	Tubercurry, Sligo.	...	Do.	...
Sept. 1865.	Michael Cleary.	Clerihan, Tipperary.	...	Do.	Not trained.
Mar. 1866.	John Dwyer.	Tipperary, Tipperary.	...	Do.	...
Jan. 1866.	Patrick M'Guinness.	Crowenstown, W. Meath.	...	Do.	...
Feb. 1866.	Thos. Maher.	Moate, West Meath.	...	Do.	...
Mar. 1866.	John O'Toole.	Coolquarry, Wexford.	...	Do.	...
	Hugh Byrne.	Kingston.	...	Do.	Trained as Teacher.

THE CHELMSFORD PROTESTANT ASSOCIATION.

We are glad to see this promising Association started on right principles, and with a clear sense of present duty. They say :—

This Association is being formed upon the basis of the Word of God.

Seeing the high presumptive claims now put forth in this country by the imperious Court of Rome, and observing that the political tactics of that alien power in England—(always exercised for the special benefit of *its church*)—are first to *ask* for the relief of what they call—*disabilities*; then to *claim* EQUALITY ! then to DEMAND SUPREMACY !! it appears to the committee of this Association that it is their imperative duty as loyal subjects and patriots, to watch the subtle progress of such a deep-laid plot; and to use all lawful, scriptural, and constitutional means in order to frustrate the secret intentions, and resist the hostile encroachments of so foreign and dangerous a power.

And as the religious education of the people is the true and only *safeguard of the nation*, they feel they should be lacking in their duty towards God, their Queen, their country, and their conscience, if they did not seek, by means of the sound Biblical and Christian instruction proposed, to give full information and timely warning on so vital and personal a matter.

The unthinking masses of England must be aroused from their apathy, and taught to consider this great question of the day. Rome is everywhere putting forth *her* pretensions and pressing *her* claims : carrying on at this time a most insidious and determined conspiracy against the liberties of Protestants and the reformed ratified religion of our land. Throughout the length and breadth of British Christendom she is seeking to enslave the human mind, and bring this, the most enlightened kingdom in the world, with all its noble and liberal institutions, under the withering influence and servile yoke of foreign polity and misrule.

Rome's ceaseless pursuit in Great Britain is for the assumption of exclusive power. She aims at the highest offices of the State, that perchance she may subvert the authority of the Crown, and in the place of a Protestant throne and constitution, set up a Popish intolerant hierarchy.

Thus it must be maintained and enforced that the unaltered and unalterable Romish system and creed, differs from every other in our midst. However varied and many may be the forms and shades of opinion among Churchmen and Dissenters as to matters of doctrine, belief, church discipline, &c., all are agreed in upholding the divinely-inspired Word of God, and the dignity of England's Throne and Crown : whereas in comparison with such differential unanimity, Rome stands isolated and alone. In her constitution and principles, she is *foreign* and *antagonistic* : in her doctrines and dogmas *unscriptural* and *blasphemous* : in her spirit and pretensions, *persecuting* and *despotic* : whilst her priestly traditional teaching, being *idolatrous* and *immoral*, is ruinous to the best interests of man both for time and eternity.

ADDRESS OF THE SCOTTISH REFORMATION SOCIETY, (DUNDEE BRANCH.)

THE Dundee branch of the Scottish Reformation Society has commenced its winter session by the wide circulation of the following vigorous address. Their enlightened and persevering efforts are well worthy of support and imitation :—

The rapid progress which Popery is making in this country, and the apathy of Protestants in regard to it, are every year becoming more alarming. No country in Europe suffered more, civilly, religiously, and socially, prior to the Reformation, under the domination of Popery, than Scotland. No country throw off this domination so effectually at the Reformation, and the result was a corresponding prosperity in Church and State.

That Popery is essentially and avowedly the enemy of civil and religious liberty; that it is directly opposed to the Word of God, and subversive of pure morality, has

been proved by the history of the world and by the experience of living men. Yet it is a fact that, as a nation, we are voluntarily relinquishing the benefits attained by the Reformation; countenancing and supporting Popery on the one hand, and manifesting indifference to its anti-Christian character on the other. Judging from past experience in our own land, and the present state of matters in Popish countries, the course pursued by our Legislature and Government, and the great proportion of the community, can lead only to this result—the re-establishment of Popery and the spread of infidelity.*

Recent acts and proceedings of the Legislature have given to the adherents of the Church of Rome an unconstitutional power, which has been used by them only to further the interests of Popery, while it at the same time has been courted by both Whigs and Tories, and paid for by hundreds of thousands of pounds out of the public Treasury. In a political point of view we thus endanger the Throne and the highest interests of the nation, by bestowing large influence and wealth on institutions swayed by persons sworn to yield obedience to the sovereign of a foreign and hostile State; and, in a religious sense, we not only commit a manifest sin, but are wilfully throwing away the blood-bought privileges of our fathers, and fostering a system no less opposed to the prosperity of the nation than to the eternal interests of immortal souls.

The absorbing influences of politics and commercial affairs have for a long time superseded in the public mind, and to a great extent even in the minds of the more religious portion of the community, a sense of the incalculable value of our Protestant Constitution, of the peril in which it is now placed, and the unremitting and powerful efforts of the Romish Church for its entire overthrow.

To oppose and counteract this most dangerous state of things is the object of the Scottish Reformation Society, and the unthinking masses of Britain must, if possible, by the divine blessing, be aroused from their spathy, and taught to consider this the great question of the day. The Dundee branch is about to open the fifth session of its Protestant class, as one of the best means of accomplishing, in this neighbourhood, so desirable a result. Rome is teaching her youth in thousands, by a blind obedience, to maintain her God-dishonouring and soul-destroying errors; and surely it becomes Protestants to be not less zealous and energetic on behalf of truth. The committee, therefore, most earnestly hope that many of our youth, of whatever denomination, will avail themselves of the class as an excellent opportunity of receiving instruction on this all-important subject,—for enabling them, by God's blessing, the more powerfully and consistently "to contend for the faith once delivered to the saints."

DUNDEE, October 1866.

THE TRUE SPIRIT OF POPERY.

DR GOSS, Popish Bishop of Liverpool, lately laid the foundation-stone of a Romish Chapel on the Lord's-day. To vindicate this proceeding, and ask money from the Protestants, he uttered the following sentiments, of which our readers will judge. They are the sentiments of all Papists when they choose to speak out:—

All homage is due unto God, but after that service then I hold it lawful that man should enjoy himself by honest recreation; and instead of being driven stealthily to carouse in a public-house, instead of being compelled to sit at home, brooding perhaps over some vice, I would rather see our manly young people gathering together, and going forth to practice with their rifles even on this day; and I would like to see our cricket clubs at work, and our athletic youths strengthening themselves, and recruiting themselves from the fatigue of the week by playing at foot-ball and other athletic sports. These things do not break the law of God any more than the smoke which goes into a man defiles him. We have, therefore, no sympathy in

* For a fuller view of this important matter, see the *Bulwark*, published monthly, and more particularly the leading article of the September number. The Society supplies the *Bulwark* to members at one penny per copy.

any way or manner with the Jewish observance of the Sabbath; and consequently we have selected this day in order to perform this holy rite, because what we have been doing is a sacred act. Could I only take you back to the year 1127, in this very month of July,—nay, within two days of the very day on which we are met—to that Vale of the Deadly Nightshade, you would see there the venerable Abbey of Furness first beginning to rise from the ground; for it was on that day that Stephen, Earl of Moreton, afterwards King of England, laid the foundation of Furness Abbey, in the immediate neighbourhood of this place. We covet not the land, but we endeavour to replace the altars which have gone, and we calculate that we shall have the assistance in that work, not only of those of the same faith, but of all; because if it is unnecessary for you—for those not belonging to our body—to build your churches, that necessity has arisen through your having the revenues which formerly belonged to the Catholic Church of this country. But, as I said before, the Catholics have been deprived of this property—it has been handed over to the Established Church of this country; and, therefore, the members of that Establishment are called upon to support our Church to some extent, as we do in regard to them. We appeal to all, because all have been benefited in past times by us. If the members of the Established Church have not to build places of worship and make various provisions in connexion therewith, it is because they inherit what formerly went towards the sustentation of the Catholic Church; and, therefore, I say, that because they possess what we once had, and are not under the same necessities, we are now called upon to claim something on our own behalf.

THE POPERY OF PUSEYISM.

DR PARKER of Manchester, in a letter to the *British Standard*, makes the following statement:—

“Some of my readers may have seen a recent publication, entitled ‘The Little Prayer-book.’ It is revised and corrected by three priests, and (let this point be carefully noted) is ‘intended chiefly for beginners in devotion.’ Now, what is the process through which ‘beginners’ are called to pass by these priests of the English Church? First thing in the morning their devotions have to be accompanied with the sign of the cross; after they are dressed they have to kneel down and make the sign of the cross; before they undress they have to kneel down and make the sign of the cross; and when they lie down in bed they are to make the sign of the cross once more! Before meals they are to make the sign of the cross. When they enter the church they have to ‘bow reverently to the holy altar, for it is the throne of Christ,’ and make the sign of the cross. And what kind of prayers have ‘beginners in devotion’ to say? Here is part of one: it is entitled ‘Prayer for the Intercession of the Saints’:—

“‘May the intercession of Saint Mary and all other saints assist us to obtain help and salvation from Thee, O Lord,’ &c.

“Much is made by the three priests, as might be expected from the foregoing prayer, of the Virgin Mary. Take a quotation or two:—

“‘Thank God for all the grace He bestowed upon His most holy Virgin Mother.’

“‘O Virgin glorious,
Above all virgins blest!
Thine own Creator thou
Didst nourish at thy breast.’

“‘Thou art happy, O holy Virgin Mary! and most worthy of all praise; for from thee hath risen the Sun of Righteousness, Christ our God,’ &c.

“‘O Christ, our God incarnate, whose Virgin Mother was blessed in bearing Thee, but still more blessed in keeping Thy word, grant us, who honour the greatness of her lowliness, to follow the example of her devotion to Thy will.’

"In the Little Prayer-book there are seven spiritual works of mercy named, the last of which is to 'pray for the quick and dead.' And the beginners in devotion are taught how to pray for the dead. Take a quotation :—

" 'Grant them eternal rest, O Lord,
And let light perpetual shine upon them.
From the gates of hell
Deliver their souls, O Lord.' "

" 'O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and handmaids departed the remission of all their sins, that they may obtain, through devout prayers, the pardon they always desired,' &c."

THE LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE Rev. D. C. A. Agnew, Free Church, Wigtown, Scotland, has kindly presented to this library the following additional works, viz :—

(1.) "The Declaration of several eminent Roman Catholics in this Kingdom of England, who did embrace the Protestant Religion, with their Reasons for their Change," &c. London, 1688. (2.) "Dr Stillingfleet's Answer to J. C.'s 'Catholick Letters,' being a Discourse concerning the Nature and Grounds of the Certainty of Faith." London, 1688. (3.) "The Council of Trent, examined and disproved by Catholic Tradition, by Dr Stillingfleet." London, 1688.

By James Simpson, Esq., banker, Annan :—"A Review of the Council of Trent, wherein are contained the several Nullities of it," &c. First writ in French by a learned Roman Catholique, now translated into English by G.L. Oxford, 1638.

DR WYLIE'S LECTURES IN ENGLAND.

DR WYLIE has lately been visiting some of the towns of England, and giving lectures with much acceptance on the present aspects of the Romish controversy. His book, "Rome and Civil Liberty," has been found of much value."

A correspondent sends us the following particulars in regard to the doctor's visit to Walsall, the only place, as far as appears, where the Romanists attempted to manifest their true spirit :—

"On Tuesday evening, Mr — and I went to Walsall, six miles off, to see Dr Wylie, who was to lecture there on that evening. When we reached the Guild Hall, the lecture was begun, and several hundreds present. A number of Irishmen afterwards came in, labourers and others, and began to make a noise. The hubbub increased, and the lecturer had to stop. I did what I could to hush the noise, and by and by the lecture went on. Meanwhile I hastened to the police station and asked for one or two constables in case of necessity; but the superintendent said he would come himself, and followed me. Just as we entered the Guild Hall, the door end of it was in hubbub and confusion, and the meeting half on their feet. At once the officer ordered silence, and after a time the lot of Irishmen and some others left, and the doctor again proceeded. The worthy chairman was in a fix once again, however, for one rascal brought back a pack of Irish scamps, saying, 'Come in, children, come in! It's a free matin,' &c. But they soon left again when they saw the vigilant eye of the superintendent ever on them. One or two English Romanists gave some trouble by their talk and interjections, but on the whole the lecture was a triumphant success."

Letters to the Editor.

OUR STRENGTH.

[The suggestion embodied in the following letter is very important and seasonable. The list is withheld in the meantime.—ED.]

SIR,—The increase of Protestant Societies during the last few years, is a matter for much thankfulness. Evidently the Protestantism of the people is being aroused. Let all, then, do their best for the spread of "the good old cause."

It has often occurred to my own mind that MORE UNION is needed in our action against Romanism. We are too much divided in our efforts to do so much as we assuredly could were it otherwise.

The Scottish Reformation Society sets us a good example. In England we have little or no communication with each other; but in Scotland you manage things better. All the various branches move simultaneously. This is what the English Societies should do, if they mean to make any impression upon the public opinion of the country, in reference to the national support of Popery.

I have collected the following list of Protestant Institutions, which I trust you will kindly insert. **WE WANT UNITED ACTION.**

I trust, Mr Editor, you will do your best to bring this speedily before your readers in a leading article, as a few words from your pen would have weight with your subscribers.

In conclusion, I would just say, the importance of the circulation of your excellent *Bulwark* cannot be over-estimated. May its circulation be increased a thousand-fold.—I am, yours truly

THOMAS ASTON,

Hon. Sec. to the Birmingham Protestant Association.

ST PETER'S SCHOOL-ROOM, DALE END,
August 13, 1866.

POPERY AT PETERBOROUGH.

PETERBOROUGH, Oct. 12, 1866.

SIR,—As a reader of your valuable journal, and being deeply interested in all affairs connected with Protestantism, (which is indeed the "Bulwark" of England,) I send you extracts from one of our local newspapers, concerning a course of ten lectures that have been given in the Catholic chapel of this town, by a "Father Suffield," in defence of the tenets of Romanism.

You will perceive at a glance the futile and untenable nature of the assertions made, when once compared with and weighed in the balances of the sanctuary—the Word of God.

After one of the lectures, two or three friends and myself were standing outside delivering Protestant tracts to the people upon their return.

As it was duly advertised as a public lecture, and not a meeting for worship, this could not be considered an unjustly aggressive movement. The priest within had himself said there is two sides to every question, and we were determined the Catholics should hear something of the side the lecturer did *not* propound to them.

After a time, some of the Papists discovered the nature of the tracts that were being delivered, and at once surrounded the Protestants, and threatened us in strong terms, and the spirit then manifested evidently showed what Popery and priestcraft would do if it had the power.

On a subsequent occasion, a public protestation was made by words of voice against the errors that had been proclaimed within the building. When the word "Protestant" was mentioned the Catholic crowd gathered round, and anything but a Christian spirit was shown, as the Protestants demanded a hearing, but in vain.

When the clamour was at its height, the residing priest came out, and the effect of his appearance upon the Catholics was instantaneous. They dispersed immediately, showing how susceptible they are of priestly influence.

Many of the tracts distributed were torn and scattered upon the ground, and in

that condition they spoke loudly of the unchanged spirit of Popery, and there might unmistakably be traced the latent vindictiveness of feeling that formerly lighted up the martyr fires of Smithfield, and dragged so many of our forefathers to the stake.

The abusive epithet and repulsive thrust would have given way, even at this time, to the sturdy blows of misguided Romanists, if this had not been more particularly a Protestant district, where the people's sympathies would have been enlisted in our favour, but thanks to such men as our noble member, Mr Whalley, some few of whom are still found to lift up their voices in the Senate against *Popery*, the subtle enemy of our rights as citizens, and privileges as Protestants, who value independence of thought and freedom of action, that Popery ever seeks to stifle.

The presentiment of Lord Eldon with regard to this, were not idle words—uttered by him at the passing of the Emancipation Act—"Gentlemen! pass this bill, and the star of England sets for ever."

When will the rulers of our country cease to support a system thus displayed as being full of bigotry and superstition as Popery?—instead of continually strengthening the citadel of error by money from a professedly Protestant government, refusing to learn from the past history of this, and the present of other countries, *that Popery has done no good for any nation, and God's blessing has ever been withheld from those who have countenanced it.*—I am, sir, yours very truly,

ROWLAND WILLIAMS.

RITUALISM.

THE author of the admirable treatise on Ritualism now before us, appends to his remarks the following pithy and suggestive extract from Lord Bacon:—"The causes of superstition are pleasing and sensual rites and ceremonies, excess of outward and Pharisaical holiness; over-great reverence of traditions, which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favouring too much of good intentions, which openeth the gates to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and lastly, barbarous times, joined with calamities and disasters. Superstition, without a veil, is a deformed thing, for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion maketh it more deformed; and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances." He also gives the following sad information in regard to the progress of Tractarianism in Birmingham:—"Until about this time last year, Ritualism was represented in Birmingham only by two churches, neither of which was extreme in Ritual. That I believe indicated the average existence of Ritualism in every town in England. But in the interests of the cause, it was time something more was done in Birmingham. Since that time, therefore, St Albans has been opened, and extreme views there brought into practice; other churches, in or near the town, have indicated a tendency that way; and a Birmingham Ritualist paper, *The Church Magazine*, has been started. Simultaneously with these advances, anti-ritual meetings have been held in many large towns; in some places riotous conduct has openly expressed disapprobation of the ceremonies introduced; memorials and counter-memorials have been addressed to different bishops, and, together with the replies, have been published; and a religious controversy on the subject is rife throughout the country."

We cordially commend the treatise of Mr Marle as able, learned, and conclusive and we trust it may have a wide circulation.

THE SUPPRESSED CONVENTS IN ITALY.

THE Italian correspondent of *Evangelical Christendom* for September says:—"With much interest I have been perusing of late the various clauses of the bill, which has just obtained the royal signature, for the suppression of religious corporations—that is, monasteries and nunneries—throughout Italy, and which is to take effect, at latest, in December next. A good deal of sentimental nonsense is being

now penned, especially by foreigners residing in this country, with regard to the hardships of the poor monks. I have seen several effusions of this nature, dated from convents which, for several years past, have been in the worst odour for harbouring deserters from the army, and pouring their treasures at the feet of Italy-oppressors. You will be glad to know that all the inmates of these doomed religious houses are suitably pensioned, according to their circumstances of birth, wealth, age, &c., and that any nun will be allowed to remain who wishes to do so, the government only reserving the right to give them rooms in the building—and not the whole building, and to transfer them to another abode when their number in any house decreases to six. All the MSS., pictures, statues, and other objects of historic interest, are to be preserved in the Communal Museum of the locality.

Several famous monasteries, such as those of Monte Cassino, Certosa, Mourreal, and five or six others, with all their artistic and literary treasures, are to be spared. The whole of these buildings, with the church property attached, is seized by the State. One-fourth of income therefrom derived is handed over to the different communities of the country, for the maintenance of public worship, the increase of the stipends of the poorer clergy; and, above all, the extension of education among the people, and works of general utility. The buildings vacated by the monks and nuns are to be given up for educational and military purposes, the churches in connexion with them, with all their appurtenances, being maintained intact. Commissioners are appointed, and annual parliamentary reports are to be made with regard to the management of this huge fund, the right application of which will be of immense benefit to Italy.

The bill of which I have noted a few leading particulars is drawn up with exceeding ability; and from the severity of its tone against trickery, it is evident that the authors of it anticipate every form of duplicity and evasion of the law. No heavier blow has ever been dealt against Rome than this, and yet the public mind was ripe and ready for the measure which has long been promised and much discussed. The best test that monasteries have served their day, and that the public sympathy is in no danger of running in favour of the disposed jolly friars, was given in the publication of such a measure as this, during the recent heavy struggle against Austria without, and papal plots within the country."

"THE NOBLE ARMY OF MARTYRS."

WHERE do they sleep—God's heroes,
That pure, triumphant band,
Who fell when persecution
Waved high her demon brand;

Who at the stake or torture,
Gave out their dying breath,
Weak limb'd, but giant-hearted,
Were true to Christ till death?

Some, in the bloody circus,
Mock'd with a chance of life,
Have rush'd to meet with gladness,
The gladiator's knife.

Some, 'neath the fangs of lions,
Have met death's welcome shock;
Whilst some, by sharp spears goaded,
Leapt headlong from the rock.

They sleep: where Rome's proud city,
(Which echoed with their screams,)
Piles o'er their heads her ruin'd walls,
As monumental stones.

Where sluggish Nilus wanders;
Where Syria's palm-tree waves;

Where Grecian fountains wimple;
There are the martyrs' graves.

Where'er Spain's priestly tyrants
Have stretch'd her iron rod,
Wrapp'd in their fiery ceremonies,
Have fallen the loved of God.

Some sleep in fair green Britain,
For Rome, once rampant there,
Flung their flame-blister'd ashes
Abroad upon the air.

Flung them for God to gather
And garner, till the day
When sky and sea and mountain,
For aye shall pass away.

When stricken nations kneeling,
Shall hear that clarion clear,
That e'en will pierce the deafness
Of death's earth-deafen'd ear;

Then shall the martyrs' ashes
Burst from the fire-wrapt sod,
To form, 'mid plains of heaven,
The body-guard of God.

—J. M. Brindley.

AUSTRIA AND THE REFORMATION.

CHAPTER II.—AUSTRIA THROWS DOWN THE GAUNTLET TO THE REFORMATION.

WE are surprised to find a writer like Dr Vaughan falling into an error so gross, and, as one should think, so obvious, as that contained in the following passage :—"The history of religious things," says the doctor, in his "Age and Christianity," "the history of religious things, apart from the history of secular things, must be, to a large extent, the history of effects without causes." Had Dr Vaughan made his statement run in just the reverse order, he would have expressed the truth. "The history of secular things," ought he to have said, "apart from the history of religious things, must be, to a large extent, the history of effects without causes." The only true philosophy is that which places the government of God first and highest, and makes it the mainspring and root of all events : and as that government is conducted on moral and religious principles, the "secular" must needs grow out of the religious, not the "religious" out of the secular. We but invert the world, and turn it upside down ; we but darken history, and render its affairs inexplicable when we adopt any other order. The church is the centre of the world, not the world the centre of the church. On no other principle can we explain the past history of Austria, and on no other principle can we show that her present sudden and terrible overthrow is a sublime and righteous sequel to her past history.

The Waldenses in the fourteenth century, Huss and Jerome in the fifteenth, and Luther in the sixteenth, were the three great stages by which the Reformation advanced in Hungary. In the one century broke the dawn, in the next rose the morning star, in that which succeeded came the day. We closed our former chapter with the fatal field of Mohács, on which, mowed down by the sword of the Turk, the flower of Austria's chivalry and hierarchy lay mouldering in heaps. The persecutor was taken, and the disciples of the gospel escaped, for the Reformed were doomed to slaughter, and would inevitably have perished, had not Soliman at that moment appeared upon the scene. From that day the Reformation in Hungary made rapid progress.

An episode in its history is worth recording. In 1538 Stephen Szantai, a learned and courageous man, was preaching the gospel in Upper Hungary. His zeal and success aroused the priests. George Frater, Bishop of Grosswardein, went to King Ferdinand and demanded that Szantai should be burned as a heretic. Ferdinand, a just and magnanimous ruler, said, "No, we shall not burn him ; at least, in the first instance, we shall hold a public discussion, and convince him of his errors." This proposal, though not much to the taste of the priests, they were compelled to accept. At that discussion the priests were completely worsted. "What Szantai has maintained," said the umpires appointed by the king, "is founded in Holy Scripture ; what the monks have brought forward are mere fables and idle tales." The next step of the bishop was very characteristic. The sword has ever been a more eloquent defender of the papacy than argument.

That same afternoon, at three o'clock, the bishops, prelates, and monks appeared before the king, and, in their name, George Frater, Bishop of Grosswardein, spoke as follows :—"May it please your majesty, we, as

shepherds of the Church, are bound to protect her from all ill. We therefore demand that this heretic shall be brought here and burned, for the sake of warning others of the danger of speaking and writing against our most holy religion. The Church has long since condemned these miserable heretics. Their condemnation is written on their forehead. One should not even remain in their presence."

"I will put no man to death," replied the king, with dignity and firmness, "until he has been proved guilty of a capital crime. Bring forward your charge, and he shall be judged according to law."

"Is it not enough," cried Statilius, Bishop of Stuhlweissenburg, "is it not enough that he declares the mass to be an invention of the devil, and that he demands the Lord's Supper to be administered to all in both kinds?"

"Tell me, my lord bishop," said the king, "is the Greek Church a true church?" The bishop answered in the affirmative. Ferdinand proceeded: "The Greeks never had, and have not even now, the mass. Could not we also do without it? The Greeks take the Holy Communion in both kinds, for the holy bishops, Chrysostom, Cyril, and others taught them so. If the Greeks can act thus without sin, why not we?"

"If your majesty do not grant us our wish," cried Bishop Frater, "we shall find other remedies to free us from this vulture;" and in bitter rage they left the royal presence.

It was nine o'clock at night when the king admitted Stephen Szantai to a private audience. Ferdinand communed with him respecting the doctrine he taught. He professed himself favourably disposed both towards Szantai and the truth; "but," said he, "my power does not enable me to protect you. If you remain where you now are, you will inevitably perish by the machinations of the priests. Go and place yourself under the protection of the Prince of Transylvania."

In the heart of Ferdinand the truth was not a living principle, and he stood in too great awe of Rome to take open side with the other princes of Germany in behalf of the Reformation. Of all positions that of neutrality is the most difficult. Failing at this critical moment of his life to espouse the truth, Ferdinand henceforward leant more to the side of Rome; and the Roman Imperial Crown, which he afterwards attained, came still farther to bias his policy, and to lay up store of evil days for his house and kingdom.

In 1576 came Rudolph II. With him begins a period of thirty-two years terrible persecution to the Church in Hungary. He was the son of a Spanish mother. His education was conducted by the Jesuits, who spared no pains to fit him for his future work. While yet only twelve years of age, he was sent to the court of Philip II. of Spain, and there, in the dark shade of that cruel tyrant, of his Grand Inquisitor Torquemada, did Rudolph grow in pride and craft. Addicted to the dark studies of astrology and alchemy, surrounded by diviners and mistresses, and with the examples and lessons of a most truculent tyranny daily before him, he speedily became the finished tool of Rome. Measures were now devised by the Jesuits for the extirpation of the Reformed faith in all the provinces of Austria. It is not a little remarkable that Rome, while boasting that she is in exclusive possession of spiritual powers, should, in all her great contests, rely solely on fleshly weapons. It was the sword of the king which, on this occasion, she drew forth. Bishop Draskowitch,

the Imperial Chancellor, convened a Roman Catholic Synod, to which he summoned the Protestant pastors. The latter replied that there was no reason why they should attend the Synod to give an account of their faith, seeing they had already done so by signing the Augsburg Confession. Persecution now fell on isolated towns and single preachers. Pastors were silenced; schools were closed; and in some instances an oath was administered to the civic authorities, that they should banish all who did not adhere to Rome. As in the case of Scotland during the "twenty-eight years," military commanders were appointed, who traversed the country, at the head of their troops, burning, ravishing, and plundering. They knew too well the mind of their masters to stop short of any excess. We select a specimen. George Basta, a sort of Austrian Claverhouse, held Transylvania in terror. The very children trembled as they uttered his name. Rich Protestants he plundered; senators he hanged; the youth he swept into the army; churches he blew up with gunpowder; the bones of deceased pastors he dug up, and, after burning them, threw their ashes into the river. Living pastors he burned on a pile constructed of their own books, and some he had the barbarity to flay alive. The consequence of this fearful plundering of the land by General Basta was a grievous famine. In ten villages scarce a single cow was to be found. The oxen had disappeared, and the men themselves drew the loaded waggons. A kubel of wheat rose to twenty-five ducats. Famine, despair, death, overspread the country, but what mattered it, it had been purged from heresy.

At last, lashed into fury by this merciless scourging, the Protestants throughout the empire rose in insurrection. They joined with the Turk, who appeared at this juncture threatening Austria; and the government, pressed by this formidable combination, signed in 1606 the peace of Vienna, which gave a breathing time to the weary land.

By and by the Jesuits again betook themselves to plotting. Their causistry was inimitable. The "peace of Vienna" had guaranteed to the Protestants liberty of public worship; "but," said the Jesuits, "you can worship without churches;" and, added the popish owners of the soil, "we are not bound to grant you sites." Where, then, were the Protestants to worship? In mid-air, it might be, certainly not on the earth. The civil war, which slumbered in its ashes, threatened again to break out; and this danger kept in check for a while the eager spirit of persecution.

It was too weak to restrain it always. Darker days were approaching than any that had yet passed over the Church in Hungary. In 1619 came Ferdinand II. He was possessed by the idea that Providence had called him to the glorious task of defending the Church of Rome; and this raised his spirit, in the midst of the greatest storms, to the highest pitch of courage and resolution, and enabled him to do deeds which, while they brought him the applause of the priests, made him appear a very demon of crime and oppression in the eyes of the rest of mankind. The St Bartholomew Day had ere this made France a wide grave-yard. The Gunpowder Plot had been hatched for the purpose of inflicting a consummating blow upon liberty and Protestantism in England. In Carinthia, Styria, and Austria deeds had been done in the name of a "church," out of which is "no salvation," which cried to heaven for vengeance. If things were not quite so bad in the other provinces of the

empire—Hungary, Bohemia, and Transylvania—it was solely because there a recognised constitution existed, and the people, rather than bow the neck to such a tyranny, had fled to arms. These doings were the work of Clement VIII. and the Jesuits, who had entered into a contract with the leading princes and kings of Europe to extirpate the Protestant name.

The storm which had paused a while recommenced under Ferdinand II. The Jesuits had it all their own way; and what else could be looked for under a monarch who had appointed the Virgin Mary generalissimo of his army. But they wrought their miserable tool much woe. His whole reign they embroiled in political tumults and civil war, which wasted his kingdom as well as the Protestant Church in Austria. The pastors were banished, their churches given to the Papists, and their flocks scattered, put to death, or compelled to conform to Popery. Twelve thousand exiles lived in England, in Belgium, and other parts of the Continent. Among these were one hundred and eighty-five nobles, and one hundred clergy; and many of these were reduced to such straits that they sometimes wrote to the reformed of other countries soliciting aid. What did Ferdinand II. gain by the labour he took and the blood he shed? Like almost all great persecutors he reaped not triumph but defeat, and died disappointed and mortified. He expired on the 17th February 1637, leaving the religious war in Germany, then at its height, as a legacy to his son. In Magdeburg were twenty-six thousand corpses of men, women, and children who had perished under the hand of his general, Tilly, and his hoards of Croatsians. As a set-off against this were a few stone churches and schools torn from the Protestants, a hundred thousand conformists to the Church of Rome—brought over by the not very apostolic means of sword, prison, fine, or bribery—and a depopulation of his dominions amounting to more than a million of human beings. Once, when Cardinal Klesel counselled a little more moderation, Ferdinand replied, "I will rather have a wasted than an accursed kingdom." Did his perfidies and bloodsheddings never disquiet his conscience? It might be; but there was the Jesuit ever ready to administer his opiate. "With my mouth," said Ferdinand, when once he was reminded of his royal oath—"with my mouth I have sworn to the Protestants, but with my heart to the Roman Catholics." "The angel of mercy," says Dr Craig, in his "History of the Protestant Church of Hungary," "turns away with a tear from such monarchs who call themselves princes 'by the grace of God,' but who can neither understand nor fulfil the duties which such a title demands of them; and poor humanity, trodden in the dust, looks up in tears after the retiring angel, who, as he flees away, turns one look more back on the oppressed, and, raising his arm to heaven, comforts them by pointing to Him who sits as King of kings and Lord of lords, ruling the earth in righteousness, at whose command the kingdoms fall, and the fruitful places become a desert; who sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing, that maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble."

What a striking light do recent events in the Austrian empire throw on this prophecy!

LETTERS FROM ITALY.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

No. IV.—ROME.

I HAVE, in my former letter, spoken of Rome in its civil and secular aspect, as ruled over by the Pope and by his ecclesiastical coadjutors. Misrule and mismanagement characterise the city throughout. There is scarcely anything to refresh the mind, or to encourage one's hopes for the future. Stagnation is the order of the day; justifying the remark I have somewhere read, that "Celibacy, mendicancy, inactivity, are the most glaring characteristics of Rome;" and that if you desire to be in any way distinguished in Rome you must be either "a prince, a priest, or a mendicant." It is a melancholy thing to see the great mass of the able-bodied Romans spending their time in toys and trifles of ecclesiastical caricature, while the civil, social, political, and domestic condition of Rome is so bad, as that it can scarcely be worse.

But Rome *religiously* is far worse than it is socially. It is the prolific soil of superstition, the hot-bed of everything that in the way of worship is unedifying and uninstructional, because eminently *un-Christian*, and *anti-Christian*; and more particularly the ceremonies of Holy Week. In a conversation with the Pope's chamberlain, Monsignore Talbot, that high dignitary of the Vatican told me beforehand that I would not be edified by the sights and scenes of the high Ceremonies. In fact, how could any one be edified, seeing that the whole affair is one continued panorama, scene after scene—not to be realised by the heart, aided by faith, but to be viewed by the eye, aided by an opera-glass? It is mere stage scenery, and nothing more than the stage-playing of priests. I know of no more timely commentary on the "ritualism" of the present day, in its gross and carnal character, and its wanton destruction of all the holier and inner principles of spiritual feeling, than the high ritualistic *spectacula* of St Peter's and the Vatican chapels during Easter time. To one accustomed, as I have ever been, to congregations of *worshippers*, assembling in the house of God for prayer and praise, and for reading and hearing the Word of God, nothing could have been more astonishing or unedifying than the grand Ceremonies of Rome itself. Here were sights, and shows, and vestments, and bowings, and genuflexions, and *such* an amount of wardrobe and man-millinery; but no spiritual worship; no Bibles—not one; not even the ordinary manuals of prayer; but simply a gay, gaping, gazing crowd, with a very forest of opera-glasses to aid the vision. I have stood out long and weary services in Rome; I have attended all the grand Ceremonies in succession; and yet never have I heard one sermon preached, even at St Peter's, and upon the great festival of Easter. Indeed, I have since been revolving in my mind whether there is even a pulpit in St Peter's; I do not recollect having seen one. Who then can marvel, when the eye is feasted, and the heart is starved, that true religion should have long since taken its departure from Rome?

The great cathedral of St Peter's, Rome, scarcely answers to our expectations, in the matter of magnificence and massiveness. There are some inevitable drawbacks. Except from a distance, as from the Pincian Hill, it is difficult to obtain a really good view of the whole building. Standing in the piazza in front, much of the dome is lost, being excluded from view by the heavy façade, the cumbersome domestic architecture

of the frontage. And specially is the great mass of work spoiled by the adjacent buildings of the Vatican, which is an awkward excrescence growing out of the right flank of St Peter's, without the least pretention to architectural style of any sort. A large workhouse flanking our great St Paul's in London, would as well deserve a character for architectural beauty as the Vatican. Having seen St Peter's, and taking it for all in all, I am disposed to agree with the writer of "The Faun," (Nathaniel Hawthorne,) who says, that "in our dreams and fancies we observe 'How vast it is!' while, of the real St Peter's we can only say, 'After all, it is not so immense!' Besides, such as the church is, it can nowhere be made visible at one glance. It stands in its own way. You see an aisle or a transept; you see the nave, or the tribune; but, on account of the ponderous piers and other obstructions, it is only by this fragmentary process that you get an idea of the cathedral."

And, talking of the "ponderous piers," I would specially mention the four main pillars, which up-bear the ponderous and massive dome of St Peter's. These seem to me to be designed to bear a great moral weight as well, for they are made to represent some of the main principles of the Romish Church, and to be emblematic and symbolical. These four great pillars are dedicated, each to a saint and a relic:—One to St Veronica and the fabled handkerchief, which is said to have received the impression of the face of Jesus! Another, to the Empress Helena, who is said to have discovered the true cross. A third is dedicated to St Longinus, (the Roman soldier that pierced the side of Jesus.) And the fourth pillar is sacred to St Andrew, the apostle. In the balcony of each pillar is contained a great relic of the saint.—1. The legendary napkin of Veronica; 2, a piece of the cross; 3, the lance of the Roman soldier; and 4, the head of St Andrew! The three first-named are the chiefest and choicest relics in the Catholic world, and special veneration is offered to them when they are "exposed" or exhibited for worship on Holy Thursday, and on Easter Sunday. In the balcony of St Veronica, some two hundred feet above the worshippers, and far beyond the range of actual vision, so as to see what these things really are, a canon of the cathedral exhibits these relics, each in a gilt frame; and I have seen the Pope and his gorgeous retinue, and thousands of people, fall down upon the marble pavement of the church to worship these fabulous, I might even go so far as to say, these non-existent things. But, so it is, these may be regarded as, in more ways than one, the foundation-stones and main pillars of the worship in the Roman Catholic Church.

We are sometimes asked to name the precise dates in which the erroneous and distinctive doctrines of the Church of Rome began to be. It is not in every case we can definitely answer such challenges, for we know that doctrines are matters of growth and development, and we are not always careful to fix day or date of origin and inauguration. But if after-generations should demand to know the date of the adoption of the doctrine of the Immaculate Conception of the Virgin Mary, they need only to look on the left wall of the Tribune of St Peter's, immediately beyond the great altar, and there they will find the chronicle and record of the actual birthday of that novel heresy in the Romish Church. A marble memorial stands there, embedded in the massive wall, containing words to this effect:—"In this ancient basilica, Pius IX., on the 8th day of December 1854, delivered, among the sacred solemnities, the

dogmatic definition of the Immaculate Conception of the B. V. Mary, and satisfied the desires of the whole Catholic world."

The doctrine of the Immaculate Conception has already received many memorials in Rome. Besides the commemorative column erected in front of the Irish College, there is one, even more remarkable, erected in the middle of the piazza of the Spagna, the most fashionable quarter of Rome, and where the English usually reside. This monument, called the column of the Virgin, was erected by Pope Pius VIII., in anticipation of the final definition of the doctrine. On each of the four pillars of this column a text of Scripture is recorded—I suppose with a view of supporting the doctrine, as the said pillars support the column. These strong up-bearing texts are these—"A virgin shall conceive," (Isa. vii. 14;) "This gate shall be shut," (Ezek. xiv. 2;) "I will place enmity between thee and the woman," (Gen. iii. 15;) "The Most High hath sanctified His own tabernacle," (Ps. xlv. 4—Douay version.) I have but to quote these texts to point out how very slender is the connexion between Romish doctrine and the testimony of the Holy Scriptures!

The High Ceremonies of Holy Week* commence on Wednesday, and continue with more or less state and grandeur till Easter Sunday. The opening service is held at the Sistine chapel, the Pope's own chapel, under the roof of the Vatican. This is the occasion on which the far-famed *Miserere* is sung by the Sistine choir, said to be the finest choir in the world. The service, or I should more properly say the *performance*, began with the singing of the *Tenebrae*, a wail or dirge of a very lugubrious and funereal character. This went on for full one hour and three-quarters, in the most monotonous strain you ever heard in your life. We were standing so thick together as almost to be welded into one another, in the scant accommodation of the small chapel. One-half of the space is set apart for the Pope and the cardinals and their attendants; while the other half is thrown open, first to ladies possessing tickets, and to the members of the diplomatic corps, with a small gallery aloft for kings and princes—a few discrowned heads were in that gallery that day, some of the "monarchs retired from business;" I saw King Bomba, for instance, and his beautiful ex-queen there. The open aisles without seats are reserved for gentlemen. I must confess I never so longed as on that day to be a cardinal, or an ex-king, or a *diplomatique*; for I was indeed weary of the task of standing out the long and tedious service. My first view of the Pope was on this occasion; he entered while the *Tenebrae* was being sung. The music suddenly ceased, until Pius IX. had taken his place on the throne; there he stood for a moment with his hands clasped; he then beckoned for the service to proceed, and the wail of the *Tenebrae* resumed. As each part of this preliminary service is sung, an acolyte quenches one of the fifteen tiny lights that burn on a triangular model. At last one remains alight; this is carried behind the altar—indicating the burial of Christ; and is then carried back to its former place, in front of the altar—indicating the resurrection of the Lord! Then the *Miserere* commences; it is a very soft and beautiful piece of sacred song—the fifty-first psalm of David. There is no instrumental accompaniment whatever. I feel that it is enough that I have

* I have given a more lengthy and detailed account of the Ceremonies in the pages of the *Quiver*, (Nos. 49-52,) to which I would refer the readers of the *Bulwark* for further particulars.

heard the *Miserere*; once in a life-time is sufficient for such a task, under the peculiar circumstances; and if I had a chance of a hundred such opportunities again, I promise you I would not avail myself of any of them!

The ceremonies of Thursday commence with the grand Pontifical mass; this is also performed in the Sistine, by the Pope himself. Two hosts are consecrated; one of these is there and then consumed; the other is reserved for the mass of the following day, Good Friday, on which day there is no consecration of the elements in the Romish Church; hence the mass of Good Friday is called the mass of "the Pre-sanctified." This second host is carried by the Pope in a gorgeous procession from the Sistine, across the Sala Regia, to the Pauline Chapel, where it is deposited on the altar, under lock and key, in the "sepulchral urn" till the following morning. This is to represent, again, the burial of the dead Christ—a profane mockery of so solemn and awful an event! From thence the Pope is carried by his bearers in his sedan chair to the balcony of St Peter's, to bestow the grand Pontifical benediction, as he does also, and as I saw him do with greater pomp, on Easter Sunday. This is the Pontifical act usually called the Benediction *urbi et orbi*. It may be just worth mentioning that the "Manual of Ceremonies" disallows this far-famed and almost universal phrase. In a foot-note, the "Manual" observes as follows—"The name so pious and so poetic—the solemn Benediction *urbi et orbi*—generally given in France, in Italy, and even in Rome, to this benediction, is unfortunately not correct. No legitimate tradition justifies it; no liturgist of any weight sanctions it; and there is nothing in the form of the plenary indulgence that indicates or authorises it." Still, I suppose this benediction will continue to be called the Benediction *urbi et orbi* to the end of the world! The allusion to the "plenary indulgence" here, refers to the small papers that are flung down from the balcony after the Pope has completed the benediction. These indulgences fall or fly wherever the wind may chance to blow them!

After the benediction is the ceremony of "Washing the Disciples' Feet,"—a senseless and eminently absurd idea, in no respect like the original and exemplary act of our Lord's humility. The Pope simply touches the feet of thirteen pilgrims; and thus, as the "Manual" says, "thirteen times, the successor of the chief of the apostles, the visible Vicar of Jesus Christ, the brother, or rather the Father of Kings, the chief of the priesthood, humbles and abases himself before the poor and the pilgrim; so that he is really on this day the servant of servants!" These thirteen men (the Roman ritualists cannot agree as to the reason for the "apostles" who have their feet washed being thirteen instead of twelve)—these thirteen are priests, nominated by the several embassies—of France, Austria, Spain, and Portugal, and by certain high dignitaries of the Vatican, &c. I can only say that this seemed to me to be nothing short of a wicked pantomime and play on one of the most holy and edifying acts of the Saviour's history. Surely, no such pomp, or ceremony, or grandeur, or pride of life, had ought to do with that humble deed of the meek and lowly Jesus. How different would that act have been had it been performed in presence of curious and wondering crowds, gazing through the medium of as many opera-glasses! But so it is in Rome! The "Cœnacula" or Supper Chamber is next visited, where thousands

more have been congregating, and pressing, and surging, and crowding ever since morning, to see the Pope perform thirteen more "humilities!" Here the Pontiff serves the pilgrims with food, and lays up in store for himself another set of good deeds done—thirteen to the dozen! I must confess it seemed to me to be pitiable in the extreme, this ostentatious and pretentious method of setting off the virtue of humility.

The routine of caricatures of holy things that day was brought to a close by a scene more daring and more profane, perhaps, than any of the preceding. I visited St Peter's late in the afternoon, towards eventide. A thunder-storm was raging at the time, and a premature night had settled over Rome. There in the shadows of the dark, vaulted cathedral, on a raised dais, sat a proud cardinal, the Cardinal Grand Penitentiary, and beside him knelt a fellow-man confessing his sins to his brother-man. A curious crowd of some five hundred persons stood looking on. This was not that secret confession which one may often see going on behind the screen-work of the confessionals in Roman Catholic churches; but this was obtrusively thrust before the public gaze, for all to see. Pretty nearly everything sacred had been parodied that day; and now that most sacred intercourse—of the sinner with his God and Saviour—was made the subject of a caricature!

I need hardly prolong my narrative. All that remains for me to tell of is the Grand Mass on Easter Sunday morning. But I will not weary your readers' patience by detailing so elaborate a series of ritualistic practices. I would only say, it was gorgeous and it was grand, but it was for all that highly unedifying. The marching and counter-marching of the soldiers; the solemn, though ludicrous entrance of the Pope, carried on a chair of state, and swaying to and fro above the shoulders of the crowd; the thousand and one gestures, and postures, and attitudes, and ceremonies; the public worship of the relics; and the wholesale indecorum of the curious crowd of sight-seers—all went to make up a scene that I trust may never be witnessed in our own loved land. Depend upon it, if ritualistic practices are much longer tolerated and indulged, our churches will be turned into theatres, our Bibles will give place to opera-glasses, and the work that now devolves upon the heart in the spirit of devotion will become the work of the eyes in the high-pressed spirit of mere sight-seeing and unedifying curiosity. I only pray—God forbid that England should ever become what Rome is to-day! If I ever had a faltering of my good old faith, I would do as I have done; I would visit Rome during Easter time; and I would return a better Protestant, and a more loyal citizen of this great country!

DEAN STANLEY ON THE CHURCH OF ROME NOT BABYLON, OR ANTICHRIST.

In a recent number of the *Contemporary Review*, we find a very remarkable article, from the pen of Dean Stanley, on the pamphlet lately issued by Dr Pusey, under the name of Eirenican. This pamphlet the Dean hails with joy, and expresses unmingled approbation of the manner in which the writer approaches the Church of Rome.

"The Eirenican," says he, "approaches the difference between the two estranged bodies with the unmistakeable intention of making as much

as possible of their points of agreement, as little as possible of their points of difference. We have here a book which approaches a church, by most Englishmen regarded as full of error; regarded by the author himself as having sanctioned in the most recent and emphatic manner, errors of a very grave kind, with no expression of bitterness, or contempt, or hostility. We know that copious vocabulary with which the writings of Protestant divines abound, even those belonging to the same school as that of the learned author of this book, even in formularies sanctioned more or less by the ecclesiastical authorities of his own church, Antichrist, Babylon, the woman on the seven hills, corrupt, idolatrous, blasphemous fables, &c. Not one of these occurs in this Treatise, not even when lamenting that the Virgin Mary is described as 'Superior to God,' or that the Holy Ghost is described 'as taken into a *quasi hypostatical* union with each successive Pope.' The doctrines to which objection is made are set forth in its pages, clearly but calmly, in the words of their own framers, with an ardent effort to appreciate their point of view, with every desire to suffer them to explain to the uttermost—to maximize our points of resemblance, and to minimise their points of difference."

We presume that Dr Stanley means to convey the idea that all the Protestant churches and the most eminent Protestant divines, from the Reformation downwards, have been altogether in error in applying the Scriptural terms—Antichrist, the Man of Sin, and Son of Perdition, Babylon, the woman that sitteth on the seven hills—with the prophecies in which they are contained, to the Church of Rome. For if the Holy Spirit designed by these prophecies to mark out the Papal Church, it is clear as daylight that both churches and ministers of the gospel and individual Christians, are not only not forbidden, but bound by their allegiance to their Divine Master, to apply them to that great system of evil for which God himself designed them. These passages, indeed, form the great battle-field where the war has to be waged between the Romish and Protestant churches, and between those who seek union with Rome and those who most determinedly oppose it. If they are divine predictions both of the character and of the doom of the great apostasy, then to seek a union with it, under whatever circumstances, must be both criminal and dangerous, for "such a union," says a great divine of former days, Dr Owen, "is a renunciation of the fundamental principle of the Reformation—viz, that the Church of Rome is that idolatrous Antichristian state which is foretold in the Scriptures. For if it be so, the persons belonging to it may be converted, but the state itself is to be destroyed. And to join ourselves to, and coalesce, on any terms whatever in that church state which the Lord Christ hath designed to destruction, is both foolish in itself, and will be ruinous in the issue unto our souls."

This extract from Dr Stanley's article brings forcibly before our minds the fact that, from causes which it is not difficult to divine, a very large number, both of the clergy and laity of the Church of England, have already forsaken those views of these prophecies, which used universally to prevail in the churches of the Reformation. At the dawn of that new era of light there were certain features which distinguished the religious character, alike of the chief Reformers and of their disciples. They were pre-eminently Bible Christians—men who studied with the utmost diligence, regarded with the deepest reverence, and bowed

their understandings and their hearts with profoundest submission to the Word of God. That Word had been buried in obscurity for ages—little known by the priests—proscribed to the laity as a book that was dangerous to their souls. But, now it was unbound, was widely circulated; its varied and its glorious excellences were all the more astonishing that they were now seen by multitudes for the first time. That, moreover, was a day of God's power. Everywhere He was speaking to men's minds and hearts by His Word, which had a self-evidencing energy which carried irresistible conviction to their souls. Moreover, the leading Reformers were men of deep erudition, of profound judgment, of no small experience, and therefore well fitted to be the guides of the people—to place them on their guard against errors and excesses, and to establish them thoroughly in the knowledge of the inspired volume. Hence the clearness with which the great body of the reformed, in all the several countries, understood the great doctrines of the Bible, the boldness with which they avowed them, and the unshrinking determination with which, amid terrible persecutions and dangers, they maintained them. Situated, as they were, in the very midst of the Romish Church—seeing everywhere its pride and its corruption, its exorbitant exactions and its lying miracles, its hatred of the Bible and its domination over men's consciences, its savage persecutions and its gross idolatry; and constrained to study those remarkable prophecies which foretold a great apostasy in the Christian Church, they were compelled, by irresistible evidence, to believe that the Romish Church was that apostasy; and having arrived at that conviction, they maintained it, in multitudes of instances, at the expense of every worldly advantage and of life itself.

But very different from this is the character of the religion which now extensively prevails in the English Church, and marches forward in the full expectation of triumph. The great Tractarian party, both those who are so advanced that they are ready to throw themselves into the arms of Rome, and those who seem resolved to keep at some respectable distance, are distinguished by their reverence for the authority of the Church still more than of the Word of God. Their inquiry is not, What does God himself say in His own Book? what is the plain and obvious meaning of His declaration?—so much as, What does the Church say respecting its meaning?—and down at least to the period of the Reformation, if not still lower—even through all the dark period of the middle ages—it is just the Church of Rome that is the true church, in their eyes, and consequently the rightful interpreter of the Word of God. But how could that church testify against herself, or interpret as referring to herself, these awful passages, that so clearly depict the darkest features of her character, and predict her terrible doom? Besides, it is the fundamental principle of this great party that all the privileges and the spiritual authority and promises to their own church are derived from their succession from the apostolic times, through the medium of the Church of Rome. And how can they possibly believe that church to be Antichrist, the Man of Sin, and the woman seated on the seven hills, which they consider as having been, even at the Reformation, the grand and almost exclusive medium of communicating the greatest spiritual blessings to mankind?

But besides the Tractarian, there is also the Rationalistic party, whose principles forbid them from applying those remarkable prophecies to the

Church of Rome, for they have no real belief in the inspiration of the Word of God. Its plainest declarations they refuse to credit, or attempt utterly to explain away, whenever they come into collision with their own prejudices, or fail to approve themselves to their own understandings. What others regard with the deepest reverence as prophecies, which could only have proceeded from the infinite and all-seeing mind of God himself, they look upon as nothing more than the predictions of sagacious and far-seeing men. To persons with such views, the great men of past ages among the clergy and the laity, such men as Luther, and Calvin, and Knox, and Cranmer, and Jewell, among the former, Judge Hale and Sir Isaac Newton, in our own country, among the latter, who studied the works of Paul and the magnificent imagery of Revelation, believing that they could see therein predictions of the Church of Rome, must appear strongly tinged with enthusiasm, if not absolute fanatics. Besides the Tractarians and Rationalists, there is a large number of the Evangelical clergy who either overlook these prophecies altogether, or seek to interpret them in a manner suited to their predilections. There are those who, never having studied the grand features of the Papacy when at college at Oxford or Cambridge, have never made them the subject of their investigations since. There are those who deem it the duty of the ministers of the gospel simply to preach the gospel, without ever grappling with the arguments by which the enemies of that gospel labour to bring in the most dangerous errors. There are those who are averse to encounter, by their zeal against Romanism, the displeasure of dignitaries or of influential laymen of their own Church, who would frown upon what they considered their intemperate zeal, and perhaps inflict a wound on their temporal interests. And there are others who have fully made up their minds to live in harmony with men whose sentiments have hitherto been strongly opposed to their own, lest violent conflicts should endanger the external welfare, if not the very existence, of the Endowed Church. But with these feelings prevailing in their breasts, they cannot but turn away from a part of the Bible, which, if rightly understood in past ages, would condemn their cowardice and their unfaithfulness. But, thank God! there are other men to be found, both among the clergy and the laity—men who are valiant for the truth; men who are determined to be faithful to the truth of God and faithful to the light of their own consciences; and it is upon this class of men that the hopes of the country for the future must chiefly depend.

WHAT WOMEN COULD DO.

A CORRESPONDENT writes as follows :—

Let me beg you to consider this idea—Could we not do something to engage the attention of the women of England, and Scotland. The priests find work for them, but they are much under-estimated by our champions! There are prizes for essays by students, working-men, &c., &c.; might there not be some for mothers, or young ladies, or workwomen? Think over it. You might suggest something to make *women think*. Consider, and turn them against the invaders. May I send a trifle to aid in any such scheme? If nothing is done in it, it may aid in the new establishment in London which may "God speed."

This hint is certainly very important.

PROTESTANT INSTITUTE OF SCOTLAND.

On Saturday, 10th November, at twelve o'clock, Dr Wylie delivered the introductory lecture for the session within the hall of the Institute. He was accompanied to the platform by the Revs. Dr Duff, Dr Begg, Rev. Messrs Nisbet, Cochran, Simpson, and Gemmell; Professor Balfour; Messrs Jas. Blackadder, — Cassels of Blackford House; John Miller of Leithen; A. Macknight, John Millar, &c. The proceedings were opened with prayer by Rev. Mr Gemmell. The hall was filled.

Dr Wylie, in a very eloquent and comprehensive manner, described the movements of our times, and their probable issues. The lecture was listened to throughout with great attention, and greeted at the close with cordial applause.

Dr Duff proposed a hearty vote of thanks to Dr Wylie for his admirable lecture, and took occasion to press the importance of sending a copy of the new *coloured* map, which has been prepared by the Scottish Reformation Society, in regard to the progress of Romanism in Great Britain, to every member of Parliament.

Dr Begg seconded the motion, and made intimations in regard to the arrangements of the class, urging the students to take advantage of such an admirable opportunity of studying the greatest controversy of the day.

Mr John Dunlop of Brockloch cordially supported the proposal to send the society's map to every member of Parliament, expressing his conviction that the overthrow of the temporal power of the Pope would only tend to increase and concentrate his spiritual influence.

A large number of students remained to be enrolled after the meeting had been closed with the benediction by the Rev. Mr Simpson.

The session in Glasgow was opened on the same evening. The Rev. Dr Gibson presided. There was a large attendance of students. The session, both in Edinburgh and Glasgow, promises to be very successful.

Friends willing to help the movement, to send copies of the map to both Houses of Parliament, will be so good as send their contributions to the Rev. G. R. Badenoch, Secretary of the Society. The sum required is about £30.

THE GOSPEL IN SPAIN.

In the *Archives du Christianisme* there is a deeply-interesting account of a Spaniard who printed the New Testament in a deep cellar. He laboured alone, with a poor wooden machine and very few types. His work progressed slowly; he could print but a few pages at a time. Being shut out from his glorious Andalusian sun, and exhausted with labour, his health failed, and he raised blood. He was urged to rest for a while, but he refused, declaring that he would not leave the cellar until he could bear from it, in his own hand, a Spanish New Testament printed in Spain. He kept his word, and Christian friends have seen and handled this New Testament. There is great hope for Spain when such men, worthy contemporaries of Matamoros, rise up from the surrounding darkness and prove themselves valiant for the truth, even unto death.



ST ANTHONY'S DAY AT ROME.

REV. DR GIBSON ON ST ANTHONY'S DAY AT ROME.

(To the Editor of the Bulwark.)

MY DEAR SIR,—The following extract from a journal, which I kept when on my travels in earlier life, may prove edifying to your numerous readers. Like other sight-seers and persons desirous to observe for themselves, at Rome, the wonders of “baptized paganism,” I went to see what is called the “Blessing of the Horses,” and I suppose also of the asses, and my journal records as follows :—

“Jan. 1829.—Went to see a ceremony trifling enough in itself, but marking the character of Popery—St Anthony's Day. St Anthony, it appears, has taken animals under his special protection. Horses were driven up to the door of his church. A priest, muttering some benediction, sprinkled some holy water over them. Their masters gave a little money, small or great, in proportion to their circumstances, (a poor man gave, perhaps, five baiocchi,) and receive in return a picture of St Anthony and a little cross, which they place in the carriage, or in the stable. People suppose it teaches them humanity to the animals : it may be so, but, I should suppose, not more than to one another. I fear facts do not prove it. It is done more to preserve the animals from disease, lameness, &c., than from cruel treatment.”

A young Englishman, as a jest, brought up his pony to be blessed. He had a good-sized poodle dog, of which I have this entry :—“The dog of a young gentleman (of my acquaintance) had been so profane as to begin to lap up the holy water. The man who sprinkled it threw his brush, (something like what our cooks use to switch cream,) and Mr Poodle, with great good humour, snatched it up and scampered off with it round the church,” chased by the priest.—I am, &c.,

JAMES GIBSON.

GLASGOW, Oct. 20, 1866.

AN EMBLEM OF THE POPE.

THE *Morning Post* for October the 24th contains the following singular account :—

LAMBETH.—William Hill and John Mitchell, builders' labourers, were placed at the bar before Mr Elliott, on the following somewhat extraordinary charge :—Mrs Charlotte Ford, a widow, residing at 33 Royal Street, Stangate, said that on that morning, when about to sit down to breakfast with her family, she heard a great noise in the street, and on going to see what was the matter, she observed a large concourse of people, and found the prisoners in the act of removing the sash and front window. She asked them what they meant by such conduct, and they replied that they were in the employment of Mr Lipscomb, a builder at Dockhead, and were brought there by their foreman to take down that and other houses, and carry the materials to the premises of their master. She told them that neither they nor their master had anything to do with her house ; and on their persisting in removing the sash, she gave them into custody. In reply to the questions of the magistrate, the witness said, that for some time past she had not paid any rent for the house, and it was her opinion that the real owner was abroad. A person of the name of Hale laid claim to it, but it was her (witness's) belief that he had not the slightest right to it.

When asked what they had to say, the prisoners repeated that which they had told the last witness, and said their foreman, Mr Bedford, was outside to confirm their statement.

Bedford here entered the witness-box, and said that a person calling himself Thomas G. Owen, and representing himself as the surveyor of Sir Matthew Hale, had arranged with his master, Mr Lipscomb, to take down fifty or sixty houses in the neighbourhood, and that he, Mr Lipscomb, was to carry away the materials at a certain price. On that morning he took the prisoners with him to commence the job; and having the order of Mr Owen to commence at the house, 33 Royal Street, Stangate.

Mr Elliott—Where is this Mr Owen?

Witness—He was down at the house this morning, and I kept my eye close on him until we came to this court, but just as the case was called on he managed to give me the slip. He received £4 out of the £8 which he was to have for the materials of the house, and here is his receipt for the money.

Mr Elliott desired that search should be made for Mr Owen in the neighbourhood; and this was done, but he could not be found.

A respectable-looking person here stood forward, and stated that the whole neighbourhood was in a state of excitement and alarm, in consequence of another attempt made by a person calling himself Sir Matthew Hale to possess himself of the property in a large district of Lambeth, in his character of lord of the manor; but it was his opinion that his assumption to the property was just on a par with his assumption of the title.

Mr Elliott remarked that it was not the first time Mr Hale had been heard of at this court, and adjourned the case to a future day for the attendance of Mr Owen and Mr Lipscomb.

This Sir Matthew Hale seems to be not unlike the Pope of Rome, and both are pretenders. From the time of William the Conqueror until the Reformation, there was a perpetual conflict between the See of Rome and our ancient kings; and law as well as reason was on the side of the latter, and many statutes were enacted declaratory of the national rights.

Our Saviour solemnly declared that His kingdom *was not of this world*, and no passage can be shown that conferred upon His apostles any but spiritual power. The jurisdiction, consequently, of a bishop or pastor must be spiritual, and the exercise of it must be limited to his own sphere. The only way, therefore, in which the Bishop of Rome, once the capital of the world, can claim any authority over us Britons, must be as the vicar of God; or, as he calls himself, Universal Bishop; and this arrogant demand has been fully and elaborately disproved by Barrow, on the Papal Supremacy. Peter himself never claimed or received any greater authority than the other apostles.

The Council of Jerusalem had James as President; so we are taught in Acts xv. That chapter, and other passages in the Acts, equally confute any conclusion that might be drawn from the charge to Peter after the resurrection—*Feed my sheep*, which seems to be only confirming him in the office which his desertion might appear to have vacated. St Paul withstood Peter to the face, and claims to be not a whit behind the very chiefest of the apostles (2 Cor. xi. 5.)

Cyprian addresses the Bishop of Rome as a colleague and a brother, and says that all apostles and bishops are equal (Ep. lxxxi.); and the first General Council declares that the Bishops of Alexandria and Antioch have, according to custom, the same authority over the churches subordinate to them, as that of Rome had over those in the capital of the empire. This power only claims to rest upon custom, and is considered as liable to the decision of a General Council.

Pope Gregory, under whose pontificate, and through whose zeal in sending Augustine to England, our Saxon ancestors were perverted, was so far from claiming universal spiritual pre-eminence, that he de-

clared, whosoever assumed (as the Patriarch of Constantinople had done) the title of Universal Bishop, was the forerunner of Antichrist; and as he renounced all right to it himself, so he affirmed that none of his predecessors had ever aspired to such supremacy.

Pius IX.'s assumption of power, jurisdiction, pre-eminence in these realms, is just on a par with his assumption of the title of Vicar, or *instead of Christ*. Does that word imply, Where Christ is, there the Pope is not; where the Pope is, there Christ is not? Is Pius the Head of the Church of which Christ is the head? and is the Church thus a monster with two heads? Nay, is not this the man of sin and son of perdition, who sitteth in the temple of God, and who is doomed to destruction?

THE ROMISH ATROCITIES AT PALERMO.

THE following are extracts from an official document issued by the Royal Commissioner of Palermo to the President of the Italian Council, dated October 4, and which appeared in the *Times* of November 6:—

Very many of the soldiers were massacred in the most barbarous manner. An artilleryman was found nailed up at the Vittoria barracks, most horribly mutilated, his eyes having been plucked out, &c. Near St Antonio a carbineer who refused to cry "*Viva la Repubblica*" was nearly killed by blows on the head and poniard thrusts, after which the monks lighted a large fire, into which they threw the dying man.

Near the convent, and at Monreal, the flesh of the soldiers was sold at so much the pound. On the evening of the 21st a procession moved through the city from Porta Macqueda towards the San Gaetano statue—an immense concourse of people following a monk who bore a crucifix, and a woman who carried the picture of Santa Rosalia, the patron saint of the county, the woman furiously proclaiming that it was the order of the "*Comitata*" that every one should prepare boiling water to throw upon the troops when they should enter the city. Shortly after, the 31st battalion of riflemen, driven from the Quatro Vento, gained possession of the municipal palace, and firing on the rebels, soon caused them to disperse. Nearly all the convents and monasteries gave shelter to the insurgents, and the monks themselves were seen to fire upon the troops, and with guns and knives to attempt to force an entry into houses supposed to be favourable to the government.

A priest carrying the Host traversed the Strada Macqueda, and holding on high the image of Christ, blessed the armed bands, who knelt as he passed, and rising up again yelled "*Viva Santa Rosalia*." At Miselmeri nearly all the carbineers were massacred and tortured with unheard-of cruelties. Surrounded as they were, these guards of the public safety inevitably fell victims to their ruffianly assailants. A certain Sartorio was sentenced to be bitten to death, and the women set upon and literally tore him to pieces with their teeth, leaving him a ghastly and bleeding corpse.

At Parco, also a village near Palermo, the carbineers were atrociously tortured. A certain Isaja, a retired major, fled for refuge into a friend's house, which was attacked, and Isaja fell into the hands of the ruffians, who showed no mercy. The same fate befell Firenze, a collector of taxes.

At Palermo, one of the insurgents, who fought like a demon, after killing several soldiers, wounded another, and endeavouring to wrest from him his musket, recognised his son in the man he was killing. He was horror-stricken for the moment, but soon renewed his infernal work of slaughter.

The monks of Sant Cosmo during the whole time loudly rung the convent bells, and themselves firing on the troops, encouraged the brigand hordes to fight to the last.

The nuns of Santa Maria Nuova, opposite the Archbishop's palace, issued forth, accompanied by crowds of ruffians, and went to Santa Vita. Nearly all the convents were hotbeds of rebellion, and to them Palermo owes the frightful scenes enacted within her walls.

I forbear to make any comment on what I have above written. When other reports that I await shortly from different towns of the province shall have reached me, it will be my care to forward them to your Excellency.

(Signed) RAFFAËLE CARDONA,
Royal Commissioner to his Excellency
the President of the Council of Ministers.

PRIZES TO WESLEYAN STUDENTS.

THE following proceedings will be interesting to many of our readers. They are sufficiently indicated by the minute which we herewith give :—

MINUTE of Meeting of the Acting Committee of the Scottish Reformation Society, held in Edinburgh, October 19, 1866 :

The committee having had the pleasure of a private conference with the Rev. Mr Arthur, president of the Wesleyan Conference, the Rev. Mr Roberts and the Rev. Mr Simpson, on the subject of the aggressions of Romanism and the importance of training all students in a knowledge of the Romish controversy, resolved to express their satisfaction with the result of the interview, and to offer twenty pounds, to be divided into four prizes of £10, £5, £3, and £2, to be given to the students of the Wesleyan denomination for the best examination on the subject of Romanism. The subject of examination, the examiners, and the details of the competition to be left entirely to the arrangement of the Wesleyan Conference, or any committee of their body.

THE STATE OF SPAIN—WHO WOULD NOT BE A PAPIST?

THE *Avenir National*, in speaking of Spain, says :—

“ It would be difficult to form an idea of the actual situation of that country. Never, since the time of the Inquisition and Ferdinand VII., has there been seen such terror prevailing, or such silence. The Liberal despotism of O'Donnell has led to the absolute one of Narvaez, to whom Queen Isabella has confined the safety of the last Crown of the last Bourbon. All the Liberal journals have been suppressed. The few which survive are contented to borrow from the *Correspondencia*, a little semi-official journal, not political news, but the most insignificant facts. There are no longer either journals or meetings. The public places of amusement are closed at ten o'clock. It is the death of 17,000,000 of individuals. Marshal Narvaez, who sees Europe occupied with the gravest questions, believes that public attention will not trouble itself about his conduct. Every day at Madrid and throughout the Peninsula, especially at Barcelona and Seville, arrests are made and people shot. When night arrives, patrols of the civic guard, carbine in hand, perambulate the streets. All persons that can leave Spain are hastening to do so.”

Returning to the subject, the same paper, in another number, also says :—

“ Private communications are the only means left for learning the state of things on the other side of the Pyrenees. The letter declares that ‘ since the cholera of last year Madrid has not been so empty as at present, people taking to flight in order not to be proscribed, imprisoned, or shot.’ Spanish refugees have flocked in great numbers to the south of France. Narvaez has again confided the education of the Prince of the Austrias to the Archbishop of Burgos, one of the chiefs of the Ultramontane party. Lastly, the religious orders of monks, Capucins, Car-

melites, &c., who have entirely disappeared from the country since 1840, are about to be recalled. The new Government intends to place its support upon bayonets and the clergy. Violence is not a source of strength, and people are not wanting to say that Queen Isabella, who has left the capital for the Basque provinces, at a few leagues from France, will not return to Madrid. Narvaez, under a *regime* which is constitutional only in name, is the absolute master. But what can he do? The Spanish treasury is empty; all industrial enterprises are in a state of insolvency; and the discontent of the population is extreme. Such a situation cannot last long. It is, every one must hope, the last convulsion of a long period of political and religious doubt and darkness. France can do much in influencing Spain, happily not by a direct or official intervention, but by a pressure of public opinion. What is taking place in that country is only to be compared to what was seen at Naples under other Bourbons. That tyranny has only to be pointed out to the conscience of Europe for a complete and prompt remedy to be obtained."

ISLINGTON PROTESTANT INSTITUTE.

AN excellent plan is adopted by the Rev. Edward Ellis, viz., of lecturing on the same subjects with the Popish Canon Oakeley, and refuting him. The following is a specimen of his hand-bill:—

The subjects taken up by Canon Oakeley and Mr Ellis are as follows:—

- I. The Causes, Character, and Effects of the "English Reformation."
- II. The State of Religion in England during the Seventeenth and Eighteenth Centuries.
- III. The Causes of the Revival of the Catholic Religion in England.
- IV. The Present State of English Public Opinion on the Subject of Religion.
- V. The Ritualistic Question.
- VI. The Claims of the Poor, as estimated respectively in Catholic and Protestant Systems.
- VII. The Catholic Religion in its relation with National Character.
- VIII. A Vision of Catholic England.

Service begins at half-past seven o'clock.

Hear both sides.

WHICH IS THE OLD AND TRUE RELIGION?

Which is the *old* and *true* religion—the Protestant, which is taken from the Bible alone, and agrees with the three ancient Scriptural Creeds, called the Apostles' Creed, the Nicene Creed, and the Creed of St Athanasius; or the Roman Catholic religion, which has added twelve new and unscriptural articles to the old Nicene Creed, and called the whole the Creed of Pope Pius IV.?

How can these twelve new articles, (every one of which contradicts the Roman Catholic Bible,) which were first published as a part of the Creed of the Church of Rome, on 9th December 1564, be any part of the ancient Catholic faith taught by Christ, and published in all lands by His apostles fifteen hundred years before?

Has not the Bishop of Rome, even in our own day, added a new article to the faith, by decreeing the new dogma of the Immaculate Conception at Rome, 8th December 1854, only eleven years ago?

Have you read the following remarkable testimony by Lord Macaulay?—

"From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilisation, and to good government. . . . But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge,

in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, whilst Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson.

"Whoever passes in Germany from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilisation. On the other side of the Atlantic the same law prevails.

"The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."—*History of England*, vol. i. p. 47.

THE GROWTH OF ANGLICAN POPERY.

Luton, Nov. 1, 1866.

REV. AND DEAR SIR,—I cannot help thinking that great good may be done with rising generation by offering rewards at Sunday Schools for the best answers to short series of questions, a little after the manner following; but as the idea is new to me, and I have not yet put it into shape, I must beg of you to understand it in quite a general sense:—

1st. A very handsomely-bound Bible and Hymn-book to any child who will produce Scripture authority for the worship of the Virgin Mary; or a New Testament or Hymn-book to any who will find the woman more highly spoken of in the Scriptures than the Virgin Mary.

Of course the answer will be that there is no Scripture authority for the worship of any woman, and that it is said of Jael, "Blessed shall she be *above* women," Judges v. 24; whilst of Mary it is only said that she is "*blessed among* women." The children's answers and presentation of Testament would offer a capital opportunity to the teacher for his remarks.

2d. Where is it said in the New Testament that Peter claimed superiority to the other apostles, or that they yielded him superiority; or that Peter was ever at Rome, or that he ever intended to go there?

Here again is an excellent opportunity for the teacher.

I shall feel quite obliged if you will kindly give me your ideas on this subject.—
Meanwhile I am, rev. and dear sir, yours very truly,

S. DEBENHAM.

The idea is a very excellent one, and might be carried out with advantage. We give the following extract from a letter by Mr Debenham, lately published in the *Luton Times*:—

"England, in all its past struggles against the Papal yoke, has found a friend and barrier in the Church which is called by its name; but this is no longer the case. Great numbers of the Anglican clergy have gone over to Rome; I cannot say how many, but think I am quite safe in saying not so few as a thousand, and that a far greater number remain within it as the mere decoys for Rome. So much is this the case, that the Anglican Church is rapidly sinking into the degraded

position of the decoy and vassal of Rome. No one can rejoice in this but a common enemy; but great and universal is the exultation at it in the Papal camp. And well it may be so. Recently Dr Manning conducted the services at the Romish Church, Leeds. In the afternoon a luncheon was provided at the Stock Exchange. Dr Manning, in responding to the toast of his health, said, that this was certain, that the Roman Catholic Church in England was expanding and extending, and that controversy was dying out. He would ask his rev. brethren present, how often were they now engaged in controversies regarding transubstantiation and invocations? (Several voices, 'Very seldom.') Did it happen once a year? (Cries of 'No.') Should he tell them why? It was because so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about the doctrines to which he had referred. (Hear, and applause.) The Catholics had been left to the much more happy and peaceful task of reaping the fields. (Laughter, and applause.)

"This I understand to be the general view of the other eminent authorities of that church. It follows that the Church of England is fairly warned, both by faithful outspoken friends and by its no less outspoken enemies. It is warned by the continual defections from its ranks and by the bitterest revilings of some of its clergy who remain within it. I remember that the Rev. Wm. Lyne, (*alias* Father Ignatius,) now incumbent at Whitechapel, said at a public meeting at Manchester, as reported in the newspapers of the time, that the Church of England is the most despicable (or disgusting, I forget which) of all forms of Protestantism. So of course think many more of the clergy, who are too politic to say so. Let me ask, with all reverence, can the Almighty himself give the Church of England fuller, louder warning of the precipice on which it is tottering, even to its fall. It is fervently to be hoped she will take warning, if it be not even now all but too late."

HOW POPERY AFFECTS CIVIL GOVERNMENTS.

THE correspondent of the *Times* at Naples writes—

"The following statistics, which I copy from no doubtful papers, explain in a great measure the causes of the recent insurrection in Palermo. Leaving Lombardy, Venice, and the Pontifical States out of the calculation, the number of the members of religious orders is, of males, 5687, occupying 625 houses; of women, 12,481, occupying 537 houses. Of the mendicant orders, including those suppressed since 1860, but existing individually, there are 18,856 males, occupying, or supposed to occupy, 1209 houses, and 1372 women, occupying 43 houses, making altogether 38,396 persons dedicated to a so-called religious life, and divided among 2414 houses. To bring the case more nearly to Palermo, it is stated that there are upwards of 80 religious houses in that city alone, while one-third of the land in Sicily is mortmain. Indeed, the great portion of the land is divided between monastic bodies and barons almost of feudal pretensions. To confine my remarks, however, to the religious orders, it must be very evident that, to a man and a woman, they are opposed to the Constitutional Government of Victor Emmanuel, and possess an influence as wide as it is degrading. They daily feed and demoralise thousands; for the monastery is the refuge not of the sick, the halt, or the blind alone, but of the lazy and the ruffians of the neighbourhood, and any one who has witnessed the scenes which occur at the doors of the religious house, would certainly be ill-disposed to call it a holy house. Estimate the number who were thus fed daily by 2414 houses in all Italy, and you will arrive at the number of those who never lifted a finger to obtain an honest livelihood—who depended altogether on their mid-day *minestra*, and who wallowed in filth, ignorance, and superstition till '*tocco*' of the next day. There comes then an order to suppress these religious bodies; thousands of other interests are touched, for their daily dependents have spread the epidemic of laziness and superstition far and wide, and a whole army is ready to rise in defence of the Church, or rather of the trencher."—*Times*, Oct. 15, 1866.

PROGRESS OF POPERY IN ENGLAND.

THE London correspondent of the *Aberdeen Free Press* says :—

"The Archbishop of Canterbury refused to license Father Ignatius to the Protestant ministry. What is the consequence? Father Ignatius has become thoroughly Roman, and is now actively engaged in founding a Benedictine monastery in London. There are many signs of the Romanising tendency of the times. I will mention one which I regard as peculiarly significant. When I came among the literary fraternity of London, some ten years ago, there was not a Roman Catholic in the whole body. To-day I can count a dozen among my most intimate friends—men whose influence is constantly exercised in the leading publications of the day. Indifference, amounting almost to infidelity, was in days past a characteristic of literary society. But now it runs to the other extreme.

The progress of Romanism in religious matters brings its attendant train of congenial habits and practices. It is becoming common in country places to play cricket on Sunday afternoon. A clergyman of the Church of England, and an Archdeacon, wrote to the *Times* some time ago, saying that the lord of the manor had instituted Sunday cricket matches in his parish, and that he (the Archdeacon) saw no harm in them. On the contrary, he thought the practice of the game by young folks on Sunday afternoon did good, by keeping these young folks out of mischief! What do you in Scotland say to that?"

THE LIE OF POPERY.

BY COWPER.

THE following has been printed as a tract by the Chelmsford Protestant Association :—

Addressing ENGLAND—

Hast thou admitted with a blind, fond trust,
THE LIE that burn'd thy fathers' bones to dust,
That first adjudged them heretics, then sent
Their souls to Heaven, and cursed them as they went?
THE LIE that Scripture strips of its disguise,
And execrates above all other lies;
THE LIE that claps a lock on Mercy's plan,
And gives the key to *yon infirm old man*,
Who, once ensconced in apostolic chair,
Is deified and sits omniscient there;
THE LIE that knows no kindred, owns no friend
But him that makes its progress his chief end;
That, having spilt much blood, makes *that* a boast,
And canonises him that sheds the most!

Away with charity that soothes A LIE,
And thrusts the truth with scorn and anger by!
Shame on the candour and the gracious smile
Bestowed on them that light the martyr's pile,
While insolent disdain, in frowns expressed,
Attends the tenets that endured that test!
Grant them the *rights* of men,—and while they cease
To vex the peace of others, grant *them* peace;
But *trusting bigots*, whose false zeal has made
Treachery their duty,—thou art self-betrayed!

This forcible description of, and just warning against Popery, appeared *only* in the first edition of Cowper's Poems, in the piece named "Expostulation," published in 1782; after this, the poet became familiar with, and often visited a Roman Catholic family, that of Sir John Throckmorton, Bart., of Weston, and removed there as his tenant in November 1786. In the second edition, published the fol-

lowing year, this excellent paragraph was expunged, and consequently has *never been printed in any subsequent edition*. A passage of the same length (24 lines) was substituted, certainly inferior to the above, against Hypocritical National Fasts;—it will be found near the middle of the said poem, commencing thus—

"Hast thou when Heaven has cloth'd thee with di grace,
And long provoked, repaid thee to thy face" —

and ending

"All fasting else, whate'er be the pretence,
Is wooing mercy by renewed offence."

The lines on Popery thus effectually suppressed have been scarcely known, and no reason for the alteration was ever assigned. Southey, in his "Life and Works of Cowper," (15 Vols., 1836,) gives the omitted lines, and merely notices the fact, with this remark :—"Cowper, no doubt, withdrew this striking passage in consequence of his having become intimate with the amiable family at Weston Hall," Vol. viii. p. 196. They loaded him with kindness and attention, and in true Popish intrigue too well succeeded in obtaining a subtle influence over the mind and pen of that amiable and gifted writer, in this the first, and most likely in his following productions. This intimacy was much lamented by his former companion and pastor, the justly celebrated John Newton, and other Christian friends; and with various new connexions, realised their fears of injury to his mind, and a blight upon his usefulness and peace.

NO GROUND FOR RITUALISM IN SCRIPTURE.

(To the Editor of the Times.)

SIR,—As it has now become tolerably evident that by means of the *Times* enlightening the influential laity of the country on the Ritualistic practices and doctrines of the present day we may hope to preserve our Established Church, I would very respectfully suggest that persons acquainted with the subject of Ritualism should write to your paper, with the utmost condensation of which they are capable, such observations as they have found to be useful to persons on the points in question.

I venture to try my hand at this condensation in reference to a point mooted in to-day's paper by the Vicar of Newland, and to say that if the clergymen of the Church of England are priests, as the Ritualists say they are, then they must have an altar. Now, the word "altar" never once occurs in the Prayer-Book. It was of express design excluded by the Reformers.

Again, in the New Testament the word "priest" is never once used to designate a Christian minister. Christian ministers are called "apostles," "bishops," "presbyters," "evangelists," "pastors," "teachers," &c., never once "priests;" whereas the laity are called "priests," who "offer up spiritual sacrifices acceptable to God by Jesus Christ." (See 1 Peter ii. 5, 9, and Rev. i. 6.)

Our Communion Service in the Prayer-Book takes this view of the question, for the laity, and not the clergyman, are they who offer up sacrifice in that service, saying "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee," &c. Again, "Although we (the people) are unworthy to offer unto thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service," &c. In the Communion Service the clergyman never once, as a priest, offers up anything to God.

In this point of priesthood lies the gist of the whole controversy.

Are, then, our clergy priests or shame! Very obediently yours,
GEO. MANSFIELD, Incumbent of St. John's,
Brixton.

Oct. 23.

MEDICAL MEN AND PRIESTS.

THE Roman Catholic Bishop of Liverpool has, *under medical advice*, dispensed with the obligation of observing days of abstinence and fast, on account of the danger of cholera.

[Should not the doctor supersede the bishop, according to this view ?]

PROSELYTISING ON A GRAND SCALE.

ONE of the most remarkable movements of the day is that which the Roman Catholic Church is now about to make for the conversion of the four millions of lately emancipated slaves in the south, or as many of them as possible. The Roman Catholic Bishop of Savannah has lately addressed his clergy on the subject, pointing out the imperative duty of at once occupying this hitherto neglected field. This marks, in all probability, an era in the history of the black race in the south. Protestants of all denominations may now take notice, that if they neglect the blacks, the Roman Catholic Church will secure them within its fold. But then their conversion, bringing of them within the fold of any church, implies more or less of education—implies that efforts for raising them in the social scale are to be made. Now if such efforts are to be made, by both the Catholic and Protestant churches, the southern or democratic system of no education for the blacks, must go to the wall. Slavery, even in the modified form in which it is still attempted to be perpetuated, must vanish. Soon as the churches begin vigorously to contend for the possession of the black race, that race must rise in the scale of both social and political importance. And if the Roman Catholic Church boldly goes forward to take up the vast unoccupied ground, the Protestant churches must advance the work likewise, or see the blacks fall wholly under the sway of the Church of Rome. The social condition and prospects of the blacks, under such circumstances, must be immensely improved. They can then no longer be looked upon from the old chattel-property point of view. Religious proselytism involves education, more or less of it. From the time the black population come to be striven for and sought after, by both the Catholic and Protestant churches, a certain consideration attaches to them which did not before. But will this seeking after them take place after all? We believe it will. Protestants dare not neglect to go forward in the work, now that the Roman Catholics are determined to take up the whole ground if left vacant. We, therefore, think the contest we allude to will make the blacks of so much more consideration and importance henceforth, as to save them most efficiently from injustice. The effect, we think, is destined to be extensive and important.—*Sarnia Observer, Montreal.*

CHRISTIAN PATRIOTISM.

THE venerable Isaac Keeling, a Wesleyan minister in the Manchester District, being unable to attend a meeting of his brethren, transmitted to them the following letter, which in spirit and purpose is so admirable that we are sure our readers will delight to peruse it. It is as follows:—

EARBY, NEAR SKIPTON, 17th Sept. 1866.

My dear Dr Hannah,—I regret very much that I am unable to attend the financial district meeting, of which I have received notice. It is a time when those who "fear the Lord" should "speak often one to another"—a "day of trouble, and of rebuke, and of blasphemy." Romanising tendencies in the Establishment, audacious and insidious Rationalism in many forms, and an extending tide of mammon-worship and ungodliness, with discouraging appearances of feebleness on the part of friends of the Truth, render it difficult to keep the precept, "Fret not thyself because of evil-doers," &c., &c., and move one to say with the Psalmist, "Arise, O

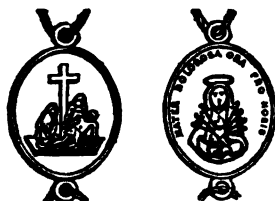
God, plead Thine own cause." I hope and pray that our connexion may be graciously guided and strengthened for its own proper work and duty, amidst these formidable complications of evil. Still "the Lord reigneth," and "clouds and darkness are round about Him," but "He preserveth the souls of His saints, He delivereth them out of the hand of the wicked," (Psa. xcvi., to the end.)

With "unfeigned" and unabated "love of the brethren," though on this occasion I am too feeble to be a partaker in their counsels, I wish them "God speed," and remain, my dear Dr Hannah, yours most affectionately,

ISAAC KEELING.

POPISH CURE FOR THE CATTLE-PLAGUE.

A POPISH priest, at a Nunnery in Staffordshire, suggested the hanging of a brass medal, of a professedly sacred kind, around the necks of the cattle, as a means of preventing the cattle-plague. This method of prevention or cure it seems is adopted in Ireland, and the wood-cut here-with given represents one of these medals, taken from the stomach of an



Irish heifer lately killed by Mr North of Wolverhampton. The remedy although eagerly employed even by the Protestant farmers, totally failed of effect, as might be supposed; but the use of the medal is characteristic of the dark and degraded spirit of Popery. We commend the following explanatory letter to the attention of our readers:—

16 BOND STREET, WOLVERHAMPTON, 5th Nov. 1866.

DEAR SIR,—In reply to your favour of the 2d inst., I enclose you the two medals found by my butcher, Mr William North, inside of a four-year-old heifer (Irish.) Mr North is one of the churchwardens of St Matthew's Church in this town—and tells me he had the pleasure of hearing Dr Wylie—and that you are quite welcome to make what use you like of this precious Popish prescription for the cure of the cattle-plague.

It appears that the use of this talisman, as a preventative of the disease, has not been confined to the locality of the convent at Stone, in North Staffordshire, where, as I stated to you, the same kind of thing was in great request for a short time; but the outbreak of the disease in the herd belonging to the Nunnery from which they were issued, destroyed at once the cows and their currency in that neighbourhood.

Popery is essentially the same everywhere among the half-civilised Irish, at whose belief in such things one does not so much wonder, as to find the more cultivated and well-to-do English farmers of the present day adopting, at the bidding of priests, such heathenish practices.

I wish your Society all success in their endeavours to dissipate the darkness that seems to hang over this so-called Protestant country. It must, indeed, be dark, or such night-birds as these would not so boldly show themselves in the very centre of England. With kindest regards, I remain, dear sir, yours truly,

ALEXANDER ROSS.

To M. O. Soutter, Esq., Office of the
P. R. S., Edinburgh.

POPISH RESPECT OF PERSONS.

COUNT DE MONTALEMBERT is dying. His daughter took the veil at Sacre Cœur some months since. As an acknowledgment of the services rendered to the Church of Rome by her distinguished father, the Pope has granted the young recluse permission to quit her convent one day in each week, in order to attend her father's death-bed.

[Why not extend the same privilege to the poor, since it can be done?]

VESTMENTS.

(To the Editor of the Times.)

SIR,—Having read so much about vestments lately, I referred to my *Cruden's Concordance*, and I find that this word is used on only one occasion in the Scriptures—viz., at 2 Kings x. 22:—"And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."—I am, Sir, your obedient servant,

Oct. 25.

IGNORAMUS.

NEW POPISH AGGRESSION AT PERTH.

A PERTH correspondent writes as follows:—

It was not till last night I was able to obtain information relative to the Popish Institution for which ground has lately been fenced in Perth. It is quite true that from sixteen to seventeen acres—about seventeen acres—of ground, in a most prominent place on the side of Kinnoull Hill next the city, have been fenced from Lord Kinnoull at L.7 per acre, under a perpetual tenure; and my informant says, that the monastic or other building to be erected upon it, is understood to be for Romish priests having no cure or living, and will be the only place of the kind in Scotland.

ST DOROTHY'S HOME.*

THE state of religion in England must be a subject of deep interest at all times, and at present the progress which Popery, Puseyism, and Infidelity are making, cannot fail to excite watchfulness and just alarm among all who care for the things of Christ. It is the duty of all such, however, not merely to watch, but to work, and to come ready-armed to the help of the Lord. In physical warfare, there are various kinds of troops, and different sorts of weapons. There used to be the mailed knight on his mailed steed, and the light-footed archer with his swift arrows. In spiritual warfare it is the same; and for every mode of defence, there is urgent need at the present time. Therefore we welcome the book before us, by an unknown, but not unknowing author. He is a light-armed warrior, flinging showers of fleet sharp arrows upon the foe. He describes a quiet English country-town; the ecclesiastical merchandise of souls; the enervating ignorance and consequent apathy of the people; and the wily and successful working of the "Anglican" party, on the suitable material thus prepared for them. It also describes the operation of the new formed sisterhoods. The book is written in the form of a lively satirical tale, but a tale of real life, and conveys a vivid and truthful idea of many parts of England, as well as a great many sober and telling facts, in a style sufficiently light and witty to be read, even by those who cannot read or relish much of a truly solid and instructive kind. We cordially commend the book to our readers, and hope it may have a wide circulation.

* St Dorothy's Home: A Tale for the Times. London: English Protestant Printing and Publishing Society, 4 Crane Court, Fleet Street. 1866.

THE COLENZO CASE.

JUDGMENT has been given by the Master of the Rolls in the action brought by Bishop Colenso against Mr Gladstone and others, as trustees of the Colonial Bishoprics Fund, to recover the amount of the salary which has been withheld since Dr Colenso's "deposition" by the Bishop of Cape Town. It will be remembered that the assumed jurisdiction of Dr Gray over the bishopric of Natal was declared by the civil courts to be illegal, but notwithstanding this declaration the committee of the Colonial Bishopric Fund resolved not to pay the sum which had up to that time been paid to the Bishop of Natal. The Master of the Rolls gave judgment in all respects for Dr Colenso. His decision, he said, had nothing to do with the question of faith and morals, which had not been raised; but Dr Colenso had been consecrated as Bishop of Natal by the Archbishop of Canterbury, and, as he still remained so, he was clearly entitled to the salary. Surely matters must soon come to a determined issue both in regard to the Romanisers and free-thinkers in the Church of England.

A VISION OF THE NIGHT.

"He shall drink of the brook in the way: therefore shall He lift up the head."—Ps. cx. 7.

I LOVE the night when bright flowers folded lie,
After the set of sun;
And tired men sleep, God's angels watching nigh,
When all their work is done.

The night-winds moving o'er the bending flowers,
Lull them to slumber deep;
And angel-wings wave o'er these hearts of ours,
And soothe to placid sleep.

And do not angels, in their gentle watch,
Our mortal senses seal,
Then wake our spirit-eyes, with spirit touch,
And mighty things reveal?

Deep slumber lay upon my weary eyes
The bygone Sabbath night;
And, lo! my guardian angel bid me rise
To see a wondrous sight.

I stood upon a lonely height, and view'd
Far down a battle-plain,
Where warriors fought, their garments roll'd in blood,
Their feet stood on the slain.

There, in the sultry glare of burning noon,
I saw their banners fly;
One host shone fair as shines the silver moon
When not a star is nigh;

Yet clear as sunlight, though so pure and calm,
Their look was terrible;
Their measured tread was like an awful psalm
To faith's ear audible.

My wondering heaven-taught eyes perceived at length
The presence of a King,
Who fought as one whom God had robed with strength,
And sent forth conquering.

The opposing host was deck'd with colours gay,
 Yet look'd like murky night;
 God's sun was shining on their dense array,
 And yet they held no light.

Stern and unyielding were their faces set,
 Their purpose knew no change;
 These hosts ten thousand times for fight had met,
 Nor field, nor foe, was strange.

Their leader was the mighty Prince of Hell,
 Who learn'd the art of war
 In a long-gone eternity; and fell,
 A wandering, cursèd star:

He hath a fierce and dark revengeful wrath,
 And ceaseless war will wage,
 As long as Time tracks out its bloody path,
 From weary age to age.

The army of the saints grows faint and reels,
 Where is their King of might?
 Oh, can it be the dust of Death conceals
 His crown of heavenly light?

The hell-led host moves like a storm at sea,
 And grim as Fate's dark frown;
 One charge, and theirs shall be the victory,
 And theirs His jewell'd crown.

Upon the battle-ground God traceth, near
 His feet, an arrowy line,
 And instantly the running brook I hear,
 I see the waters shine.

No earthly spring might make such waters run,
 They were not made for man,
 But given by the Father to the Son
 Ere Time and Sin began.

No human hand might reach them to His lips,
 Though true men round Him stood,
 Who, in this hour of anguish and eclipse,
 Would freely give their blood.

God's hand that made those waters flow,
 Gave His Belovèd drink;
 With gentler love than even mothers know,
 Or human heart can think.

Christ drank, and lifted up His kingly face,
 And every foe fled far;
 As swift as from its seeming steadfast place,
 Shoots down a falling star.

Such was my vision of the night—I woke,
 And saw the morning gleam;
 But still the vision to my spirit spoke,
 And still I saw my dream.

M. M.

THE CRISIS OF THE TEMPORAL POWER.

THE question of questions at this hour is the Roman question. This is one of those questions of far reaching consequence, which occur, we do not say once in a century, but once in a millennium. It has come down to us from ages long past. It has at times during the past hundred and fifty years called loudly for settlement, but feeling the tremendous risks attendant upon it men have forborne to meddle with it, at least to any decisive effect. One generation has handed it down to another, and here it is at last on our hands. It would seem that its settlement can no longer be put off. The convulsions that are sure to grow out of it already dimly outline themselves upon the dark curtain of the future, and no man can tell how wide over the earth's surface these convulsions may extend, or how deep they may penetrate into the heart of society; but despite these tremendous risks Europe must now entertain this question, and deal with it as best it may.

In this question a good deal more is at issue than the little principality of the pontiff. Were the question only, to whom shall belong the few wasted acres, where now there is neither seed-time nor harvest; and the few faded towns without trade, or schools, or other civilising agency, which now comprise the Pope's temporal kingdom, it might be easily settled. There are few who would be the richer for acquiring such a possession, or the poorer for losing it. Nor does this question concern merely the consolidation of the Italian kingdom; for really we can believe it possible for Italy to get on well enough, although she should be compelled to go without a plain, which, however celebrated in former times as the Campagna di Roma, it is doubtful whether, although she should possess it to-morrow, she will ever be able to plow; or even should she be compelled to go without a city, which, however renowned as the "Eternal City," has an air so unwholesome, and so full of ruins, that it is questionable whether it will ever fulfil the augury of its name, or ever again become the capital of a great kingdom. Were this all, this venerable monarchy might be trampled out without the world missing it, or feeling the shock of its extinction. But there is more than this, a great deal more than this in it. We are about to abolish a great principle, a principle on which Europe as a political confederation has been constituted for twelve centuries, a principle which is in fact the keystone in the arch of European society. We are about to pull this keystone out. Will the arch stand without its keystone? That is the question. We rather think it will not, and that when we pull the keystone out we shall pull down the arch. Do we therefore counsel to let the keystone remain; to spare that little principality which has, for more than a thousand years, been the centre and the summit of the confederated principalities of Popish Europe? By no means. We are merely stating the consequences of what appears to be about to happen. We are advancing on a new Europe, a new age. We are approaching a revolution the greatest which has taken place since the fall of the Roman empire.

In order to appreciate fully the depth and breadth of the question which has now come up for solution, it is necessary to look a little way back. The temporal power of the Popes is one of the most marvellous creations the world ever witnessed. A beginning so small; and an

ending so transcendently and immeasurably great has not its like again in history. In the first age we see the presbyter of Rome presiding over a congregation of converts. He is as plain in manners and humble in rank as any of them; he carries no pastoral staff, he makes no special pretensions; and as for a crown, the only crown he ever dreams of is the crown of martyrdom; so is he seen in the first century. But look at him in the thirteenth century; his seat towers above that of kings, his shadow covers nations, and his power waxes great towards the east and the west, towards the north and the south, till the globe is not big enough to hold it. Out of what seed did this mighty tree spring, and by what stages did it grow?

The ordinary writers on the temporal power of the Popes, refer us as the foundation of his power to those grants of cities and territories, which in past ages were made to the Bishop of Rome, or which it was pretended were made to him; for it has since been shown that, with a few exceptions, these grants were wholly illusory—never made at all. Now there is no question that those forgeries were committed in the interests of the papal chair, that the Popes took advantage of them to extend their sway over a great part of Italy, and that although they are now admitted by all parties to be forgeries, the Popes keep fast hold of the lands, and cities, and goods which they got on the faith that they were genuine documents, perhaps being of the opinion of Sir John Falstaff, that to give back what it cost so great pains to acquire were only a double labour. Still the temporal power of the Popes does not rest simply upon forgeries. There must be, and there is, a deeper principle in it than this. Before men would have given cities, lands and regalities to the Popes, and even before the Popes would have dared affirm that such had been given them, there must have been a previously-existing belief that the Popes had a right to reign. The office must first have existed before men thought of endowing it with palaces and rich domains. And such was the fact. Long before the Pope wore a crown, or owned a kingdom, he had claimed to be Christ's vicar. Now let us pause and inquire how much is implied in that claim. "I am the vicar of Christ," said he. In other words, I am Christ on earth, and all that is Christ's is mine. Into subjection to Christ has God put all power, temporal and spiritual, on earth; thrones, dominions, judgment-seats, nations, all have been put under the feet of Christ for the Church. But I am in the room of Christ, and therefore all this is my rightful inheritance. I lift up my eyes and look abroad over the earth; I survey its seats of power and its offices of dignity, and I say, By me and for me all these things exist. Into my hand have they all been delivered, and before the throne of God's vicar it becomes all other thrones to bow down and do obeisance. This was the claim of the Popes, and in this language did they state it. This claim they prevailed on councils to ratify; this claim they had the art to persuade monarchs to sanction: at last they got the world to believe it; and when the matter had advanced to this stage, after this all the rest was easy. The battle of the temporal power was more than half fought; for if this claim was just, and just the world now deemed it, then this power, colossal as it was, was not bigger by an iota than the Pope was entitled to wield.

The foundations of the temporal power being thus laid, every event that fell out helped to advance the superstructure. First, the emperor

removed to Constantinople, and the Pope quietly slipped into his empty seat by acting as first magistrate at Rome. Second, when the Italians revolted against the emperor Leo, and formed themselves into the Roman Republic, Pope Gregory IV. made himself head of the state: and third, when the Lombards, under Astolphus, threatened Rome, Pepin of France crossed the Alps, defeated Astolphus, and gave the provinces he had wrested from him in keeping to the Pope. In this way did the temporal sovereignty grow up. It may be said to be built upon two old chairs. First the Popes got hold of the chair of Peter, and on that grafted the idea of vicarship; and next they got hold of the chair of Cæsar, when the emperors left Rome, and on that grafted the idea of kingship: and thus by the help of these two old chairs they erected this vast superstructure of temporal and spiritual dominion. When one thinks how slender were the materials which the Popes had to work with, and what a vast and imposing apparatus they constructed out of them, one may well stand amazed at the craft, the ingenuity, and the boldness of the carpenters of the Vatican. It was a piece of consummate jugglery no doubt, and it was jugglery that cost the world dear—ages of tears, centuries of blood. I quote the words of a papal writer:—"A pontiff king, who arrogates to himself under one of these titles what he cannot claim under the other, who irritates by his maledictions, combats with his anathemas, and supports in the name of Heaven the interests of a terrestrial ambition, such prince is necessarily the most dangerous rival which other sovereigns ever had reason to dread. This conclusion the history of a thousand years has confirmed. . . . They have excited and prolonged half the wars which, since the death of Charlemagne, have not ceased to deluge Europe with blood; but this horrible influence was, we must confess, less their crime than their destiny; this function had been as it were conferred on them, in suffering them to unite political power with the ministerial office. Hildebrand, Innocent III., Julius II., and the most wicked of the Popes, have only been the most faithful to their vocation."*

In the way we have already described did the temporal power project itself into the Middle Ages. Century after century it shot up loftily and grimly. The lamp of the gospel was put out, and the darkness that covered the earth was unbroken save by the lurid bolts that were launched at times from the pontifical arm. But now it came into the minds of the Popes that the world might one day ask by what title they exercised all this power, and who gave them this authority; and that it might be well in the prospect of such a question to fortify their temporal sovereignty, by alleged donations of kingdoms, cities, and provinces: and now began a series of forgeries unequalled in the history of the world.

The first pretended donation is that of Constantine. The document that contains it must have been forged after the middle and before the end of the eighth century. Its authenticity was for ages believed; it was engrossed by Gratian into his compend of the canon law in the twelfth century; and so late as 1478 some Christians were burned at Strasburg for daring to question it. It is curious, and we quote a portion of it:—

"We attribute to the See of St Peter," Constantine is made to say, "all the dignity,

* Temporal Power of the Popes. Part II. p. 25.

all the glory, all the authority of the imperial power. Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on earth; we give him our crown, our mitre, our diadem, and all our imperial vestments—we transfer to him the imperial dignity. We bestow on the holy pontiff in free gift the city of Rome, and all the western cities of Italy, also the western cities of every other country.

“To cede precedence to him we divest ourselves of our authority over all these provinces, and we withdraw from Rome, transferring the seat of our empire to Byzantium, inasmuch as it is not proper that an earthly emperor should preserve the least authority where God has established the head of His religion.”

This document has absurdity and imposture written upon the face of it. The credit given it in the Middle Ages is the measure of the ignorance of those ages. Laurentius Valla demonstrated its falsity in the middle of the fifteenth century. The Italian writers of the sixteenth century speak of it with contempt; and Ariosto places it among the chimeras which Astolphus meets with in the moon.

The second set of forgeries are the donation of Pepin, and the addition made to it by Charlemagne. The wording of these deeds is more modest, but their imposture is equally transparent. The original document of Pepin exists nowhere in the world; and as regards the gift of Charlemagne he is made to bestow upon the Pope cities and provinces in Italy which he never possessed.

In some respects the most remarkable of these forgeries is the third—the decretals of Isidore. These profess to be a collection of the decrees of the Popes from Peter down to Sylvester in the days of Constantine. They clothe the Pope with the highest political and spiritual powers, as might be expected; but the forgery was done in so bungling a style, that it is astonishing that it should have escaped detection for one moment in even the darkest age. The compilation appears to have been fabricated in the eighth century, and abounds with errors in dates and places, and is full of historical anachronisms referring to men and events. These were the great props of the temporal power in the dark ages; they mightily promoted its growth—they are now quietly laid aside. The only grounds, we observe, on which the Pope founds in his allocution of the 29th October last, is the Divine right, or vicarship; and the fact that when the Roman empire fell, he was by “a singular arrangement of Divine providence” invested with his civil sovereignty.

The Franco-Italian convention, which was framed with the view of quietly extinguishing the temporal sovereignty—so at least did Italy understand it; what Napoleon understood by it is not so plain—is on the point of expiring. Before these lines can meet the eye of the reader it will have expired. What lies beyond is hid at this hour from the eyes of all living. The actors in the affair are just as little able as other men to prognosticate what will be the effect of their own deeds. The hour is felt to be so big with fate, that now when it is come all parties would gladly postpone it. But onward it comes with inexorable steps. The emperor of the French cannot recede, he is pledged in the face of Europe, and must withdraw his troops from Rome. Victor Emmanuel cannot recede, for behind him is the nation of Italy, pressing for consolidation, and moving as with the force of gravitation towards Rome. The Pope cannot recede, for behind him are the bishops and cardinals, and a countless array of pontiffs, his predecessors, whose memories he would disgrace, and whose anathema he would incur, should he lay down the tem-

poral power. Besides, there are his own encyclicals and allocutions, of which the ink is as yet scarce dry, pledging him in the most solemn manner to defend to the death the regalities of the chair he occupies. The three stand eyeing one another. Which of the three will yield? The Pope at this moment is, on the whole, master of the situation. He seems weaker than the other two, but that weakness is his strength. He may, it is true, be driven from Rome, he may be stript of the rag of territory left him; but can the kings unmake him as Christ's vicar? Can they strip him of his authority as the infallible head of all Romanists? Or can they circumscribe that power by which, with a word, he can evoke the fierce fanaticism of the whole Popish world in his defence? Those who thought that the execution of the Franco-Italian convention would consign the Papacy to its tomb, that it had only to be stript of its temporal crown and it would die, will find that they have made a great mistake. It will only thereby be set loose with vastly expanded powers and intensified hate to ravage the world. We are approaching times of great convulsion. So long as the Papacy was permitted to retain its place at the centre of European political society, its interests were identified with that society, and it had a motive to uphold the present order of things. It was the friend of kings while it was itself a king. But take from it its crown, take from it its capital, drive it outside the pale of the political order of Europe, and it will show itself the demon it is by rending society in pieces—it will revolutionise Europe.

EMPHATIC LESSONS FROM ENGLISH HISTORY.

"**THERE** is the strongest reason for believing, that as Judæa was chosen for the especial guardianship of the original revelation, so has England been chosen for the especial guardianship of Christianity. The original revelation declared the one true God; Paganism was its corruption, by substituting many false gods for the true. The second revelation, Christianity, declared the one true Mediator! Popery was its corruption, by substituting many false mediators for the true. Both Paganism and Popery adopted the same visible sign of corruption, the worship of images.

"The Jewish history opens to us a view of the acting of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honours of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

"A glance at the British history since the Reformation is enough to show how closely this providential system has been exemplified in England. Every reign which has attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune!

"Mary had left a dilapidated kingdom; the nation worn out by disasters and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth, at twenty-five, found her first steps surrounded with the most extraordinary embarrassment; but her cause was Protestant,

and in that sign she conquered. She shivered the Spanish sword ; she paralysed the power of Rome ; she gave freedom to the Dutch ; she fought the battle of the French Protestants. Every eye of religious suffering was fixed upon this magnanimous woman ! And she established Protestantism ! Like the Jewish king, she found the ark of God without a shelter ; and she built for it the noblest temple in the world ; she consecrated her country into its temple. She died in the fulness of years and honours ; the great Queen of Protestantism throughout the nations.

"Charles the First ascended a prosperous throne, England in peace, the nation in full vigour. But Charles betrayed the sacred post of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty. If not a friend to Popery, he was madly regardless of its hazards to the constitution. Ill-fortune suddenly gathered upon him. Distracted councils, popular feuds, the loss of national respect, finally deepening into civil war and bloodshed, were the punishments of his betrayal of Protestantism.

"Under Cromwell's iron reign, England was lifted on her feet as by a miracle. All her battles were victories ; France and Spain bowed down before her. She was the most conspicuous power in Europe—growing year by year in opulence, public knowledge, and foreign renown ; until Cromwell could almost realise the splendid improbability, that 'before he died he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman.'

"Charles II. came to a prosperous throne, the fruit of the vigour of the Protectorate. But Charles was a Roman Catholic. He attempted to introduce his religion ; the star of England was instantly darkened ; the country and the king alike became the scorn of foreign courts ; the national honour was scandalised by mercenary subserviency to France ; the national arms were humiliated by a disastrous war with Holland ; the capital of London was swept by the memorable inflictions of pestilence and conflagration.

"James II. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out—they and their dynasty for ever. That proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

"William was called to the throne. He found it as a Popish reign had always left it, full of difficulties and ferment ; fierce disturbance in Scotland, open war in Ireland ; abroad, the French king domineering over Europe, and threatening invasion. In the scale of nations, England was nothing ! But the principle of William's Government was Protestantism ; he fought and legislated for it through life ; and it was to him as it had been to ALL before him, strength, and honour, and victory ! He silenced English faction ; he crushed the Irish war ; he defied the colossal strength of France on its own shore, and the Protestant champion held his ground against the Popish persecutor ! England rose to the highest military fame. In a train of immortal victories, she defended Protestantism through Europe, drove the enemy to his palace gates, and broke the power of France for one hundred years.

"The Brunswick line were called to the throne on the sole title of Protestantism. They were honourable men, and they kept their oaths to the religion of England. The country rose under each of these kings to

a still higher rank, till the throne of England arrived at an elevation from which it looked down upon the world.

"Yet in our immediate memory, there was one remarkable interruption of that progress, which, if the most remarkable contrasts to the period preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a public crime.

"During the war with the French Republic, England had gone on from triumph to triumph. At one blow she extinguished the navies of France and Spain! But the death of her greatest statesman in 1806, opened the door to a new administration. And though men of acknowledged ability, yet they came in under a pledge to the introduction of Popery, sooner or later into the legislature. They were emphatically 'The Roman Catholic administration.'

"There never was in the memory of man so sudden a change from triumph to disaster! Defeat came upon them in every shape in which it could assail a Government. All their expeditions returned with disgrace. The British arms were tarnished in the four quarters of the world! And, as if to make defeat more conspicuous, they were baffled even in that service in which the national feeling was to be the most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her fleet disgraced before a barbarian, without a ship on the waters, and finally brushed out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

"But the fair fame of the British Empire was not to be thus cheaply wasted away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner. And, in the midst of public indignation, perished the Popish ministry in one month and a year!

"Their successors came in under a special pledge of resistance to Popery; they were emphatically the Protestant administration. They had scarcely entered on office, when the whole scene of disaster brightened up, and the deliverance of Europe was begun with a vigour that never relaxed, ending in such an effective and rapid success that a month before would have been laughed at as visionary and impossible. England was summoned to begin a new career of triumph. Irresistible on one element, she was now led step by step to the highest pinnacle of glory. And the Protestant ministry saw, what no human foresight would have thought to see, Europe restored, and the mighty fabric of the French atheistic empire, distending over the earth, scattered, with all its malignant ministers of evil, into air!

"It is impossible to conceive that this interchange of punishment and preservation, has been without a cause and a purpose. Through almost three hundred years, through all variety of public circumstance, all changes of men, all shades of general polity,—we see one thing alone unchanging, the regular connexion of national misfortune with the introduction of Popish influence, and of national triumph with its excision!

"It might be possible even to show that, as the time for the great trial of nations hurries on, England has become the subject of, if such a phrase might be permitted, a still more sensitive vigilance; and that not to have sternly repelled the first temptation of the corrupt faith, has, in our latter day, been punished as a crime.

"This language is not used to give offence to the Roman Catholic. His religion is reprobated, because it is his undoing, the veil that darkens his understanding; the tyranny that forbids him the use of his natural liberty of choice, the guilty corruption of Christianity that shuts the Scriptures from his view, that forces him away from the worship of that Being who is to be worshipped in spirit and in truth, and flings him down at the feet of priests, and images of the virgin, and of the whole host of idolatrous mediatorship. But, for himself there can be but one feeling of the deepest anxiety, that he should search the Scriptures; and, coming to that search without any insolent self-will, or sullen prejudice, or haughty and negligent levity, he should compare the Gospel of God with the doctrines of Rome.

"But whatever may be the lot of those to whom error has been an inheritance, woe be to the man and the people to whom it is an adoption. If England, free above all nations, sustained amidst the trials which have covered Europe before her eyes with burning and slaughter, and enlightened with the fullest knowledge of Divine truth, refuse fidelity to the compact by which those matchless privileges have been given, her condemnation and her ruin will not be long delayed. But if she faithfully repels this deepest of all crimes, and sternly refuses to place Popery side by side with Christianity in the temple of the state, there may be no bounds to the glory of her kingdom. Even the coming terrors and tribulations of the earth may but augment her renown; and when the time of her visitation shall have passed, she shall come forth from the cloud purer and brighter than before."

CROLY.

ROMANISM IN IRELAND.*

THE first glance of a stranger at southern society reveals to him the wide difference that exists between the staid peasant of Ulster, with his reserve, his thoroughness, and his resources, and the more genial peasant of Munster, with his quick and changing moods, his pliancy and suppleness, but withal his utter want of practical capacity and good sense in business. The Celtic Irishman has greatly changed since the famine. Once he was the Merry-Andrew of Europe, never opening his mouth but to utter a jest or a bull. Now, he is sad and bitter—very sad and very bitter—far too retrospective for his own comfort and peace, and more intensely Popish than at any former period. The decay of everything around him has wrought this change. Nothing but Thomas Carlyle's picture of a workhouse with its paupers rotting away in idleness and stupor, can describe the general aspect of southern society, with its towns, without business or manufactures, sinking down into seemingly hopeless ruin. Thus, you will travel far through the three southern provinces before you meet with the gay and witty Irishman of Croker, or Carleton, or Lever. The famine broke his spirit, and Cullenism and politics—to quote the late Father Prout—have soured his temper.

For five years after the famine, the masses of the people were thrown greatly upon Protestant generosity, and felt themselves cruelly forsaken by their own clergy in the dark hour of their need. But in 1852—a year of great politico-ecclesiastical excitement arising from the general

* This paper is supplied by an intelligent minister who has laboured for three years in one of the most southern counties in Ireland.

election and the Papal aggression of the previous year—the priest regained his power over the peasantry, and has ever since tightened his grasp upon the whole social, political, and religious life of the nation. The last fourteen years of Irish history, while representing undoubted social gains in some directions, do also represent the almost marvellous success of that Ultramontane conspiracy which, in the hands of Cardinal Cullen, has robbed Roman Catholic Irishmen of all their political and ecclesiastical and social independence.

I have watched the progress of this policy with much care and anxiety for years. Let me, in my present paper, confine myself to the change it has wrought upon the clergy themselves. How are they changed? They are certainly not better educated than of old. The *Cork Reporter*—a newspaper with something of the Passaglia temper and policy—complains that Maynooth is not turning out learned priests, that it puts them through a certain narrow clerical course of education within the space of a couple of years, and that they have no training whatever in the liberal studies of the day. In point of fact, it is as rare to meet with one of these well-informed and liberal priests, who were not uncommon thirty years ago, as to meet with one of the ancient Irish wolf-dogs. O'Connell hated these priests because they were generally educated in France and brought home with them a horror of republicanism. But these modern priests whom I meet every day in the streets of southern towns have become almost totally isolated from non-Romanist society, eschew all literary or liberal studies whatever, and display in their official labours the results of the hard monastic training of Maynooth. They are ignorant and illiberal to a proverb. It is well known that Newman, the pervert, with his Oxford training and high-bred English culture, could not brook the coarseness and vulgarity and ignorance of the Irish priests, during the period of his stay in this country at the head of the Romish University. They are very ignorant of the Scriptures. I was present once at a discussion between an Episcopal clergyman and a Romish priest, of much cleverness and tact; and nothing amused the company—(some sixteen ladies and gentlemen in a drawing-room)—more than the priest's ignorance of Scripture. He quoted in proof of the Church's visibility the well-known passage, "A city that is set on an hill cannot be hid." "Where is that?" said his opponent. After some hesitation, the priest said—"In the Book of Psalms." A peal of laughter burst forth in the company. "No," said he, "it is in Isaiah." "Find it for me," said the Protestant clergyman. The priest fumbled away for several minutes, and then threw down the Bible, saying, "You know very well it is in the Bible." But he was urged again to discover the passage, and he turned up a verse in Isaiah, which spoke of a city which hath gates. "Well," said his opponent, "is that the passage? What has that to do with it?" The priest lost his temper, and throwing down the Bible said furiously but senselessly—"Did you ever hear of a city without gates?"

Yet, I believe, there are some cultivated men among them. These are mostly to be found in Cork or Dublin, where they are in daily association with those accomplished and educated perverts of English birth and training, whom the hierarchy has, with singular wisdom, employed in the higher education and placed at the head of their most successful educational establishments.

I believe that the priesthood are more obedient and subservient than they ever were to Episcopal rule, more energetic and earnest in pastoral and catechetical work, and more actively engaged in the superintendence of secular education. They seem to think absolutely alike upon all ecclesiastical and—(with a very few exceptions)—all political questions. No doubt you will sometimes meet with an aged priest, like a Dean I know of, who will “pooh-pooh” the *Dublin Review*, the quarterly organ of British ultramontaniam, now edited by Ward, the well-known Oxford pervert; saying, “I would not read it; I detest its principles.” But this old man’s liberalism signifies nothing. It would not for a moment stand in the way of his executing with strictness and enforcing without mercy the decrees of his ultramontane superiors.

The worst thing, perhaps, that can be said against this ultramontane success is, that it has wrought no moral or religious, or social advancement for the Irishman. It has not raised him a single step. On the contrary, there is, in some parts of the country, a retrograde movement. Thirty years ago, it was believed to be a remarkable act of deference to Protestant opinion or Protestant disgust, when the priesthood, high and low, set their faces against the pilgrimages to the holy wells of Ireland, which were shocking scenes of fanaticism, superstition, and debauchery. But, not three years ago, a Romish bishop had the effrontery to announce the re-opening of St Patrick’s Purgatory, Lough Derg, in co. Donegal, with a promise of large and special indulgences from the Pope. Was this not a step back into mediæval darkness? There is a town called Rosscarbery, in co. Cork, in which an aged priest died some thirty years ago. Father John Power had no miracle-working reputation during his lifetime; but after his death, it was rumoured that miracles had been wrought at his tomb, and now, as every anniversary of St John’s day returns, you will see thousands of the people—with the maimed, the diseased, the blind, and the deaf—who have come long distances in their carts—kneeling beside the tombstone of the dead priest, and praying the whole of the night (23d June) upon the grass. These things happen every year, but in out-of-the-way places, far from newspapers, where Romanism, sometimes so liberal and cultivated, and æsthetic elsewhere, still revels, in all the strength of its barbarous traditions.

But is it not true that these ultramontane priests—themselves so ignorant and vulgar and illiberal—are really educating the Irish people? It is quite true. Perhaps, seeing that the Government would educate in spite of them, the clergy thought it wise to superintend and direct this education, as far as possible, and they have, accordingly, thrown themselves into the work with uncommon zeal and energy. Their Christian brother schools are said to be models of teaching establishments, with, in many cases, Oxford perverts of high scholarship at their head; and the convent schools, with the sisters of mercy as teachers, are being rapidly multiplied in the southern towns, and gathering in so many as 600 and 800 children into individual establishments. The policy of the hierarchy evidently is to isolate the children in their educational relations, and to stamp a decidedly Romish impress upon all the secular scholarship they may be pleased to dispense. The building of these convent schools at great expense is quite a mystery to Protestants. In one town of 3000 inhabitants—a miserable decaying place—with three large Roman

Catholic schools already in existence, but under the care of secular teachers—the priest of the parish built an immensely large convent, which has 600 or 800 children at present in daily attendance. How did he raise the money? He stationed two strong fellows at the chapel gate every Sabbath-day with two boxes, and every soul who passed in had to give something. Sometimes, in case of refusal, the two men pounced upon the recusant and searched his pockets—a proceeding that sometimes led to black eyes and bloody noses—even in presence of the priest, who was watching, from a sentry-box, the operations of the money-takers in the interests of honesty and the Church. The people loudly complained to myself of the priest's exactions. "Then, why do you not resist them?" I said. The answer was, "He would ruin my trade, and not let a customer enter my shop." The priest's power over shopkeepers is tremendous. An eminent minister in the south of Ireland, who has known it for nearly twenty years, told me some time ago, that the policy of exclusive dealing is the way in which the priests are trying to drive every Protestant shopkeeper out of Romish towns. Sometimes—(but this was long ago)—a bold stand is made against the priest's exactions. In the town I speak of, upwards of fifty years ago, there lived a baker who had often complained of the priest's exactions. One day the priest said to him, "Denis, I have assessed you £2"—on account of some chapel improvements, I believe. "Sir," said Denis, "it was only the other Sunday that I paid you a pound for something else." "Bring me the £2 next Sunday, or you'll rue it." "Indeed, I'll not," was the manly reply of the baker; and he was as good as his word. The priest accordingly denounced him from the altar, charged his people not to buy an ounce of his bread, and brought the poor man to the verge of ruin. But Denis plucked up heart, and appealed to the law. The case was heard at the next Assizes, and the priest was cast in £70 damages and costs. I may mention that this clergyman had to make a quick exit from that town some years after, from forgetting his vow of chastity. So great is the power of the priest there at the present moment, that he can exact almost fabulous sums for marriages, baptisms, and masses. I knew a shopkeeper who paid £20 of a marriage fee; another, who paid £35 this very year; a poor servant boy, who paid thirty shillings; and a servant girl, with £30 in the savings bank, who had to pay £4 out of her store. The priests, when twitted by Protestants with these monstrous exactions, say, with a spice of humour, that "if it were not for the money-restriction, there would not be a single young man or young woman left unmarried on Ash-Wednesday morning"—the close of the marrying season.

Strange to say, the influence of the clergy over their flock is in no way affected by their notoriously free habits. The Ultramontane programme has done no more for the morality of the priest than for that of the people. I once thought that the clergy had shared in the general improvement that has taken place of late years in respect of temperance; but from my experience of southern society—from all I have seen myself, and all I have heard from trustworthy people—I am convinced that they are great sinners upon this head. In the town of my habitation, the curates were often drunk. One of them—a large, heavy man—fell off his horse, and nearly lost his nose by his intemperance. A Protestant residing next door to the parish priest, has been compelled, in the

middle of the night, to rise and remonstrate with him on account of the drunken yells and howls of a squad of young priests whom he had invited for a Sunday night's carousing. Everywhere in the south I have heard the same story, and observed the same evidences of free living among the priesthood. I am quite aware that there are a few Father Mathews among them, who advocate the temperance cause with much zeal and eloquence; but they are a most inconsiderable fraction of the 3000 priests of Ireland.

Ultramontaniam, then, has done nothing for either the education, the morality, or the dignity of the Irish priest; but it has made him completely subservient to the will of his superiors, more zealous in superintending the religious and secular education of his flock, and less disposed to defer to Protestant public opinion. It has made him the supple instrument for organising a whole nation into a complete and compact unity, so that it might be wielded as a powerful weapon of offence or defence, and bringing both clergy and people, in spite of nineteenth century science and light, largely under the sway of mediæval traditions. The evidence on this question will come up for consideration in my next paper.

ROMISH PLANS IN REGARD TO EDUCATION.

THE following forms part of a letter, of a recent date, from a school-master in Ireland to a gentleman in the north of Scotland, and illustrates the working of the recent changes in the regulations of the common schools in Ireland. They prove that Popery is entirely succeeding in her object, viz., to banish the Bible, and, if possible, the representatives and teachers of the Bible, from that country, and to secure the entire control of public education to the priests of the Church of Rome. This is surely sectarianism with a vengeance; and yet the British people and the British press look on with calm indifference, proving that Dr Manning is not so far wrong when he professes to imagine that "Protestantism is dead."

"Since we had the pleasure of your visit in this town, circumstances have occurred which cannot fail to bring about an important change as regards the missionary character of the school with which I am connected. A rule has lately been adopted by the commissioners of education in Ireland, that demands the exclusion from school, during religious instruction time, of every Roman Catholic wherever the teacher is a Protestant, unless the parents should signify their wish that their child should be so instructed, by entering their name in a book to be kept in school for that purpose. Now, it is pretty certain that very few Roman Catholic parents would have courage to do that, however anxious they might otherwise be to have their children present at such instructions, and it is therefore equally certain that when this rule comes into operation, it will effectually frustrate the grand aim and end of the founder and supporters of the school, viz., the imparting of religious instructions—Bible knowledge to such as cannot otherwise obtain it, so that its standing as a mission school can no longer exist. In consequence of this change, I feel that I am shut up to the necessity of resigning my connexion therewith, and to return without delay to Scotland."

The following is an extract from a recent letter from a minister in Canada, indicating that a similar Popish policy is being successfully pursued there:—

"It is feared that the Protestants of Lower Canada will suffer under the dominant party.

"You will see in the *Globe*, which is acknowledged the best political paper in Canada, something interesting to you as to Protestant and Romish education.

"The unworthy member for 'our' county Russell, Mr Bell, introduced a bill purporting to give equal rights to the Roman Catholic minority in Upper Canada with those of the Protestant minority of Lower Canada. The common schools are under the priests, and the tenets of the Romish faith are taught, so that, while Roman Catholics in Upper Canada can send their children to the common schools without danger, Protestants in Lower Canada can only send with the knowledge that their boys and girls will be taught the doctrines of Rome. The Protestants of Lower Canada demanded from the Government provision for their children's education. A bill was prepared, which would have proved a remedy for the evil, but, as it was passing through parliament, this new bill for Upper Canada was introduced, which was so offensive to the Upper Canada members, that both bills were thrown out."

CATHOLIC *VERSUS* ROMAN CATHOLIC.

A VERY satisfactory competition has just terminated in regard to the use of the term "Catholic" by the apostate Church of Rome. The result of the competition will be understood by the following minute:—

In the Library-Room of the Protestant Institute of Scotland, Edinburgh, on 22d November 1866, met the adjudicators of the prizes offered in January last, for the three best essays on "The fallacious and mischievous use of the terms 'Catholic,' or 'Holy Catholic,' as applied to the Church of Rome,"—viz., the Rev. Drs Begg, M'Lauchlan, and Wylie.

After conference it was unanimously agreed that of the twenty-two essays which have been lodged in competition, the essay bearing the motto—"Quod ubique, quod semper, quod ab omnibus," was entitled to the first prize. On the corresponding sealed envelope being opened, it was found that the author of this essay was William Arthur Darby, M.A., F.R.A.S., Rector of St Luke's, Manchester. That the essay bearing the motto:—

"The world is still deceived with ornament in religion.

What damned error but some sober brow

Will bless it, and approve it with a text,

Hiding the grossness with fair ornament?

There is no vice so simple but assumes

Some mark of virtue on his outward parts,"

was entitled to the second prize. On the corresponding sealed envelope being opened, it was found that the author of this essay was James D. Lawrence, student, care of Mr George Lawrence, merchant, Lerwick, Shetland. That the essay bearing the motto " $\alpha\lambda\phi\alpha$ " was entitled to the third prize. The corresponding sealed envelope being opened, it was found that the author was J. F. C. Williams, Halford House, Regent's Park, London. That whilst many of the essays are excellent, the essay bearing the motto, "Great names debase instead of raising those who do not know how to use them," was entitled to special mention, and that the author should be presented with a book. On the corresponding sealed envelope being opened, it was found that the author was Jacob Primmer, student, 26 Tolbooth Wynd, Leith.

The adjudicators expressed their great satisfaction at the result of this competition, and requested the Secretary to remit the prizes to the several successful competitors, and to express to the gentlemen who have contributed for the prizes their deep sense of the importance of this competition. The Secretary was also instructed to return the essays to the other competitors on their being applied for, and to hand the essay which gained the first prize to the Editor of the *Bulwark* for publication if he should see fit.—[This excellent essay will be published in our pages soon.—Ed.]



THE FIRST COMMUNION AT GENEVA.

THE FIRST COMMUNION AT GENEVA.

WHEN the sermon was over, Farel prepared to celebrate the Lord's supper publicly, according to the gospel form, and, standing with his brethren, Viret and Froment, before a table, he gave thanks, took the bread, broke it, and said, "Take, eat;" and then, lifting up the cup, he added, "This is the blood of the New Testament, which is shed for the remission of sins." The believers were beginning to draw near to receive the communion of the Lord, when an unexpected circumstance fixed their attention. A priest of noble stature, wearing his sacerdotal robes, left the place where he had been sitting among the congregation, and approached the table. It was Louis Bernard, one of the twelve *habilités* of the cathedral, and brother of him who had been touched at the time of Farel's first preaching. Was he going to say mass, did he want to dispute with Farel, or had he been converted? All were anxious to see what would happen. The priest went up to the table, and then, to the general surprise, he took off his sacerdotal vestments, flung away cape, alb, and stole, and said aloud, "I throw off the old man, and declare myself a prisoner to the gospel of the Lord." Then, turning to the reformers and their friends, he said, "Brethren, I will live and die with you for Jesus Christ's sake." All imagined they saw a miracle, and their hearts were touched. Farel received Bernard like a brother: he broke bread with him, gave him the cup, and, eating of the same morsel, the two adversaries thus signified that they would in future love one another with a sincere and pure affection.—*The Reformation in Europe in the Time of Calvin*, by D'Aubigné, vol. iv. pp. 363-64.

POPERY IN VENICE.

THE following striking remarks in regard to the prostrate state of Popery in Venice, are from the correspondent of the *Daily Telegraph* :—

I have dwelt at some length on matters ecclesiastical, for the reason that your readers may be desirous to learn what is the precise "attitude" of the Venetian clergy, in view of the astonishing change of public things which has come down upon them very much after the manner of a cart-load of bricks. I remember that Mr Dickens, in his "American Notes," mentions an inquisitive Yankee, who, occupying the next state-room to him on board a steamer, was very uneasy in his mind at the undemonstrative course of conduct pursued by his illustrious fellow-traveller. "Boz keeps himself very quiet, my dear," he was heard, through the bulkhead, to observe to his wife. The truth was that Boz had a bilious headache, and was lying down in his berth. The black Boz in Venice is keeping, just now, very quiet indeed. The black panther is couchant—not rampant. So have I seen the real panther at the Jardin des Plantes, curled up in a corner of his den, lazily blinking in the sunshine, and disdaining to roar, to glare, or to spring, when the naughty little *gamins* threw nutshells at him. Could he be the real panther of Java who bounds through the air, and makes a man into a mummy in one squeeze and one crunch? Yes, he is the same old beast, only the day is warm, and the times are dull, and he does not exactly see what good might come out of tearing up the planks of the den or dashing his head against those iron bars. He waits. A bright time may come when he may crunch bones, and suck marrow, and eat man again. This is about the attitude of the priesthood. They are quiescent. They crouch in the corner of the cage. They fear the popular beast-tamer, with his gutta serena whip or his stronger crowbar. They wait. In common, I hope, with most Englishmen born and bred in an atmosphere of respectable sectarian prejudice, I have been much shocked to see that Venice has gotten her liberty, that the Aus-

trians have gone away, that the Italian banner has been hoisted, and that the Italian troops have piled arms on St Mark's Place, without a single *Te Deum*, without the tingle of a single bell or the smoke of a single censor, or the flare of a single taper, or the apparition of a single stole, alb, or dalmatic. What has become of the Church of Rome in the Italian peninsula? Where is it? Who believes in it? Who asks for it? Who looks for the priest to bless the work, to utter a prayer over the newly unfurled banner of freedom? Certainly not the Italians. If you really wish to know where Rome's friends are, you must inquire at Munich or at Madrid, in the Graben, or of the beadle of St Germain l'Auxerrois. You must ask at Baltimore or at Brompton. Were you to address yourself to the majority of people in Italy you would be told that the Church of Rome did not lodge there. This is the naked, unpalatable, and incontestable truth. In the hearts of all Italians—save some ignorant peasants, some savage brigands, some half-imbecile old women, and some sour men in shovel hats—the Romish idolatry is DEAD. It is as dead as any dog that ever hung. It is dead, notwithstanding the existence of some clerical journals—notwithstanding the performance of the usual incantations in the all-but-deserted churches—notwithstanding the fact that there are here and there half-demented people who tell their beads, who make votive offerings of silver ears and noses in gratitude for their recovery from deafness or polypus, and make pilgrimages, with peas in their shoes, to the shrine of St Bosfusus, or rub their bellies with a portrait of St Joachim to keep away the cholera morbus. You may buy these same portraits in the city of Venice itself. They are printed on thick flannel. Everybody knows that friction with woollen stuff is an excellent stomachic; but I am inclined to think that the effigy of Mr Stead, the “perfect cure,” would be quite as efficacious as that of St Joseph on the strip of flannel. The fraudulent intent is, however, delicious. There are Italian-born and Italian-speaking people who continue to place faith in these mummeries; but they do not constitute the nation. The nation has utterly and entirely repudiated Papiatry—Paganism's eldest daughter. They have done with the barbarous swindling system altogether. I do not believe that Voltairianism, Straussianism, Hegelism, Renanism, or any other particular ism, is making much way in Italy. The people have simply abandoned one religion because they have discovered it to be wicked, mischievous, and useless; and they are looking out for another. I hope they may find a good one.

To the Editor of the Bulwark.

LIVERPOOL, Nov. 1866.

DEAR SIR,—The above letter, from a correspondent of the *Daily Telegraph*, is so deeply interesting to me as containing (in the latter part) a description of the condition of Popery in Italy, that I take the liberty of enclosing the extract. Were it published in your excellent periodical it might do good in several ways:—1. As a loud call upon British Protestants to enter through the door which, in the wonderful providence of the Lord, is now open at Venice. This keen-sighted writer, in his own way of speaking about religion says,—“They are looking out for another (religion), I hope they will find a good one.” 2. As an indisputable proof of the decay of Popery in *Popish* lands, where for ages it has had unrestrained sway. 3. As a terrible testimony against the Romanising party in the English National Church. What a degradation to a man to be an instrument of propagating in a *Protestant* Church, that religion which is seen to be repudiated by even those who for generations knew not a better, because such was kept out of their land by penal laws! What a reflection upon the understanding, or the consciences of those Romanising teachers! They *must* know these facts, and of course they know also that numbers in this country, and amongst their distinguished prelates of this very Church, went to the stake for their protest against those very doctrines, which hundreds of the teachers in the *same* Church are now preaching, and for rejecting such “performances” as these clergymen are exhibiting! Well then, as they *know* these things, one cannot but ask, Where is their conscience? Wishing not to be uncharitable, one feels amazed, puzzled, and perplexed to see such things at this hour. If these teachers are blind they are to be pitied. If not blind, what must we say of them! I wish all of them who are wishful to follow Popish practices would get out of a Protestant Church to do so, and be off to Venice, and try to keep up the fabric there

by telling the Venetians that they have better knowledge of Popery than the people there can possibly have. We should at all events be delivered from a plague worse than the *rinderpest*.

Having long been a reader of the *Bulwark*, and in sympathy with the "Scottish Reformation Society," I beg to tender to you my sincere thanks for your valuable services to the cause of truth and liberty. May your efforts be increasingly successful.—I am, &c.,
T. MITCHELL.

THE RITUALISTS AND THE BISHOP OF OXFORD.

THE *Times* newspaper is doing good service by admitting into its widely-circulated columns frequent exposures of the doings of the ritualistic party in the Church of England, and we have reason to know that a very considerable spirit of resistance is being awakened. It is hoped that this will be well directed and vigorously sustained. Lord Sidney Godolphin Osborne, by his powerful letters, is taking a lead on the right side. The following extract from one of his letters is both instructive and suggestive. The reference at the end is to the Bishop of Oxford. We have seen the photograph referred to, and it has since been admitted that the bishop stood for it:—

One of the worst features of this powerful school is the way they openly deal with the very young. I have a book before me, openly used in some churches, to aid the devotions of "young persons, especially choristers." The doctrine of transubstantiation is openly taught in it. These children are taught to adore "the elements" when consecrated, to pray then and there that this sacrificial offering may be applied to the "joy and refreshment" of the dead. There is a thorough teaching in almost every doctrine which our Church, thank God, repudiates. I have another book, published at Oxford, as a prayer-book for the young; it professes to give Church teaching to children under twelve years of age. I can hardly conceive anything more pernicious, if it was not for the fact that young brains could only be mystified and dulled, not really taught, by such a course of severe mysticism. Here the same doctrines are inculcated, the same attempt is made to cause children to regard the clergymen as priests with miraculous powers. The attempt to make young children believe in the miracle of the altar, as worked in their presence, if it was not so fearfully traitorous to the place and the service, would almost admit of being considered comic. To expect a child under twelve years of age to really accept seriously the directions given, is, in my poor opinion, a sad proof of utter ignorance of childhood; you might just as well give a lesson in mathematics. Child-faith is not so easily won by statements of the wonderful, and for all it sees; why it is just the clergy it knows out of robes in them, doing certain acts with extraordinary ceremony in a place, the handsome decoration of which and its incense become so familiar, that the things done are only part of a scene which oft repetition makes to the very young a mere church lesson, in a highly scented and richly decorated school. Children are not theologians susceptible to the claims of any school of divines. Ordinary services once a week are no slight trial when Sunday school is superadded; frequent Sandaying, and the fitting of their young minds into the grooves of that school of divinity which this book belongs to, is altogether foreign to everything of a child that is childish. There is throughout the book proof that the young—the very young—are taught that the priest is to be the chief director of their life, they are to come to him for frequent confession, they are warned of the peril to their souls if they do not, they are assured of complete absolution if they do. I wish, sir, I could stop here, but my duty to the public compels me to add that some of the directions for full confession on the part of children—the very young—are such as no one possessed of ordinary decency can read without indignation. Such things as the advertisements of a certain class of quack doctors only allude to, are put into this book with little, if any, disguise whatever. I think any parent finding this book in the hands of boy or girl, given or recommended by the priest, would be justified, morally, in far stronger steps towards him than perhaps would be legally justifiable. I am quite sure I should feel so myself. It is an out-

rage on all that men in general hold to be right, that, under the guise of religious teaching, under the rule of priestcraft, such infamous dealing with youthful minds should be tolerated for one moment. And yet so it is. Can the bishops, all of them, really plead ignorant of the fact?

In conclusion, permit me to use one argument *ad effigiem*. I have before me a photograph of one of the most active of our bishops, one who I am sure would publicly deny that he in any way countenanced ritualism. I am, however, of a very different opinion; I believe his peculiar action in the matter in his diocese, and the countenance he has given elsewhere to those who do favour it, has done a great deal to promote it. His portrait (price 1s. 6d.) goes far to confirm me in my opinion. He is represented in full robes, in his left hand a lofty most ornate crozier, or pastoral staff; his right hand is raised, the fingers positioned, according, I presume, to some "episcopal directorium;" the little finger and the next turned into the palm of the hand to meet the thumb, the two other fingers held up but slightly curved. I am particular in detail, because it is quite clear he stood for his likeness in the act of giving the blessing, and the whole representation is *just that of a bishop of the Eastern or Western Church performing that act; it is Episcopal ritualism from life*. What fortunate artist received that blessing thus caught by sun power in its giving, I do not care to publish. I have some acquaintance with this bishop. I and all his friends must regret the severity the treacherous operation threw into his usually benign countenance. If Balak, the son of Zippor, had seen Balaam so limned, he would have scarce asked him to denounce, not bless; the prophet's blessing would have been a terror.—Letter in the *Times*, signed S. O. G. 23d Nov. 1866.

POPISH CRUELTY.

THE crusaders marched upon the town of Beziers, within which the count and his adherents had enclosed themselves. He defended his position bravely, and the burghers and country people from the neighbourhood, amounting in all to seventy thousand souls, devoted themselves to his cause with the courage of despair. But, despite all these efforts, on the 22d of July 1209, the enemy took the town by storm; and then ensued a spectacle we cannot recall, even at this distance of time, without a shudder. The knights-crusaders consulted the Legate Milo and Abbot Arnaud in what manner it behoved them to treat the inhabitants, as there were many Catholics among them, whom it would be difficult to distinguish. "Kill all, the Lord will know His own," replied the ministers of the Prince of Peace; and then began one of the most revolting massacres the world ever witnessed. Old and young—men and women—Catholic and Albigenian—all were murdered.

In the church of Sainte Marie Magdalene, in which Catholics especially had sought refuge, seven thousand victims were burnt. Sixty thousand in all died within the city. A few persons, Count Raymond Roger among the number, contrived to save themselves by flight. Several thousands, who had survived the first slaughter succeeding the storm, and knelt to entreat mercy of the conquerors, were all ruthlessly butchered. The pen refuses to relate all the barbarities of the story—the burning houses—women violated—the wild riot and plunder; and we gladly turn from it, merely adding, that the monks who accompanied the army gathered in the market-place during the sack and massacre, to sing a hymn of thanksgiving to God.

A thrill of horror passed through all Europe when the particulars of this victory were bruited abroad. Innocent III. and his devoted clergy, however, rejoiced with an exceeding joy, for, lo! "the beginning of the end of heresy had dawned." But this beginning, triumphant as it was,

was not alone sufficient, and the crusaders then marched on Carcassonne, to prepare for it a like fate. Happily the greater number of the inhabitants had taken flight, and only a few thousands could be delivered to the sword and the flames. As some compensation, Vicomte Raymond Roger was secured there, and, though pardon had been solemnly promised him, he was soon despatched to the other world. The crusaders then went their way, burning every village and castle within the territories of the Vicomte, and consigning Catholics and heretics to the same fate, as it were, for mere devilish diversion; indeed, the whole army was but a horde of assassins, robbers, and incendiaries. Then, growing sated with their orgie of blood, they separated, and so spread over the country; but there was now scarce anything left to be destroyed.—*The Mysteries of the Vatican*, vol. ii., page 30.

ROMISH PERSECUTION IN DUNDEE.

FROM the quarterly report of the Dundee branch of the Scottish Reformation Society, we make the following important and suggestive extract:—

"We ought to observe that, within the currency of the quarter, a case of petty persecution has happened in town, and which, though it did not result in much, might show the most stupid what we have to expect if Rome's power increases a little. It seems that a Protestant mill girl had laughed at or derided a pair of the strangely-habited 'little sisters of the poor,' who perambulate our town on their illegal begging expeditions. These meek and gentle sisters, it appears, had informed their co-religionists in the work where the girl is employed, and they consequently assembled for a row when the work was stopped. The girl, being made aware of this, stayed inside when the rest had gone, hoping to get away quietly, but could not. Policemen were sent for, and under their escort she was, with very great difficulty, rescued from the mob of Papists, and taken to the Police-office, from which she afterwards got home in safety. If some of our ultra-liberal friends, who seek more power and more money for Rome, and who call Papists their fellow-Christians, had been in this poor girl's position, they would perhaps have changed their views as to the Roman tiger having turned a lamb."

THE ROMISH ANTICHRIST.

BOTTSHAM VICARAGE, CAMBRIDGE,
Dec. 11, 1866.

SIR,—Archbishop Manning has lately in his published Pastoral laid great stress on the Pope's office of "Vicerent of Christ." Possibly it may not be without interest and profit to some of us Protestants to examine whether this very title, so arrogantly claimed and asserted for His Holiness, is not another indication (some may deem it a proof) that the Pope is at least one of the *Antichrists*, of whom we are warned in the New Testament.

The word "Antichrist," being simply an original Greek word in English characters, it is necessary to know its actual signification. The signification I am going to point out may be new to some of your readers, but I hope will commend itself as the true one.

In the Greek language, names of office compounded with *anti-*, generally imply the same as corresponding names of office in our own tongue, when compounded with *vice-*. Thus, *e.g.*, *ἀντι-ὑπάτος*, (*anti-hypatos*), "*vice-consul*," *ἀντι-στράτηγος*, (*anti-strategos*), "*vice-prætor*," and so forth; *cf.*, *viceroy*, &c., &c. One illustration will suffice. Dion Cassius (lib. 53, c. 13), in describing the political reforms of Augustus Cæsar, says that "he retained in Italy the time-honoured names of Consul and Prætor for the chief-magistrates, but out of Italy designated them by the titles of *Anti-consul* and *Anti-prætor*, as *rulers in their stead* (*anti-*)," in other words, as their *vicegerents*.

Now interpreting the word "Antichrist" in a smaller manner, it will mean "Vice-Christ," or "ruling in Christ's stead," or "Vicegerent of Christ." Thus, in claiming the title of "Vicegerent of Christ," the Pope exactly claims to be an Antichrist. And every such a one is a "deceiver," (2 John 7.) The truth appears to be that "the time-honoured name" and office of "Christ" are too sacred and too high to allow of any vicegerency, which, by its very pretension, must ever savour of an "Antichrist." Christ himself, whether in Italy or out of Italy, is the sole Chief Magistrate of His Church. He has many ministers, but no vicegerent.—I am, sir, yours obediently,

JOHN B. M'CALLAN.

PROTESTANT PRINCIPLES.

(Speech of the Duke of York, delivered 1825.)

"I HAVE been brought up from my early years in these principles; and from the time when I began to reason for myself, I have entertained them from conviction, and in every situation in which I may be placed I will maintain them. . . .

SO HELP ME GOD!!"

RITUALISM IN ENGLAND.

We do not wonder at the growth of an intelligent hostile excitement in England in connexion with the increase of ritualism, especially in the Established Church. We say *especially* in the Established Church, because unfortunately the spirit from which it springs is becoming too general over the whole kingdom, and, like an unwholesome moral malaria, seems to be subjecting most classes more or less to its deadly influence. The alarm, therefore, to which we have referred, may be regarded as the measure of sound uncontaminated spiritual feeling which still exists in the nation, and which, if properly concentrated and directed, may be regarded as the best indication which still exists of possible security.

Whence the present progress of ritualism proceeds, is a fair and somewhat difficult question. That the recent encouragement given to Romanism by our rulers has to do with it,—the scornful confounding of all fair distinctions between truth and falsehood, in the giving of government grants, is very likely; that there are some trained Jesuits in the pulpits of the Church of England, working hard and successfully in the service of their master, is also probable; but what is absolutely certain is, that the new movement, however produced, is directly Romeward in its tendency, and aims at the entire subversion of all the noble triumphs of the Reformation. In this aspect the progress of ritualism is dangerous and alarming indeed. It is ineffably disgraceful also that the England of the nineteenth century, forgetting all the great things which God has done for her, in connexion with a free gospel and an open Bible, should be welcoming back the owls and bats of Rome, and hailing that which must speedily subvert the true source of all her strength and greatness. For it is certain that the triumph of Rome infers all this. In proportion as the light of the candles comes in, the light of the gospel must go out—in proportion as men glory in human vestments, they will lightly esteem the grace of God and the garments of salvation. The whole movement is a manifest return to the weak and beggarly elements which our fathers contemptuously threw aside as emblems of that satanic imposture, by which the world had been deceived during the long dark ages of Romish triumph, when the great sorceress of the west had drawn

her curtains around the world, in order that men might be induced blindly to drink of the cup of her enchantments. Nay, it is one indication that the nation is about to be given over to spiritual judgments, to a famine, "not of bread, but of hearing the word of the Lord;" these judgments, on the other hand, being always the precursors of a nation's downfall. When the light of truth was about to be extinguished in old Jerusalem, Jesus beheld the city and wept over it, saying—"If thou hadst known, even thou, in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." The entire and speedy overthrow of that sinful nation followed their spiritual blindness and the extinction of the truth of God. It is always so. Search the world at present from end to end, and every nation sunk in superstition is also a nation sunk in sin and destitute of true prosperity, whilst a double woe rests upon those nations which, having once received the truth, become apostates and traitors to the cause of God. "Under the whole heaven hath not been done as hath been done upon Jerusalem;" and "he that knew his lord's will, and did things worthy of stripes, shall be beaten with many stripes." The probability seems to be, that unless the present fatal course of Great Britain be arrested, persecution will soon arise because of the Word. Every professing Christian will probably be soon forced to take a stand either on the side of God or on the side of superstition. The experience of nearly six thousand years since the days of Cain has demonstrated, that error when in power is always a persecutor.

The question, however, still arises, What is to be done? Every Christian in the kingdom has an interest in answering this question, and in doing so immediately. There is indeed not a moment to be lost in attempting, if possible, to defeat what is in reality a foul conspiracy against both the religion and liberty of the country. It is quite certain in the meantime that little reliance need be placed on the resistance of those to whom one would naturally have looked for help in such a crisis. Admitting that many of the bishops are alive to the danger, they are either so timid, so indolent, or so hampered by the peculiarities of their position, that they cannot or will not strike an effectual blow. The ritualists know and glory in this. Admitting that some of the clergy and people of England are sound and even zealous, there is a total want of organisation on the side of truth, whilst the enemies of truth are evidently banded together like a well-disciplined, organised army. Freely granting that some of the Dissenters also are sound Protestants, it cannot be denied that as a body they have sunk sadly from the high tone manifested by their ancestors in former times, whilst not a few of them are, it is hoped unconsciously, giving their whole strength to the enemy. Meantime the Church Defence Association, which, under the charge of Mr Wilbraham Taylor, was organised to resist tractarianism within the Church, has been dissolved; but we are glad that a new "Church Association" has taken its place, and is acting with energy against the Romanisers. What is really wanted, is an immediate combination of all the true friends of Protestantism in England, for the one purpose of maintaining a common cause, and resisting a common enemy, a gigantic conspiracy, which threatens to engulf them all.

We shall be exceedingly glad to receive communications on this subject, which is one of unspeakable and engrossing interest.

CONFESSION AND ABSOLUTION.

AN influential and apparently increasing party in the Church of England has boldly adopted the Popish ground that the ministers of the Christian Church have power from Christ to forgive sins, and that in order to the exercise of this power all the people must bow at their feet and confess to them their most secret sins. It will be observed that this is the old claim of Popish priests, a naked claim to exercise nothing less than the peculiar power of God. It constitutes one of the striking peculiarities of "that Man of Sin who sitteth in the temple of God, showing himself that he is God." And yet the two claims are quite independent of each other, for it might be possible that the power of absolution had been given to the Christian Church, and yet it might not follow that any detailed auricular confession might be necessary in order to its exercise. The two points, therefore, must be separately proved, and whatever ambiguity may exist in regard to the formularies of particular Protestant churches, it is clear that neither can be proved by any warrant of Scripture:—1st, Suppose the apostles had possessed the power of absolution, it would not follow that they had transferred it to their successors, any more than that they had handed down those miraculous powers with which they were invested. It would be well to test the claims of their professed successors to share in all their powers by something more palpable, in the first instance, than the pretended power to forgive sins. Try them, for example, in regard to the healing of diseases, the making the deaf to hear, the lame to walk, the dead to rise; try them upon the promise, "If ye drink any poisonous thing it shall not hurt you;" try the Bishop of Oxford with a cup of arsenic or strychnine, and see how it operates, and if in this he shows "the signs of an apostle," then we shall be able to judge better of his more occult power to forgive sins. The claim itself, as the Rev. C. H. Davis, in his reply to the Rev. J. Neale, who made the same claim in behalf of English priests, some time ago, has said, is a very astounding one. He says:—

If Mr Neale's words mean anything at all, they mean that he believes that the bishop in ordaining a priest, in effect confers upon him such a power as this: "Be a judge for eternity of men's state. Whom you will, forgive; and whom you will, condemn. It is all left to you. Your own sovereign pleasure is exalted, by this commission from me, to the place of God. Go forth then as God; salvation and damnation are absolutely in your hands; whosoever sins you forgive, they are forgiven. Your word is as the fiat of the Almighty. You speak, and it is done; you command, and it stands fast. 'Whose sins thou dost forgive'—even if he be the most hardened reprobate that ever lived, and even if he should die blaspheming God—'they ARE forgiven'; and whose sins thou dost retain'—even if he be the holiest man that ever trod this earth—'they ARE retained'!!!

THIS IS NO CARICATURE! *If Mr Neale's words have any meaning, the Church holds, and he holds, that if a drunken priest in a drunken company, were to get up ever his wine and say, "Ye jolly fellows, I forgive you all your sins," they would be forgiven! And if he (Mr Neale) were to mount the top of St Paul's, and to say, "I forgive the sins of all London—of all England—of all the world—of every soul of man from Adam to this day, be he living or be he dead," they would be forgiven!!!* (For let Mr Neale remember, that neither Christ nor the bishop say one word of the forgiveness being limited to persons who have been baptized, and who make private confession to a priest, as he hints at p. 16; indeed, the Sacrament of Christian Baptism had not been instituted when Christ spoke the words recorded in St John xx. 22, 23!) Will Mr Neale abide by this plain and literal interpretation of the commission which he is so anxious to establish? If not, he must "surrender" his point! For if he, by the exercise of his own private judgment, thinks it right to

insert a condition or limitation of any sort or kind to make the words mean less than this, let him remember that Mr Miller and Mr "Any-one-else" have an equal right to do the same.

But it is quite evident that the apostles themselves never made any claim to the power of forgiving sins, except *declaratively*, or, in other words, as the heralds of a divine method by which sin may be graciously and freely forgiven by God; and it has been justly remarked that the passage in John xx. 22, 23, upon which the claim of modern professed priests is founded, viz., "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained," has, for its parallel passage, by which its true meaning is explained, Luke xxiv. 46-48, "That repentance and remission of sins *should be preached* in His name among all nations, beginning at Jerusalem; and ye are *witnesses* of these things." Accordingly, we never, in a single instance, find the apostles professing to forgive sins, or to do more than preach forgiveness. Let an act of absolution on the part of an apostle, or anything like it, be produced, if any man can. We defy any to do it. On the contrary, when they are asked, "What must we do to be saved?" they do not say, "We can forgive your sins;" they point away from themselves altogether, and say, "Believe on the Lord Jesus Christ, and thou shalt be saved." "We are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." The apostle James expressly says, "There is one Law-giver, who is able to save and to destroy." Indeed, the contrast is singular between the apostles and our modern Romanisers. The apostles constantly preached forgiveness through the blood of Christ, but never pretended to bestow it. The Popish and Puseyite priests pretend to bestow or withhold forgiveness, but never preach it. The whole affair, indeed, is one of priestcraft, by which ambitious men, having cast off the fear of God, use the awful mysteries of Christianity as a means of self-exaltation.

But we have said, that even if this power of absolution existed, there is no reason for coupling it with the odious system of private confession. It is admitted, that in the passage on which the right of absolution is professedly founded, there is not a word about confession; neither was there anything approaching to auricular confession in the primitive Church, and it is quite evident that that system, so productive of complicated social and moral evils, in every Popish country, was intended to be completely discarded in the Church of England; and, in fact, had no existence there till recently. In the homily of the Church of England on repentance, it is said:—

Whereas the adversaries go about to wrest this place (James v. 16) for to maintain their auricular confession withal, they are greatly deceived themselves, and do shamefully deceive others. For if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves unto the lay-people, as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the priests as the priests have to absolve the laity. . . . Who is the true priest, but He which is the Priest for ever, after the order of Melchisedec? Whereby, this holy Father Ambrose doth understand, that, both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins, but our Saviour Jesus Christ, who, being Sovereign Bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the Cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with

true confession of the same do flee unto Him. It is most evident and plain, that this auricular confession hath not the warrant of God's Word. A curious sort of men to know another man's life, and slothful to correct and amend their own! Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not; sith no mortal man knoweth what is in man, but the spirit of man which is in him. Therefore let us with fear and trembling, and with a true contrite heart, use that mind of confession that God doth command in His Word; and then doubtless, as He is faithful and righteous, He will forgive us our sins, and make us clean from all wickedness. I do not say but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable solace of God's Word; but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance.

THE LATE GEORGE LYON, ESQ., OF GLENOGIL.

THE cause of Protestantism has suffered a decided loss in the removal by death of the late George Lyon, Esq., a man who held the old and scriptural views in regard to Romanism, and who exerted his utmost influence to resist the aggressions of the Popish Church. Animated by thorough intelligence and true Christian zeal, he did not scruple to avow his principles, and spared no pains to maintain them. He was one of the founders and trustees of this Journal; and, so long as he was able, took a hearty interest in its success. We earnestly pray that others may be raised up to fill the many blanks that are being made. "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

Letters to the Editor.

AN APPEAL FOR PROTESTANT ACTION.

DEAR SIR,—Appreciating as I do the valuable services of the "Scottish Reformation Society," already rendered to the cause of righteousness, I pray God to put it into the hearts of the friends of our cause to aid, in whatever way they may be able, your securing an established agency in London, an agency that will never surrender the battle-ground, that Popery is the lie of Satan and that Protestantism is the truth of God.

I would suggest that those who have social influence would couple with it earnest-mindedness, commensurate with that displayed on the other side of the controversy, and that thus they would lay themselves under tribute to the end your funds may be augmented. This suggestion might be carried out by some of our sincere friends, whose narrow income leaves them but a small margin for extraneous purposes.

In thinking over this matter a few days ago, I determined to make an effort in my own way. The Protestant anniversary of the 5th of November being at hand, I resolved to advertise a meeting, and give a commemorative lecture, with the view of making a collection in favour of the funds of the "Scottish Reformation Society." Our meeting has been held in spite of adverse circumstances, and the collection has been made amounting to 10s. 11d., which, in this inert and money-loving place, is quite as much as I had expected to realise.

Other friends might take advantage of other Protestant anniversaries for the same purpose. For instance, there is the date of the noble protest of the German princes, 1529. There is the date of Luther's burning the Pope's Bull, 1530. The martyrdom of William Tyndale, who was strangled by the ritualists, October 6, 1536. These and many others might be rendered subservient to the furtherance

of your thoroughly Protestant object. Why should not fifty or a hundred such meetings be held during the next six months? Let it be considered what a valuable means of moving the public mind this would be, besides rendering substantial pecuniary aid to your invaluable society. Is not the enemy doing evil with both hands earnestly? And will not our friends receive inspiration from this, and make the effort that would prove successful? By holding meetings such as I propose, the people, receiving something for their money, would be found to respond to an appeal on behalf of the objects of your society.

I have pleasure in forwarding the amount of our collection, together with a copy of the bill which called the meeting.—Yours truly, D. NORTON.

RAINOW, NEAR MAUGLEFIELD, Nov. 13, 1866.

DEAN STANLEY AND BABYLON.

SIR,—As you have given publicity in the *Bulwark* for December to Dean Stanley's views on the question of Antichrist, it may interest your readers to know that the very best work on the Protestant side of the question which has appeared of late years is from the pen of Dr Wordsworth, canon of Westminster. The coincidence is remarkable. It will be remembered that when Dean Stanley was installed, Canon Wordsworth refused to take any part in the ceremony or even to be present. I have great pleasure in directing attention to his little book, which is one of the most perfect specimens of well-sustained argument ever put forth. The man who, after studying Euclid, should deny that "the three interior angles of every triangle are together equal to two right angles," would be considered incapable of understanding argument at all; and so no one possessed of ordinary intellect, after reading with care and attention Canon Wordsworth's book, can have any doubts whatever upon the question, "Is the Church of Rome the Babylon of the Apocalypse?" The work contains three chapters, of which the first treats of the question, "Whether Babylon in the Apocalypse is the city of Rome?" The second discusses, "Whether Babylon in the Apocalypse is the Church of Rome?" The concluding chapter contains, "Reflections on the Prophecies concerning Babylon." I append the concluding paragraphs of the second chapter, which will give some idea of the style of the work:—

"Nearly eighteen centuries have passed away since the Holy Spirit prophesied, by the mouth of St John, that *this* mystery would be revealed in *that* city, which was then the Queen of the Earth, the City on Seven Hills—the CITY OF ROME.

"The mystery was then dark—dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable—almost impossible. Age after age rolled away. By degrees the mist which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. The form of the mystery became more and more distinct. The seven hills, and the woman sitting upon them, became visible—her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder; and the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun; kings and nations were seen prostrate at her feet; saints were slain by the sword; and now the prophecy became clear as noon-day; and we tremble while we read the inscription, emblazoned in large letters, MYSTERY, BABYLON THE GREAT, written by the hand of St John, guided by the Spirit of God, on the forehead of the CHURCH OF ROME."

J. C. M'C.

EXTREME RITUALISM.*

THIS is a well-timed and excellent pamphlet, by Dr Cowan of Reading, on the Extreme Ritualism of the Church of England. The author shows the widespread progress of ritualism in the Church—that it is "a necessary attendant upon false religion," and is "alike based upon the assumptions of *priesthood*, on the one hand, and of *sacrifice*, on the other." We sincerely trust this excellent pamphlet will be

* *Extreme Ritualism: Its Principles, Causes, and Results.* By C. Cowan, M.D. Reading: T. Barcham, Broad Street. London: Hamilton, Adams, & Co. 1866.

largely read by the people of England, and that it may be the means of stimulating our friends to oppose vigorously the present schemes of the ritualists. The author puts with great force this very pertinent question, "With whom do the ritualists sympathise and desire to be united? Not with those who hold fundamental truth, yet cannot see eye to eye in matters of form or church government,—but with those who have made void the law of God by human traditions—who have through long ages been the cruel haters and destroyers of God's witnessing people—and who have done more to obstruct the circulation of God's Word, and to pervert its meaning, than all the infidels of the world combined."

ILLUSTRATIONS OF THE PAPAL SYSTEM.*

A SERIES of able tracts under the above title is being published at Manchester. The author manifests a deep and accurate knowledge of the Romish system, and of the literature of the Romish controversy. His tracts are pungent and valuable; and we hope they will have a wide circulation.

"SISTERHOOD" NURSES.†

ONE of the most plausible ways in which Rome advances her cause is by the skilful use of female agency. What an innocent and meritorious-looking thing it is to have ladies devoting themselves, under solemn vows, to the care of the sick, and in begging from door to door on behalf of the destitute, never, at the same time, forgetting themselves! Looked at intelligently, however, this is only one of the crafty devices by which Romanists are attempting to overthrow the Protestantism of the kingdom. In the able tract before us, the Rev. Mr Niven has very thoroughly exposed the designs and tendency of this system of sisterhoods. Few men occupy a more important position than that of Mr Niven, and no one could fill it more ably and judiciously. We cordially recommend his seasonable and able letter to the perusal of our readers.

FOXES' BOOK OF MARTYRS.‡

PROBABLY no book except the Bible ever did more in the way of exposing and deterring men from embracing the Romish system, than "Foxe's Book of Martyrs." At one time it was a kind of household book throughout England; but of late it has become comparatively scarce, and, amidst the growing taste for light reading, it has been too much neglected. The enterprising publishers, who have at present reproduced it in a condensed and attractive form, deserve the cordial thanks of all Protestants. The book is now not only a good library book, as it always was, but even a good drawing-room book; and we cannot imagine a better thing that Protestant societies could do than to use their utmost efforts in giving it a wide circulation.

THE JESUITS.

In the *Pall Mall Gazette* "Notes from Rome" we read:—

"Whatever people may say of them, the Jesuits are the best-informed persons in Europe, and their vast and admirable organisation enables them to penetrate everywhere, and to know and grasp everything. The office of the chief of the order, in the monastery 'del Gesu,' is far in advance of all the European chancelleries, and beside his information that of the best diplomatists is comparative darkness. This profound knowledge of the state of Europe is the result of a secret system of correspondence, spread like a cobweb, invisible and intangible, over the whole surface of the globe."

* Manchester. 1866.

† "Sisterhood" Nurses. A Letter addressed to the Governors of St George's Hospital. By the Rev. W. Niven, B.D., Incumbent of St Saviour's, Chelsea. London: Hatchard & Co.

‡ The Book of Martyrs. By John Foxe. Revised, with Notes and an Appendix, by the Rev. W. Bramley Moore, M.A. London: Cassell, Petter, and Galpin.

A PARABLE.

IN the pleasure grounds of a Statesman there was a pond, in which throve and gambolled a number of bream. Life passed very happily with these fish, until one day the Statesman ordered his men to turn in fifty pikes. A friend of his, who heard him give the order, exclaimed, "Now then! for what reason have you given such an order as this? what good do you expect to come of it? you will soon have not a bream left in your pond. But perhaps you do not know the nature of the pike?" "My good sir," replied the Statesman with a smile, "you waste your words: I am quite aware of all you say. But let me in return ask you, What makes you think that I am fond of bream?"

The above fable has been placed before Lord Palmerston and Mr Gladstone. The "pike" is the Romanist, the "bream" is the Protestant, The fish "pond" is Britain. Ought our statesmen to be indifferent to the nature of the voracious pike, the tyrant of the flood?

ROMISH TOLERATION.

THE following extract should be kept by all Protestants: "You ask, If the Roman Catholics were lords in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly he might even hang you. But, be assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and religious liberty. . . . Shall I hold out hopes to the Protestant, that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No; Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself."—*Rambler*, (Roman Catholic Magazine,) Sept. 1855.

BODILY EXERCISE PROFITETH LITTLE, (1 TIM. iv. 8.)

By "bodily exercise" may be understood the employment of our mere natural faculties in the service and worship of God. And if you look at false religion, in its various shapes and shades, you will see how much there is in it of this mere "bodily exercise." Look, for instance, at Baal's priests, cutting themselves with lancets, crying from morning to evening, "O Baal, hear us!" and leaping upon the altar they had made. What was this but "bodily exercise?" Look at the Pharisees in the New Testament, praying at the corners of the streets, making broad their phylacteries, dropping with ostentation their gifts into the treasury, going up to the temple at certain hours, fasting on certain days, and scrupulously giving tithes of mint, anise, and cummin. What was that but "bodily exercise?" Look at all the forms and ceremonies of Popery, —the bowings, adorations, genuflexions, changes of apparel, fastings, and macerations of the body. What is it all but "bodily exercise?" Look at Puseyism, that twin sister of Popery. Certain days, hours, vestments, postures of the body, chantings and intonings, mutterings, and mumblings,—mere outward movements of bodily organs. Is not all

this mere "bodily exercise?" And not only these, but the great bulk of professing Christians, whether members of the Established Church or dissenting from it, is not their religion often made up of "bodily exercise?" They exercise their feet in walking to church or chapel; they exercise their voice in singing; they exercise their ears in hearing; they exercise their knees in kneeling; they exercise their eyes in reading the liturgy or the word; they exercise their hands perhaps in giving. But all this is but "bodily exercise," and may be done, and is done, by thousands without one grain of godliness.

But "bodily exercise" may also be understood to comprise the exercise of the *mental* faculties, as well as corporeal. Thus there is the exercise of the intellect in understanding the Word of God; the exercise of the judgment upon the gifts or abilities of the preacher; the exercise of the memory in recollecting texts and sermons; the exercise of the affections in receiving the Word with joy; the exercise of the conscience, as we read of those who were "convicted by their own conscience;" and of the heathen, "their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another," (Rom. ii. 15.) And yet all this is mere mental, intellectual exercise. Man are not necessarily partakers of God's grace, though they exercise their bodies in coming to a place of worship, or exercise their minds in listening to what is delivered from the pulpit.

The apostle says of this "bodily exercise," (by which I understand the exercise of the body and mind together, as something distinct and apart from the grace of God in the soul,) "it profiteth little;" or, as it is in the margin, "it profiteth for a little time." "It profiteth *little*;" it only profits whilst it lasts. It profits the body, but it does not profit the soul. It may profit the intellect, but it does not profit the heart. It profits for time, but not for eternity—it profits for momentary impressions, but not for everlasting salvation. It profits for an hour or a day, but it will not profit for the bed of death, at the bar of judgment, or in a never-ending eternity. It may profit to stave back convictions, to harden the heart, to sear the conscience, to deaden the feelings, to wrap up the soul in a graceless profession. It may profit thus far, (if the word "profit" may here be used consistently with the meaning of the term,) but it "profits little," and it profits for a little time, for the "end of these things is death."

Reader! what is your religion? Scrutinise it, analyse it, weigh it, and consider it. If you have but "bodily exercise" to show, you have the shell without the kernel. True it is that the worship of God requires the exercise both of the body and of the mind; but if we have not also the life of God in the soul, if we know not the working of God in our hearts, we are but an abomination in His sight, however highly esteemed we may be by men. While, then, you diligently use all the outward means of grace, covet earnestly godliness with all its graces,—repentance, faith, hope, and love. Be assured there is this distinction betwixt the child of God and one wrapped up altogether in "bodily exercise," that a man who has nothing but "bodily exercise" is satisfied with it; he has no craving for anything better, heavenly or divine; whereas a child of God counts all his righteousness as filthy rags, tramples under foot all his false religion, as well as his own doings, and is satisfied with nothing but what the hand of God lodges in his heart, and the mouth of God speaks to his soul.

THOUGHTS ON RITUALISM.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

No. I.—RITUAL ; OR, RELIGION "AFTER THE LETTER."

"The law was given by Moses."—JOHN I. 17.

THERE is a remarkable and very instructive contrast between the several dispensations of religion in the world ; and yet there is this much of resemblance and even of identity between them, that it is the one great salvation, through Christ, that is revealed in each and all of them. The contrasts consist chiefly in the "divers manners" by which the great truth was set before and manifested to the minds of men. Man, in the depth and darkness of his Fall, was not yet able to bear the fulness of revelation—the full and complete announcement of the glad tidings. The "good news" of the gospel must be gradually revealed, must grow by degrees, and dawn into daylight. God as a Father proceeded to train His children, and to educate the world to a knowledge of the great "mystery of godliness, God manifest in the flesh." He had a great revelation to communicate, and it must needs be unfolded as men are able to receive it—that God again would walk the earth and be man's friend, and restore the Fall by the saving help of His Anointed. All the long period of the world's history has been the one day of revelation ; the dispensations were not distinct days, but the different stages of the one day—first dark, then less dark, then light, and then more light, and so on to perfect day :

"One sin disturbs ; one deadly root
Hath filled the world with fatal fruit,
One Saviour now, one Help is given
To lead the ruined soul to heaven :
One Christ, the Son of God !"

Thus, through the different dispensations of God, the great Revelation was made known to the different ages of man—at first in the infancy of the Church, and afterwards in the full age of its manhood, and to each as each was able to bear it. Accordingly, to the children the great lesson was taught as to children, and, among other means, by the law. Hence we are told that "the law was our schoolmaster to bring us unto Christ," (Gal. iii. 24.) The Church in its infancy was conducted to school, and instructed according to the measure of its understanding ; and the schoolmaster, having conducted us to Christ, has fulfilled his mission, and leaves us there. Hence the testimony of the Baptist, "The law was given by Moses, but grace and truth came by Jesus Christ," (John i. 17.)

The means by which the earlier lessons were taught to the more tender infancy of the Church were manifold ; and chiefly, as is always necessary in the case of children, by external and visible means. It was hard and difficult to express the great idea in words, so as to cause men to realise in thought the Person of the promised Messiah. Therefore, secondary means were adopted, and such as would be calculated to assist the sense, and, through the eye, to instruct the heart. Among these was the law of Moses, and the elaborate ritual of the law. Some of the most eloquent types of the nature and character and offices of Christ

were conveyed under the grand and gorgeous forms and vestments of Jewish worship : for example, the temple, the furniture of the temple, the priesthood—all leading on to the Holiest, and to the high priest entering in thither ; and thus, through external signs and symbols, conducting to the spiritual realisation of the great High Priest of our profession, Christ Jesus, who has entered into heaven for us.

Now, the question is, Was this ritual intended to continue? Most plainly the whole testimony of the New Testament goes to show that all these ceased in Christ, because, beyond Christ, they had no significance whatever. Christ brought in "a more excellent ministry," "a better covenant," built upon "better promises." The one of these must cease before the other was established—"He taketh away the first, that he may establish the second," (Heb. x. 9.) If, then, the rituals of the law have terminated in Christ, have they ever since been re-enacted in Christ or in the Gospel? or has anything like them, or at all bordering upon a resemblance to them, been sanctioned in the Holy Scriptures for the use of the Christian Church? In no respect does the difference more manifestly appear between the letter and the spirit of the New Testament than in this. In the Old Testament there are such special directions—there is such a particularity of detail, even to the ring and loop of a curtain, the hem of a robe, the smallest tassel or fringe of a phylactery—but in the New Testament there are none of these, not one solitary direction given as to ministerial vestments. There is a clear dropping of these things utterly out of sight; the Gospel is occupied with greater things than these—not with the light fringe-work of an ornate and elaborate ritual, but with the grand motives of a heartfelt religion, "the weightier matters of the law, judgment, mercy, and faith." The Gospel addresses itself, by principles, by precepts, by counsels, and by spiritual considerations, not to the eye, but to the heart and the inward understanding. It is not the outline, but the fulness—not the shadow, but the substance—not the outward show, but the inward excellence—not the foliage, but the fruit—not the sign, but the thing signified.

A ritual, to be of any use or service, must have a meaning, else it is nothing but a piece of ecclesiastical millinery. The Jewish ritual was full of meaning and significance: hence the typical teachings conveyed, and intended to be conveyed, in the law of Moses, and through the forms of the temple service. A type is an external expression of an inward thought—it means something, and stands for something; and the one great meaning to which all these things converged and gravitated was the setting forth of Christ, the promised Redeemer. Otherwise, even the ritual of Moses had been "a fond thing, vainly invented," a toy, a plaything: it had been a mere piece of acting, a caricature, if greater, holier, deeper truths did not underlie all its functions and prescribed ordinances. Hence the deep and genuine significance and meaning of the sacrifices, the priesthood, the office and raiment of priests, the feasts, the tabernacle, the temple, &c. Every part of the furniture of the temple contained, as in an earthly casket, its own great and priceless spiritual truth: the ark, or mercy-seat, the throne of grace; the golden table, the thanksgiving of the heart for temporal mercies; the golden candlestick and its seven branches, the Church and the sevenfold gift of the Spirit; the holy oil, the Spirit pervading and running through all the branches; the

golden altar of incense, the prayerful heart; the brazen altar of sacrifice, the divinity of Jesus; the laver of brass, the washing of water and of the Spirit. There was not one jot or tittle of all these that was purposeless or meaningless. Each and all were significant of something spiritual and heavenly, and appertaining to the times of the fulness of Christ; and therefore it came to pass, that when that which was perfect had come, that which was in part was done away. Accordingly, when we look to the New Testament, we find all these things gathered into Christ, the once lengthy shadows growing less and less, until at last they are absorbed into their own substance. Thus, the Jewish priesthood was typical of Christ's priesthood; the priestly garments were typical of Christ's righteousness and purity and holiness; the tabernacle was typical of heaven itself; and all the congregation a type of "the true Israel of God." Thus it was that "the things which were written aforetime were written for our learning," or, as the apostle again says, "Now, these things were our examples"—*τύποι, types*—(1 Cor. x. 6;) and surely, in the great Antitype, Christ Jesus, all these have been fulfilled, and, being fulfilled, have passed away finally and for ever!

Whence, then, comes the ritualism that seems to be the leading characteristic of the present day, the most obtrusive sign of our times? Comes it of the Jews? This cannot be; for all the Jewish ritual has been abrogated, because fulfilled in Christ. Is it, then, from Christ himself? Surely not so; for all rituals, like all other types, terminate in Christ: they do not pass through Him, and thence proceed upon their mission again; all lines of type converge in Him; all trains of typical tendency stop there, and have no other terminus to which they can tend.

Whence, then, is this newfangled practice in so many churches? Seeing it is not continued from the Jewish law, and that it is not derived from Christ himself, it can only be the outworking of the carnal heart, the unspiritual nature of man. It proceeds from the lack of a true appreciation of Christian truth, and of that fulness that dwells in Jesus. We greatly fear it also arises from a desire to establish once more the human priesthood upon earth. This is equivalent to a denial of Christ's one and universal priesthood, the fulness of His sacrifice, the perfectness of His atonement, and the all-sufficient intercession by which He now pleads for us in heaven. Then, if this be so, it must be resisted; it has no part in the Christian system; it is alien to the religion of Christ, and, as such, it must not be permitted to attach itself to any portion of the true body of the Christian Church.

And, indeed, what can these things teach us now? One part holier than another! What can this teach, seeing that all places are holy, and heaven the holiest of all? A sacrifice! What kind of sacrifice, seeing that "by one sacrifice for ever He hath perfected them that are sanctified?" A priest! What sort of priest, seeing that there is but one only Priest, Christ Jesus? Incense! What can this do for us, seeing that the Christian incense is altogether and wholly spiritual?—"Let my prayer be set forth before thee as incense," (Ps. cxli. 2.) The fact is, all these things mean a good deal more than the things themselves; they are masks, first, to screen, and then to set forth certain doctrines which this nation of ours has long since rejected, at the time of the Reformation; they are the outward signs of things which really have no signs now, seeing that the things signified thereby have been long since

fulfilled. What the ecclesiastical law of the case may be, we do not undertake to say; but this we do know, that these doctrines and practices are contrary to the whole spirit of Christianity and the Bible, and opposed to the unequivocal and definite protests of the reformed churches of our land.

One illustration will suffice: The archdeacon of a diocese in the south of England, in a recent charge delivered before the clergy of his archdeaconry, rather startled his audience by the following anecdote. He said he had recently asked one of the high ritualistic clergy why it was that he offered the incense before and not after the consecration of the elements! The reply he received was as follows—"Because, before the consecration, Christ is in heaven, and therefore the incense must rise up to him; but after the consecration Christ is no longer in heaven, but upon the altar!" Now, what is this but the Romish doctrine of transubstantiation, openly and unflinchingly inculcated? It is but a sample of the whole; for the present ritualistic movement is simply this—a propitiatory sacrifice to offer, and a sacrificing priesthood to offer it. And are not these the two great cardinal points of Rome? There has been a party these many years travelling that way, holding the main and distinctive doctrines of Rome. Like Lot, who "pitched his tent *toward* Sodom," (Gen. xiii. 12,) and ere long was actually a dweller in the doomed city, and was well-nigh destroyed in the midst of the overthrow: so these men have been journeying *toward* Rome, and have now become so thoroughly one with her, as to have lost all the love and loyalty they ever had for the good old faith of their fathers. They have been long holding back from a fuller development of their system and tendency; and their plea has been "because the country was not ripe for it." This, at least, was Dr Pusey's statement at a recent meeting of the English Church Union. Then let us, as far as in us lies, prevent our country from ever becoming ripe for so disastrous a change. It is in part to accomplish this that we indite this present paper, which we hope to follow up with further communications on the same subject in the subsequent numbers of our issue.

LONDON ORGANISATION OF THE SCOTTISH REFORMATION SOCIETY.

THE new London organisation of the Scottish Reformation Society has fairly started, and we earnestly bespeak for it cordial support. It is high time that more efforts were made to stem the tide which has recently been running so strongly and almost unchecked in favour of Romanism, and this can only be done by the Divine blessing on union. A united stand must be made on behalf of principle, and the sin and danger of the nation in giving any support whatever to the mystic Babylon must be loudly proclaimed and perseveringly reiterated. Not only must new concessions be resisted, but old concessions must, if possible, be annulled. We must be as strenuous on the right side as Popery is on the wrong. She demands all; we must insist that she be refused. But a second mode of operation must consist in educating the public mind on the subject. The Rev. Robert Maguire's lectures, which are to commence on the 4th of February, in the London Coffee-House, and be continued for the next three months, free to all young men, will inaugurate this

mode of action. But Protestants must work at Oxford, Cambridge, and all the large educational establishments and important towns in England. Meantime we solicit the prayers and energies of all the friends of truth in behalf of this effort to advance the common cause.

We publish the following extracts from some of the letters received from influential people in all parts of the kingdom by the Secretary of the Scottish Reformation Society, in approbation of the establishment of an organisation in London in connexion with that Society. They will, no doubt, be read with interest; and we trust that, as this Society is undertaking very considerable obligations, not yet provided for, these extracts will be the means of stirring up many to aid in a work so vital and important. The object of the Society is not to interfere with others, but simply to take their proper place in the great Protestant army, and to aid others in more effectually resisting a common and dangerous enemy:—

"LONDON.

"I am a constant reader of your useful and essential periodical, the *Bulwark*, and beg to tender my best thanks for the extra fund of information contained in the article, 'Popish Policy and Efforts at the End of last Session of Parliament.'

"I have greatly rejoiced in the foundation of that noble and glorious witness for the truth, the Scottish Reformation Society, and am truly thankful that measures are maturing in connexion with the above, to act on *similar principles in London*. This has been for a long time much needed. I sincerely hope your worthy efforts will not be in the least hindered for want of funds. I hope the wealthy will come to aid in this suitable and timely measure in the right direction."

"LONDON.

"I think your plan very felicitous, and requires no amendment."

"LONDON.

"I am much obliged by the very interesting statement which you have sent me, and I earnestly pray that the Divine blessing may rest upon your undertaking. I shall be most happy to avail myself of any opportunities to make your plans known, and to speak of them with cordial approval."

"LONDON.

"A lady sends a cheque for L.40 to aid in the movement."

"SHEFFIELD.

"I have much pleasure in enclosing cross cheque for L.5, on behalf of the agency in London. I am quite convinced that very strenuous efforts must be made by all Protestants. If the committee can see their way plain to send deputations or agents to the various towns, with a view to opening the special object mentioned in the *Bulwark*, I shall be glad to contribute another L.5 towards the necessary expenses."

"STRATFORD.

"A friend sends a subscription, with the desire that you may be enabled to establish a branch of your Society in London, successfully to combat the inroads of Popery."

"BURY ST EDMUNDS

"I enclose a post-office order for L.2, to help forward the proposed scheme in London, which I think most desirable. I wish I could send you more."

"INVERNESS.

"In the hope that a sufficient sum will be subscribed for the establishment in London of either an agency or branch of the Scottish Reformation Society, I willingly offer L.10 to aid this important object."

"SUNDERLAND.

"It is with considerable delight I read the resolutions of your valuable Society touching the formation of a branch in London. I sincerely trust you will be enabled to carry out your laudable efforts. The increasing boldness of the Papacy calls for united and effectual opposition; and I can only again repeat my earnest wish that you may be successful in your efforts, and shall esteem it a duty to recommend to my friends around the desirability of substantial support."

"BRIDLINGTON QUAY.

"I have taken and circulated the *Bulwark* since its commencement (more than sixteen years.) I hand you a post-office order, which you can divide between the Society itself and the establishment in London. I wish the *Bulwark* was better known; for we live in perilous times, and ought to be asking ourselves whether we are prepared for suffering from that Church which calls itself infallible. Consequently what it was it is, and what it did it must and will do again, when strong enough to exercise its power; and that power is growing in its hands."

"HULL.

"I consider it to be most desirable that an agency of the kind proposed be established in London without delay."

"KENT.

"I feel that it is quite time something more was done by those who fear God to resist the spread of Popery in our land; and I am therefore glad to hope you may establish an agency in London. I shall gladly subscribe, so long as I can afford. May our Lord prosper the work."

"WIGAN.

"I drop a line to inform you that I intend to assist you a little in your new movement in London, in addition to my other annual subscription, beginning early in the new year, in hopes, with God's blessing, your efforts may be a means to check the rapid progress of Popery."

"ARMAGH.

"The proposal contained in this month's *Bulwark* is just the very thing wanted. Long have I deplored the want of union among the true-hearted Protestants. I think your proposal will, as it should, meet with general support."

"GLASGOW.

"With reference to the proposed additional course of action, I will subscribe, in addition to my ordinary contribution. We ought to have a 'Protestant Band' in the House far out-numbering the 'Pope's Brass Band,' and so overawe any Government which may be in power from making any concessions to the Popish party."

"BURY, LANCASHIRE.

"As to the propriety of establishing an agency or branch of your Society in London, I will give you a subscription. It is a business of which I should approve."

"BLAIRMORE, ARGYLESHIRE.

"In regard to the proposal of establishing a branch in London, I will give you a subscription for that purpose, as I think it may be the means of doing much good."

"HEREFORD.

"In regard to the proposal to establish a branch in London, it is a matter of impossibility for me to convey to you by letter the earnest wishes, and very great gratification of thousands in England, if such a proposal should be carried into effect. It is the great wish of all true Protestants to be on more intimate terms with that invaluable Society. I have been a reader of the *Bulwark* from the commencement of its publication. I post four to six numbers to different friends."

"GREENOCK.

"In reference to the contemplated branch in London, I beg leave to say that I cordially approve of the same, and am prepared to subscribe, earnestly praying that it may succeed."

"BROUGHTY-FERRY.

"I enclose a subscription to assist in establishing a branch in London."

"LEWES.

"I enclose a post-office order for the London branch of the Scottish Reformation Society, so desirable. May the Lord strengthen and bless you in your efforts."

"DUNDEE.

"In reply to your printed paper, I will be happy to extend my annual subscription, and I pray a blessing may attend the new contemplated effort of the Scottish Reformation Society to be carried out in London."

"NORTH DEVON.

"Mrs F. would like to have twelve copies of the paper issued in this month's *Bulwark*, that she may present the subject to her friends. She will subscribe annually towards the proposed branch, feeling that every word is unhappily too true as stated in the *Bulwark*."

"BATH.

"Mrs T. will be happy to contribute to the proposed branch of the Reformation Society to be established in London."

"MIDDLESEX.

"I will be happy to send you a subscription towards the funds for establishing an agency or branch in London of the Scottish Reformation Society, and trust it will be of great benefit to the Protestant cause."

"ISLINGTON, LONDON.

"I am so pleased with the earnestness and power shown in your last number of the *Bulwark*, and so glad to read you have decided to have a branch in London, that I enclose a Money Order. Be strong and have good courage, is the injunction of Him who is with us to the end."

"WARWICKSHIRE.

"I sincerely rejoice that your Society contemplates the establishment of some representation of your body or agency in London. If well and cautiously conducted, this operation will render your Society *really effective* upon the course of legislation, and in the House of Commons, which it has not hitherto been, notwithstanding all your own invaluable exertions. It is only by constant watchfulness, and by being on the spot and prepared for immediate and prompt action, that anything can be done effectively, I mean beyond the popular instruction which your Society has most ably advanced. You must not cease to sow, but you must be prepared to commence your harvest, and that in very doubtful weather."

"LUTON.

A correspondent from Luton, Bedfordshire, writes:—"I am glad to tell you that since I last wrote you, Rev. T. R. Stevenson has commenced a series of very spirited lectures here, on Puseyism and Ritualism, to full and appreciative audiences; and Rev. T. Hands, the oldest and most talented minister here, preaches two or three times per month on topics directly involved in the same question. So you see I am no longer labouring alone, as I did a few months since, and I am happy to add that the spring is not likely to pass without the foundation of a Luton Protestant Institute. I feel considerably encouraged, and have a strong hope, almost amounting to conviction, that the hour of Protestant awakening to duty has struck at last. God grant it in His oft-repeated mercies to this nation! And if it be struck, then certainly the Scottish Reformation Society is no mean wheel in the moral and spiritual machinery. English Protestants count much on the sympathies and help of their Scotch friends. It is a holy bond of union to be severed, I trust, never more."

"LANCASTER.

A correspondent writes:—"I am sorry to say that though the Popish cause is very prosperous here, the indifference amongst Protestants, with very few exceptions, is very great—almost incredible. Some of my friends tell me that there is no need of doing anything,—that Popery is dying at the heart,—that the present Pope is to be the last, and all this in the face of the appalling evidence in our beloved country to the contrary. With earnest prayer for the success of your undertaking in London as elsewhere."

PROTESTANTISM AT SHREWSBURY.

(To the Editor of the *Bulwark*.)

SHREWSBURY.

SIR,—I beg to enclose a copy of a letter by W. J. Clement, Esq., one of the members of Parliament for this town. Some weeks since, Mr Clement took the chair at a Church Defence Meeting, held in the Working Men's Hall. His speech on that occasion, which was thoroughly Protestant and fearless, has subjected him to many anonymous attacks.

This letter is his reply. I think its publication in the *Bulwark* would do much good. If the laity of the Establishment, and men of influence generally, were as sound and courageous as Mr Clement, I think we should soon see the beginning of the end of this "pernicious nonsense." The friends of Mr Clement here applaud his manly stand against Popish error, and his assertion of the great principles of the Reformation—that is, of civil and religious liberty; and they hope that he will persevere in spite of the world, the flesh, and the devil.—I am, Sir, yours truly,

W. B. DENNIS, Wesleyan Minister,

And a constant reader of the *Bulwark* from the beginning.

THE LAYMAN'S CHRISTIANITY AND THE PRIEST'S CHURCH- INANITY.

TO THE EDITOR OF THE SHREWSBURY CHRONICLE.

SIR—Having received several more attacks from anonymous writers, I will no longer delay answering my first assailant, who appeared in the *Chronicle* under the signature of a "Priest in the Archdeaconry of Salop." This is the only letter I will write in defence of the remarks I made on the subject of Ritualism.

My lay-knowledge of Christianity, at which the Priest sneers with superciliousness, is derived from the New Testament; his priest-knowledge of Christianity is derived, as is evidenced in his letter, from the Service Book and the Formularies. He confounds Church-inanity with Christ-ianity, the Rubrics with the Holy Scriptures. He gives me the waters muddled and heated in their course, instead of quenching my spiritual thirst with the pure cool lymph that bubbles at the fountain. With the true priest-pride that apes humility, and with an amount of arrogant folly and self-complacent intolerance well-nigh incredible, he tells me that in every sentence of my speech on Ritualism I showed the "profoundest ignorance" of the Bible, the Book of Common Prayer, and the doctrines of the Reformed Church of England. He then arrogantly seizes upon religious knowledge as his own peculiar possession, and proves his fitness for the office of a teacher by evincing his inability to comprehend that the past is not the present, that the essence of religion is not to be found in rubrics, creeds, and ceremonies, but in the spirit of its Divine Founder.

Your Priest correspondent sneeringly demands what "authoritative document" I can produce to prove that the assertion of the Bishop of Salisbury, that he and all priests have supernatural authority to pardon sins or to retain them, is absurd and blasphemous.

Did time permit, I could produce the evidence of some of the ablest divines and men of thought England ever produced to prove that they do not believe the priest is invested with a supernatural power to forgive sins, or that he can, at the consecration of the sacerdotal elements, work a miracle of unspeakable awfulness and solemnity. If a "Priest in the Archdeaconry of Salop" believes that priests have this supernatural power, why does he not go to Rome instead of remaining in the Protestant Church of England, where he is useless and dangerous?

I lament that he and his brother Ritualists have neither the conscientiousness nor the feeling of honour to lay down an office, to leave the Church whose bread they are eating, and whose sheep they have undertaken to feed, whilst they are treading her doctrines under their feet.

But, to return to the Priest's demand that I should produce some authoritative document—I produce the New Testament, of which he declares I am "profoundly ignorant." The New Testament gives the priest no such power; the priesthood have audaciously usurped it, in opposition to the whole teaching of Christ and His Apostles. Nay more, I tell your Priest correspondent that the order of priests in the Church of Christ is a solecism.

When Christ was offered "once for all," (Heb. x. 10,) there remained nothing for priests to sacrifice, consequently Christianity, as taught in the New Testament, institutes no priesthood whatever in the original and proper sense of the word. It has not the name of priest among its offices, nor does it confer a shadow of priestly power. It invests no class of men with peculiar sanctity, ascribing to their inter-

cessions a special influence over God, or suspending the salvation of the private Christian on ceremonies which they alone can administer. The "Priest in the Archdeaconry of Salop" enjoys no nearer access to God than other men in his parish. The "*successio Apostolica divini Ministerii*" is a priestly fable. The *Apostles* presided over the Church with an authority peculiar to themselves, and at which none *after* them could with any reason pretend.

Again, Christianity as taught by its Divine Founder, is not a religion of forms; it has but two ceremonies, as simple as they are expressive; it does not hem us round with a mechanical Ritual, does not enjoin forms and attitudes, does not descend to details of dress. Neither Christ nor his disciples have laid down anywhere a definite plan for its organisation, or a Ritual for its worship.

The common-sense of mankind has, however, been most grievously insulted by the Ritualists attempting to prove that ceremonies are as essential as principles. I hope I have demonstrated that the religion of Christ is totally different from the religion of Ritualism; the chief aim of the first is to spread the inward spiritual worship of God through all nations; the grand aim of the second is to strike the intellect with palsy, and to become the chief instrument of despotism over the soul.

Your Priest correspondent with great satisfaction refers to the Ordination Service, Confession, and the Visitation of the Sick. The reformed ordinal was prepared as a companion to the first English Prayer Book in 1550, and with changes was added to the Revised Prayer Book in 1552. The service was again revised by the Convocation in 1661, but it still retains far too much of the Popish ordinal from which it was compiled, and urgently needs another and more searching revision.

The declarations on the part of the ordainer and the ordained, however awful and imposing, have no warrant from Holy Scripture, and therefore, according to the Sixth Article of the Church, I am not required to believe them. The Sixth Article declares that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be requisite or necessary to salvation." But if the Sixth Article had declared the contrary, it would have mattered little to me.

Here lies before me the New Testament. I must examine and think for myself. My belief must be determined in all things by the revealed will of the Saviour, and the unalterable decisions of the New Testament. Synods, Councils-Ecclesiastical Edicts, cannot make that binding which Scripture does not confirm. I am not so arrogant as to set up my opinion against them, yet I am not so timid as to submit to their dictation.*

Your Priest correspondent approves private and special confession. Confession was pronounced by the Canon Law (A.D. 1861) to be a sacrament, and is likened to a plank of salvation offered to us after shipwreck. But "this plank of salvation" was, by the showing of the preceding Canon, rendered extremely hazardous. Let him (the Priest) inquire after usual sins, but not unusual, unless it be at a distance, and indirectly, that such as do not know may not have the opportunity of LEARNING to sin! !

Nothing can be more in accordance with Holy Scripture than the General Confession in the order for daily morning and evening prayer. The General Confession was intended to be in ordinary cases a substitute for that private and special confession which the Priest of Salop admires.

To trace the history of private and special confession were to exhibit a deeply-stained moral enormity, and such as the bitterest enemy of the Christian religion

* Many well-meaning Christians have stumbled at our using those memorable words of our Lord and Saviour Christ:—Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven; and whose sins thou retainest, they are retained. The objection is of this nature. The power of remitting and retaining sins was miraculous, and confined to the apostles, and is not to be expected of other ministers. Man cannot bestow God's Spirit, and it is profane to claim the power to do so. A power of that higher kind was never given to mere man. (See Exposition of the Thirty-nine Articles, Historical and Doctrinal, by Edward Harrold Browne, D.D.; Lord Bishop of Ely. Longmans, 1865.)

would most eagerly pant to read. The practical operation of private and special confession will be best illustrated by the evidence taken before a committee of the House of Lords in 1825, and by pamphlets written by the Rev. L. Nolan, who had been a Popish priest. He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publications, but is now dead. His third pamphlet, published in Dublin, 1838, at page 25, contains this passage:—"Oh, monstrous system of confession! Oh, thou iniquitous tribunal! Thou cloak of crimes! Thou abettor of wickedness! Thou brutal murderer!"

By the Canon A.D. 1322, the disclosure of confessions is expressly forbid to the priest. The Canon says, "Let no priest in any case, out of hatred, anger, or fear even of death, discover the confession of any man by signs, nods, or words, either in general or particular; or if he be convicted of this, let him be degraded, without any hopes of reconciliation."

This is the damnable system by means of which Ritualistic priests, like the one in the Archdeaconry of Salop, seek to debauch the minds of our wives, our sons, and our daughters.

The order for the "visitation of the sick" is mainly taken from that which was used *before* the Reformation. The form of absolution there given, and which your correspondent quotes with Pharisaical unction, differs from the other forms of absolution in the morning and evening prayer, and in the communion service, which are expressed in general and more precatory terms. But the prayer which follows immediately afterwards (O most merciful God, &c. &c.) absolutely nullifies the absolution; for in this prayer the priest is made to *entreat God to pardon the sins of the penitent, whose sins he (the priest) has already pardoned!!* Thus does the priest confess and admit that his absolution is a sham, and that the penitent can only be actually absolved from his sins by God. This prayer or collect is in fact the *original* absolution or reconciliation of a dying penitent, and found in the old formularies of the English Church, and in the sacramentary of Gelasius.

It is grievous to consider what religion has become in the hands of some priests. I feel painfully what a different system theirs is to what Jesus taught. Priests have been guilty of greater absurdities than any other sect of professional men. Religion, as given us by God, is pre-eminently a science of evidence. That which it cannot prove it does not enforce. It has much more moral evidence than any other science. But men, professing profound attachment to its requirements, have lost themselves in the mazes of fraud or force. The history of religious intolerance demonstrates that just in proportion as its many advocates have themselves mistaken the legitimate authority of divine truth—viz., that of persuasion, in that proportion they have loaded the statute book and the service book with lamentable proofs of intellectual folly, impotent despotism, and religious guilt.

Religion is the property and dearest interest of the human race; every man has an equal concern in it. I cannot consent to allow religion, the highest object of thought, to be considered a monopoly of professed theologians. I cannot consent that a subject so awful, so exciting, should be left to technical men to be handled for professional purposes, and be confounded with the jargon of priests, and the subtleties of theologians.

I go for my knowledge of the Christian religion to the New Testament, not to the priest; to the infallible Word, not to the fallible man. Can the priest show me God's commission to think for me? If not, I bid him to stand out of my path. I will not permit him to interpose between me and my Saviour. I need the Christ of the New Testament, not the Christ of the Rubrics.

If any one should doubt that the Ritualists are endeavouring to strike a death-blow at the inmost life of the Protestant Church, and to bring us back to the tyranny of priestcraft from which we escaped at the Reformation, let him read the speech of the Bishop of Ripon at the festival of the Huddersfield Church Institute, on Tuesday, the 13th of November last. I can find space here only for a brief extract. "Disguise it as they might, the whole drift of the movement that was going on, and was designated as the Ritualistic movement in the Church of England, was an attempt to introduce into the Church doctrines which she repudiated at the time of the Reformation. The mere question as to the wearing or not wearing of any particular vestment was in itself a matter of comparative insignificance—the

real significance of the whole movement, and its real importance, were derived from its relationship to fundamental doctrine. It was too plain to be denied that the drift of the movement itself, and the object of the ringleaders, was to retrace the steps which, by God's grace, our forefathers were enabled to take in the sixteenth century; and whereas, at the time of the Reformation, the Church of England happily changed the mass into the holy communion, the object of the present Ritualistic movement was to change the holy communion into the idolatrous sacrifice of the mass. He thought it better to speak plain English on this subject. He thought it better that they should know where they were, and what it was they had to front, and what was the real nature of the difficulty with which the Church of England had at the present time to contend."

A few words to my constituents, and I will lay down my pen. I entreat them to bestir themselves in this matter. Let them be assured that extreme ritualism and heathenism are twin brothers—that priestly tyranny is more detestable than Oriental despotism—that the greatest obstruction to the love of God is a false theology.

If they ask me how they shall bestir themselves, my answer is, petition Parliament to revise the book of Common Prayer. It was settled during a transitional period in the history of the Reformation, has not been revised since 1661, and needs a sharp revision, and an unsparing excision of the remnants of Popery which were left there in 1661, and which lie at the foundation of all the Ritualistic errors in doctrine which now do unhappily prevail in our Church.

Look at the ordination service ("whose sins ye remit," &c.), the title of priest, the visitation of the sick, and the invitation to the communion, and there you will see the warrant of the Ritualists for auricular confession, &c., &c. Look at the baptismal and confirmation services, and the Catechism, and these will show you why baptismal regeneration is preached by two thirds of our clergy.

These are the "camels and weightier matters," so much neglected, and which, if not soon reformed, will sink our Church to destruction. Vestments, altars, crosses, processions, are in themselves but "anise and cummin" in comparison. Again I say, petition both Houses of Parliament for a commission to revise the Prayer Book, and remove from it every passage that expresses or countenances error, and also to shorten the morning service by omitting all repetitions.

This would fill our churches, and add many pious, learned, and earnest-minded men to our ministry, who cannot give their "assent and consent" to the formularies of our Prayer Book in their present state.—I am, sir, your faithful servant,

W. J. CLEMENT.

THE COUNCIL HOUSE, January 2, 1867.

THE ENDOWMENT OF THE POPISH PRIESTHOOD IN IRELAND.

A VOLUME of Essays on the Irish Church has recently been issued from the press, written by several ministers of the Established Church in Ireland.* The first essay is, "On the General Principles of the Establishment and Endowment of Religious Bodies by the State, with special reference to Ireland." It lays down very plausible but most dangerous principles, which, if acquiesced in, will issue in endowing the Church of Rome in Ireland, and cutting at the root the great principle on which our forefathers rejected a system of error, and introduced in its stead the Protestant religion. The author of this essay asserts that "not only are all our principal varieties of religion in the main good in themselves, they also produce the most excellent and necessary effects. . . . The Roman Catholic religion, indeed, has inherent political tendencies, which do not coincide with those of English politics; but even in her case, the evil which results from these in favouring disloyalty and disaffection, is

* London: John Parker & Co.

as nothing compared with the good which she does in strengthening the fabric of society, by enforcing the obligations of moral duty." If we take the illustration which the author thus gives in support of his general proposition, it will follow that Romanism ought to be maintained at the public expense. But we have not to rest on a mere inference. He asserts (p. 33)—"The endowment of the Romish priesthood would tend to draw them towards the State, and make their influence on the country more in harmony with its civil principles and the direction of its progress; for it is not too much to say that the voluntary system, as existing in the Irish Roman Catholic Church, aggravates all the worst features of Romanism, and intensifies all the evil effects which religious differences have ever occasioned in Ireland. . . . As far" (p. 35) "as the effects of any political measure can be foreseen, it would seem that this" (a general endowment) "should be the most beneficial and healing measure which could possibly be passed, for the United Kingdom in particular. . . It seems indeed to be contrary to the policy of the Church of Rome that its priests in this kingdom should be endowed by the State; and no doubt it is highly important for the Pope that so considerable an influence on English politics as the Irish Roman Catholic Church should be quite independent of the English Government, and undivided in its allegiance to himself. Yet the offer of endowment might be made, and even if refused it could not be without its effect." Here is a plain proposal, by a clergyman within the pale of a Protestant Church, to endow Romanism in Ireland; and if good for Ireland, why have a Protestant Establishment there? and why would Popery not be equally good for England and Scotland? Many of our statesmen, we fear, are of the same opinion with this writer. And such fallacious statements and arguments will gain ground and prevail, unless true Protestants become more alive to the present dangers which hang over this country, and unless the rising youth of our land are more thoroughly educated on the real nature and principles of Romanism, and on the true foundation on which the policy of nations ought to be established—viz., not expediency, or what statesmen may consider best for the time, but the eternal principles which are laid down in the Word of God. It is righteousness alone that can exalt a nation.

There is a rumour that the present Government intend to make some movement in the present Parliament in the direction of an endowment for the whole Irish priesthood, and they are certainly receiving ample encouragement in the general and infatuated apathy which prevails. But we trust that such a movement, if made, will have the effect of arousing apathetic Protestants, and stirring up the people of God to more strenuous efforts and more earnest prayer.

RECENT INTOLERANT PROCEEDINGS AT ROME.

THE letter of the *Times* Florence correspondent, dated January 6, says:—

Letters have reached me from Rome, with full particulars of a difficulty that has arisen with respect to the Presbyterian service in that city. It appears that for the last six years a Scotch Presbyterian service has been regularly performed in Rome during those six months of the twelve when foreigners are numerous there. This is the third winter during which it has been performed by the Rev. James

Lewis, who has held it in a room of his own apartment. It has been attended exclusively by foreigners—Scotch and English Presbyterians—the attendance varying from forty to eighty persons. The arrangements connected with the service have been made with a view of attracting as little public attention as possible, but, at the same time, no attempt has been made to conceal from the authorities the fact of the service taking place. Notice of the existence of such a congregation has been regularly given at the principal banks, hotels, and reading-rooms. I am assured, on most respectable and trustworthy authority, that no complaint has ever been made by the public, or by the neighbours of the house where the services have been held, of the slightest inconvenience having arisen from them. Nevertheless, on one of the last days of the year just expired, the following letter was received by the Rev. Mr Lewis:—

“It is my official duty to inform you that Monsignor Randi, Governor of Rome, has just communicated to me that you are holding illegal religious meetings in your house, which you must know are prohibited by the Roman law, and that you have thus placed yourself in the power of the Inquisition, both for arrest and imprisonment. But, as the Monsignor permits me to give you this notice, I would seriously advise that you at once put an end to these innovations, and that you visit Monsignor Randi at Monte Citorio and assure him that you will never again repeat these illegal acts, and I hope in this way you may possibly suspend your exile, which is now hanging over you.—I am, &c. JOSEPH SEVERN, British Consul.”

This is surely a most extraordinary style of writing for a “British Consul,” and proves how far our nation has sunk since the days of Cromwell. We wonder that our statesmen are not ashamed to truckle to such an abominable system, which, clamorous for every sort of encouragement here, refuses the barest toleration wherever it has the power. It would appear that Mr Odo Russell, our quasi-ambassador, acted in a much better way than the consul, but still without effect, and the correspondent of the *Times* adds:—

The whole proceeding is a novelty, and indicates a change of domestic policy only to be accounted for by the increased latitude the departure of the French has left to the extreme clerical party, now, doubtless, determined to carry out the stringent ecclesiastical rule which has for a time been in abeyance. It appears that Antonelli expressed to Mr Russell his personal regret that he could not give a more favourable answer to his application. He is clear-sighted enough to foresee the indignation this sudden outbreak of intolerance will arouse; but he has to deal with a power stronger than his personal opinion, and he can maintain his position only by deferring to it.

I further know that Antonelli has thrown out a hint that the American service, which is not now held in the house of the United States Legation, but in a separate hired room, will also be put down. As regards the Scotch service, a large room outside the walls of Rome had already been hired yesterday, and the service was to be performed in it this day. If the Pontifical authorities interfere again to prohibit even extramural worship, it is difficult to say what further steps can be taken to move a Government so insensible to shame, and which shows so little gratitude for the equality of rights accorded to its followers in Protestant England.

There is nothing in the least novel in all this. Rome is ever the same despotic and intolerant system, and would burn heretics as well as interdict their worship if it only had the power. The state of feeling is not altered, although men blindly refuse to be convinced of it.

When Rome was a Pagan city, Paul preached in it to “all that came in unto him,” (Acts xxviii. 30, 31,) “no man forbidding him.” This can no longer be done; proving that the worst heathenism was more tolerant than Popery, and the Roman emperor better in this respect than Pius IX., although the latter blasphemously calls himself the “Vicar of Christ.”



POPISH REVENGE.

POPISH REVENGE.

ROME is full of secret societies, which plot and counterplot one another. Of the way in which these societies are recruited, and the terrors with which secrecy is enforced upon their members, some notion may be had from the following narration :—In May 1861, a young man, a Belgian, was shot as he was one night entering his hotel in the city. He was in good odour with the priests, for his father had contributed a large sum to Peter's Pence, and his death was a mystery. A fortnight afterwards another murder was attempted, and this furnished some clue to the former. A Frenchwoman, who had lived several years in Rome, as a *couturière* to some fashionable dressmakers, called upon the head of the French police in Rome, and made a statement to the following effect :—She said she had been led to listen to the overtures of a person who presented himself at her house in the dress of a priest, and who wished her to become a member of a clerico-political society, which had its head-quarters in Rome, with branches in Paris and the other capitals of Europe. The man, who was evidently French, offered ample remuneration in money and other benefits for her services, which were to be limited for the time, to carrying correspondence to the houses she frequented in her capacity of sempstress. She consented, and entered the society. The next day she was waited on by the same person, who explained to her the objects and rules of the society, and told her that she would be sent to Paris, where she would be instructed as to her further proceedings. This alarmed her. The person perceiving the fright into which he had thrown her, strove to dispel her fears, by assuring her that she would be amply compensated for any risks she might run, but that being a woman she was not so likely to be suspected as a man. She still refused to go to Paris. "Well," said the man, "I will give you a night to consider it; and to-morrow should you consent to go, be so good as to wear a yellow ribbon, and, in the contrary case, a blue one." Next morning she was not more inclined to go to Paris than she had been on the evening before, and she mounted the corresponding colour. As she was entering a house the same forenoon she heard a voice say, "*Bleu, frappé!*" at the same instant she was seized by one man, while another struck her with a stiletto. Partly owing to her starting aside, and partly to steel which she wore in her corset, the blow did not take full effect, and before there was time to repeat it, two men happened to come up, and the assassins ran off.—*The Awakening of Italy and the Crisis of Rome.* Dr Wylie. The Religious Tract Society, London, pp. 303-4.

CONTENDING FOR THE PRESENT TRUTH.

THIS is recommended to us by the example of Christ, His apostles, and the faithful in all ages. The discourses of our Saviour often consist of energetic vindications of these truths, which in that age were obscured, corrupted, or denied by the Pharisees and Sadducees. The letters of His apostles, while they illustrate all the truths of revelation, particularly vindicate those which false teachers were active in undermining or adulterating. The first epistle to the Church of Corinth was written to defend the purity of the Lord's supper from certain disorderly

practices in the observance of it which had crept into that Church—to restore the purity of her fellowship, which had become corrupt, in consequence of the remissness of her office-bearers in censuring and excluding the scandalous from her communion—and to establish the doctrine of the resurrection, in opposition to certain false teachers who denied it. The three epistles of John were written to defend the divinity and humanity of our Lord against the sect of Gnostics, who held that He was inferior to the Father, and who denied His humanity, maintaining that He was a man only in appearance, and suffered and died only in appearance. The same observation may be made with respect to most of the other epistles. In every period the faithful disciples of Christ have acted on the same principle; they have defended the truths which, in their own age and country, have been in the greatest jeopardy. At the Reformation the talents and labours of the Reformers in our own and other lands were employed for the purification and defence of all the doctrines and precepts of Christianity which had been corrupted, and were powerfully opposed by Antichrist. During the reigns of James I., Charles II., and his brother, our forefathers laboured and suffered in maintaining the Headship of Christ over His Church against the claims preferred by these kings to supreme authority in all matters ecclesiastical as well as civil—claims which our forefathers disavowed and abjured as an arrogant and sacrilegious invasion of the inalienable prerogatives of the King of Zion. These examples should encourage us in defending “the present truth,” in keeping “the word of Christ’s patience.” This meets with His high approbation, and will receive from Him a glorious reward at last. “Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” “Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.”—*From Sermons by the Rev. J. Anderson.*

JEWS IN IRELAND.

THE census of 1861 revealed the curious fact, that in the whole south-west of Ireland there were but two Jews. One of these ancient people abode in Munster, and the other in Connaught, so that they sufficed between them for a population of nearly three millions. In the metropolitan districts of Leinster 200 Jews were found, and a Jewish colony had settled about Belfast. The reason of this is obvious. Papists have always been great enemies to the Jews; and where Popery prevails, it so effectually eats up the resources of a country, that there is nothing left for Jews.

DR MANNING ON PROTESTANTISM.

DR MANNING, improperly called Archbishop of Westminster, made a speech recently at Belmont, near Hereford, in which he indulged in some very disparaging remarks in regard to Protestantism. He admitted that infidelity was a power in the land, but said that Popery knew how to deal with it. Popery, in fact, knows that men cannot rest in infidelity,

and that the reaction from infidelity is generally into superstition. Popery is the great parent of infidelity, and its residuary legatee. But, in regard to the present Protestantism of England, Dr Manning contemptuously says :—"Heresy had no vigour, no originality, no action ; it does not intermingle with us ; it was a thing of the past ; it was gone ; an ancient heresy, he might say, which was now extinct. Where was Lutheranism, the last master heresy of the latter century, where was it now ? Search through Saxony, the cradle from which it sprang ; search over all Germany, and find a Lutheran orthodoxy—if he might use such contradictory language—it was a thing of the past. An intellectual error could never hold its own till it became a set error ; it was perpetually in mutation ; perpetually in solution ; they rose, they culminated, and passed away. So it was with Protestantism : Protestantism was dead ! Men would rise up and say, what audacity to use these words of the Protestantism of England ! Not at all ! Protestantism existed merely as a political power and a form of diplomacy."

The political papers and the more credulous Protestants affect to despise this language, and no doubt it is exaggerated, but still it is in the main correct. Protestantism in England, if not dead, is profoundly asleep and politically powerless. The battle is steadily going against her. Had no greater vigour existed at the Reformation, Rome would have been dominant still in this country ; and unless men can be roused to effective resistance, it is only a question of time when it will be dominant again. It is just as well to look the real state of matters in the face, and to be taught, even by an enemy.

A SABBATH IN A RITUALIST CHURCH IN ENGLAND.

BY THE REV. J. A. WYLIE, LL.D.

THE readers of the *Bulwark* do not need to be told of the rise of Ritualism in England, but few of them can have any adequate idea of the hold it has already got, and the portentous rapidity with which it continues to spread. Like an exhalation from the soil, or like a dark smoke from some sulphurous pit suddenly opened in the midst of the nation, Ritualism is creeping over the land, it is rising into the air, it is darkening the sky and putting out the blessed lights which were kindled in the firmament of England three centuries ago. Portentous sign—of all the signs of our times the most portentous ! 'It alarms men ; it gives rise to the most ominous foreboding ; but no one seems able to say how the progress of that dark cloud is to be arrested, or what is to be the end of these things.

It looks as if a miracle had been wrought. So some think and speak. We do not believe any such thing. God never works miracles to blind the understandings and pervert the judgments of men. We adhere to the old doctrine that there are no effects without causes. For what is now happening in England there is a cause, a very sufficient cause, and a cause which has been some considerable while in operation, and of that we may speak at a future time. At present we direct attention to the effect, now so broadly developed, that it is impossible either to mistake or deny it. Some twenty years ago Tractarianism, or Ritualism, or

Romanism—for the three titles designate one and the same thing—was confined to a few clergymen. These, it was said, were men of peculiar idiosyncrasies, their tastes were decidedly of a mediæval caste, and their studies had turned strongly in the same direction. They might be safely indulged, it was pleaded, in their favourite tastes, and left undisturbed in the enjoyment of their peculiar opinions. They were not at all likely to infect others, or collect a large following of disciples. The great English nation they never would convert; the Protestant Church of England they never would revolutionise. The nation's course, it was said, was forward, with the torch of science and of a philosophic criticism in its hands—not backward into a worship compounded of gay vestments, mumbled or chanted prayers, and Pagan rites. Englishmen had too keen an appreciation of the practical and the true, and were too thoroughly indoctrinated into the Reformation, ever to undergo so sad a conversion. And yet who does not now feel how completely all these hopes have been falsified! and how this subtle, mysterious, and infectious thing, which we term Ritualism, and which, we said, born with a few mediævalists in our universities, would die with them, continues to live, nay, to grow, amid all the science, and scepticism, and practical life of the nineteenth century! It is unstified by the influences which we hoped would kill it. It waxes stronger and stronger every day! defies argument, sets at nought ridicule, nay, even contemns the rebuke of mitred authority, and holds on in its conquering course from city to city, and from province to province, binding rectors and curates, nay, even mitred bishops themselves, to its chariot wheel, with a continually-lengthening retinue of matrons, maidens, students of theology, of law, artists, and literateurs. In short, it has now broadened into the dimensions of a great national movement.

To our readers north of the Tweed, what we have now said may seem to partake somewhat of exaggeration. Those who live in England, or who have intelligently visited it, know that it is not so. Not a town can one enter but one is met with tidings that this or the other clergyman has last Sabbath startled his flock, or it may be delighted his flock, by the display of some novelty of clerical vestment. Like the painter who joined the human head and the fish's tail, he has joined in his dress the Protestant minister and the Popish priest. You can see the dire change in the act of passing upon him—the Protestant face, with the scaly dragon-folds at the nether end. One cannot enter a company but he finds that Ritualism is the subject of conversation, nor open a provincial newspaper, but he finds that Ritualism is the subject of keen discussion. In short, there is around one the manifest signs that Ritualism pervades and fills the atmosphere of English life.

We shall give a specimen. This may help those readers especially who live north of the Tweed to a clearer perception of the thing, and how it appears in England, than any general description could do.

On the Sabbath after Christmas we worshipped in St Peter's, in the county town of D—. To understand what is to follow, it is necessary to attend, first of all, to the arrangement of the church—whose walls time had visibly touched, and whose swelling graveyard showed that the dead of many generations slept around it. Within the edifice, a massy stone screen divides the building into two unequal parts. The space outside the screen is about two-thirds of the whole, and is appropriated

to the use of the congregation : the space inside the screen is the chancel, entered only by the clergymen, or as perhaps they might prefer being styled, the priests. At the further extremity of the chancel, elevated a few paces, and also railed off, is the altar. These three parts of a Ritualistic church correspond designedly to the three divisions in the temple—the outer court : the holy place : and the holy of holies. At the door stood a stone fount, but with no holy water in it as yet. It bore a deep entwining of holly : as indeed did the whole church, being Christmas Sabbath ; pillar, pulpit, and all were bound round with it, the green foliage finely relieved by the sparkle of the redberry. The pews had been cleared out, and the stone floor was occupied by rows of benches after the manner of a Romish cathedral. The part of the building appropriated to the congregation had a cold, cavernous look. The naked walls had not even a whitewash : and but for the massy columns and groined roof, the place would have seemed a barn. The chancel was richly light with coloured bricks, and at its extremity rose the altar, fashioned precisely as Roman ones are, covered with richly embroidered cloths, decorated with flowers, silver vessels, candles, as yet unlighted, and behind, where the Ten Commandments are usually seen, was an illuminated window, displaying a painting of Christ on the Cross. It served instead of a crucifix.

In a few minutes the bell ceased to toll, and entering by a side door, in marched an imposing procession, all in white, and headed by a tall cross, which was borne aloft by a boy in a surplice. After the cross came some dozen boys in surplices, next followed some dozen of grown men, I do not say clergymen, because I will not answer that all were in orders, there might be amongst them lay choristers : and the procession closed with a second line of boys, also in surplices. I marked that the clergymen wore beneath their Dalmatic the long dark robe, which is the common dress of the French and Italian curé. The boy stuck up his great cross beside the chancel door, precisely as the Roman verger does, and then the whole procession swept in and ranged themselves in a line on each side of the chancel, and the service proceeded.

Before describing the service, let us turn to the more noticeable faces in the procession. The more prominent in the group—the rector, as I afterwards learned—was a middle-aged and middle-sized man. He was brawny and muscular ; with red bushy whiskers, and a face on which the predominant expression was that of bluff good-nature. He was more like a man who would don a coat of mail, than one who would fall in love with a surplice. The next most noticeable face was of an altogether different type. The person to whom it belonged was of spare figure, cadaverous visage, a blue zone round his eyes, eyelids that drooped heavily, nor once showed the colour of the orbs they shaded ; a brow with many deep wrinkles drawn across it, and hair decidedly gray, although the person was still comparatively young. He looked like one who fasted oftener than was for his body's good ; or mayhap being curate, he did duty in that respect for his rector as well as for himself. There was a third face in the procession that struck me as possessing individuality. Supported by a black stock it bore itself elate. Very plebeian it was, but very bold. Thin, dark, but with two big lustrous eyes, that stared and started so, that one almost expected to see them leap from their sockets. The other faces were very ordinary ones.

The service now began. The black cross, the procession, the dresses, were so like what I had seen hundreds of times in Continental cathedrals, that I was cheated into absolute forgetfulness that I was in a Protestant church, and I started with surprise when the service began in English, for I had waited for the French or Italian idiom. It was the liturgy of the Church of England: but all was chanted; the music was very fine, but the words were so inarticulate that I could make nothing of them. This went on for a full hour, diversified only by risings, kneelings, bowings. Those who have frequented the Madeleine in Paris, must have observed two tastefully dressed young women, placed in front of the gallery, in sight of all, to lead the congregation in its attitudes. I marked the same device in this church. On the front bench, on each side of the nave, sat a carefully dressed young woman, the very model of devotion, whose bowings were ever at the right moment, and of canonical length. I note this coincidence, because it is apt to pass unobserved by the ordinary English visitor. The more familiar one is with the Roman original, the more will he be struck with the closeness of the Ritualist copy.

There was a pause in the chanting, and the curate, he of the cadaverous face and downcast eyes, appeared at the chancel-door with a little scroll in his hand. He mounted the pulpit, which stood outside the chancel, and proceeded to read a sermon of exactly ten minutes' length. The text was well chosen for the day: 1 John iv. 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The sermon was unexceptionable in its theology. There was but one sentence in it that appeared dubious, if not equivocal. "Christ," said the preacher, "bodily took part of our flesh and blood, that we spiritually might take part of his flesh and blood." The words, doubtless, are susceptible of a scriptural and Protestant interpretation; but they are equally susceptible of a Popish interpretation. In proof we cite the authority of the Council of Trent. That council, while teaching that it is the real flesh and blood which the communicant receives in the sacrament, distinguishes two modes of receiving that flesh and blood. The first is *corporally* merely: the second is *sacramentally and spiritually*—the latter being the true partaking in the body and blood of Christ. (*Catechismus Romanus. De Sacramento Eucharistiæ.*) The Council, moreover, enters into an elaborate explanation to show that, although it is the very flesh and blood of Christ which is partaken of, the act of partaking is spiritual, inasmuch as Christ's presence in the sacrament is perceived not by the senses but by faith, and His flesh is not changed into our substance like ordinary food; but we, on the contrary, are changed by it into His nature. Our Ritualist curate, after all, was but speaking of the sacrament as the Council of Trent had spoken of it.

The better half of the congregation consisted of youths of from eight to twelve years;—a frequent circumstance as regards Ritualist congregations. They were sent away when the sermon began; so that whatever modicum of instruction that ten minutes' address might contain, they were denied. I marked, too, the preacher made a few slips in his grammar. In any other circumstances I would not once have thought of it; but here, where everything professed to be in exact conformity with canon and rule, it did surprise me. It suggested the thought, How much literature is likely to owe to Ritualism. The two have not

flourished together in the past. In the present day the dry style and mouldy thinking of the Coryphæus of the Ritualists will but ill bear comparison with the majestic thoughts and burning diction of the Elizabethan era.

The rector now disappeared for a few minutes, and when he returned he was grandly arrayed in chasuble. This is the vestment in which the Romish priest celebrates mass. It is a flowing open robe, reaching from the neck to the heel, magnificently gilded, and, in especial, adorned with great crosses. Thus apparelled, he stood, his back to the people, before the altar. The candles were now lighted. Two attendants in white, going to the little chamber or tabernacle in the side wall, precisely as in a Roman chapel, unlocked it, and brought forth the bread and wine, the former covered with a linen pall or *corporal*. They were received by the celebrant, and placed on the patten. The consecration now went on. It proceeded substantially as does the consecration of the host in a Popish church. There were the same intonings, the same abundance and variety of manipulations, and at the end of a full half hour came the climax of these ceremonies in the elevation of the sacrament. The attendant priests, falling on their knees, now received the communion, as did a few of the congregation, outside the rails, in the same posture. We had had the curate's sermon, and now we had the commentary upon it. No one could be at a loss in what sense to interpret its equivocal phraseology. In short, if the doctrine of transubstantiation was not taught in words, it was here taught unmistakeably in rite and symbol.

Yet this is not one of the most advanced Ritualist churches in England. How the thickening air is to be purified, save by a violent storm, we are at a loss to know; and better surely that the winds should come, than that England should die of rottenness and corruption.

THE EARL OF SHAFTESBURY ON RITUALISM.

LORD SHAFTESBURY has sent two letters to the *Times* on the subject of Ritualism. His Lordship has much in his power, and we shall be happy to see him taking a bold part in the House of Lords and elsewhere on this subject. The following is his first letter:—

(To the Editor of the *Times*.)

SIR,—It is not right that the laity of the Church of England should leave "S. G. O." alone and unaided to fight their battles.

He has come forward with equal boldness and talent at a crisis of singular importance; and I desire to take my share of the responsibility he has assumed, and say how heartily I indorse his statements and opinions.

I cannot, of course, undertake to affirm anything in the name of the wealthy, professional, and leisurely classes of England; but I will venture to affirm, from my long and intimate knowledge of the other classes, that the majority—the vast majority—of the thinking workpeople of London and the north regard the ritualistic system with dislike, and the principle of it with apprehension.

A sentiment has long prevailed, owing to the practices and exaggerations of the ultra party, that there will soon be but little difference between the Anglican Church and the Church of Rome. The middle and the operative classes are much of that mind; and I can foresee the time when, if matters be allowed to go on unchecked, a prodigious effort will be made to get rid of them both.

If this sentiment was strong a year ago, can any one doubt the great increase of it since the declaration of the Lord Bishop of Salisbury and the letters of Dr Pusey?

These formidable announcements, if carried into effect, would lay us helpless at the feet of our spiritual advisers, every right of private judgment would be taken away, and we should have to acknowledge, as it were, a God in every member of the priesthood.

The fact is the more serious because these declarations are not made by ambitious, worldly-minded men, (with such we could easily deal,) but by persons whom to know is to esteem. The Lord Bishop is among the most gentle and amiable of mankind; and every one must regard the virtues and talents of Dr Pusey with admiration and respect.

It is said—and truly said—that the laity have the power in their own hands. No doubt; but will they come forward and exercise it? Will they address their bishops, memorialise their clergy, leave no abuse unnoticed, sustain one another, and sink all minor differences to subserve the common cause?

If they will do this, we shall be secure. If, from a variety of reasons, they decline to do so, a miracle alone, and nothing less, will save the Reformation in Great Britain.—Your obedient servant,
SHAFTESBURY.

Dec. 12.

"S. G. O."—An address, signed by seventy-five occupiers of land in Wiltshire, whose average occupants exceed a thousand acres, has been presented to "S. G. O." (the Rev. Lord S. G. Osborne), thanking him warmly for his late letters against the Ritualistic practices. "We also desire to declare," they add, "our alarm at the tone of the letter which has, in consequence of this protest, been addressed to your Lordship by the Bishop of Salisbury, and we would express our full belief that if the doctrines inculcated in the letter were to be generally adopted by the clergy throughout our diocese, the consequences to the cause of real scriptural religion must be serious indeed."

TWO LADIES TAKEN FROM A GLASGOW CONVENT.

A VERY extraordinary family law-suit concerning the custody of two young ladies, aged respectively 20 and 17, occupied one of the Paris courts last week. The plaintiff, M. Baisson, a gentleman of property, living in the Rue St Honore, is the father of the minors in question by a first wife, who died many years ago. M. Baisson has several children by a second marriage. Immediately after the death of his first wife he placed his two children, then infants of tender years, under the care of his mother-in-law—the defendant, a widow. This lady became passionately attached to the girls, took the utmost care of their education, treated them in all respects as her adopted children, relieved the father of all expenses for their maintenance, and made no secret of her intention to leave them the whole of her large fortune. Under these apparently most happy circumstances, the utmost harmony prevailed between M. Baisson and the mother of his first wife. He was able to devote himself to his new family with the knowledge that his elder children were in the hands of a tender, judicious, and wealthy relation, whose great object in life was their welfare. But a few months ago it happened that the eldest Mdlle. Baisson fell in love, (most improper thing for any young lady to do, according to French notions.) Yes; she absolutely formed an attachment, and her rich grandmother, who had brought her up, and was prepared to do everything requisite, humanly speaking, to make her future life happy, was privy to it. The object of her attachment is an army surgeon, a man of merit, both personally and through his foregoers; his father was a distinguished general officer, and he himself wears upon his breast a constellation of medals and decorations attesting his good services. But his only fortune is his commission, and on this sole ground M. Baisson, when informed of the engagement by his mother-in-law, peremptorily declared that the army surgeon was no fit match for his daughter. M. Baisson went to his mother-in-law's house, saw his daughter, told her that he would never give his consent to the marriage; and, moreover, that he would no longer allow her to live with her grandmother, and that she must come away with him directly. The young lady, in obedience to this parental command, packed up her trunks, and got into her father's carriage, which was in waiting; but the carriage had only gone a few yards, when she suddenly opened a door at the risk of breaking her neck, jumped out into the street, and ran

back to her grandmother's. M. Baisson thought it undesirable to make a scene by attempting then and there to bring away his daughter by force; he contented himself by saying that he was inflexible, and she would hear from him in a few days. When next he went to the house he was informed that the whole family had gone away, leaving no address. M. Baisson went over almost all Europe in search of his daughters. At length he hit upon the expedient of sending a money letter to the grandmother, at her old address in Paris; and he learned through the post-office that this letter was delivered to the very army surgeon whose pretensions to his eldest daughter's hand formed the *causus belli*. He afterwards found that the two girls were concealed, under a false name, in a convent in Glasgow. Thereupon he brought an action against his mother-in-law, requiring her to bring the girls back to France, and hand them over to his custody. The Tribunal of First Instance made a decree in his favour, and ordered the young ladies' grandmother to pay 1000 francs a day for two months unless the girls were restored to their father. She thinking that the penalty of this decree would be the worst of the matter, let the two months expire, and actually paid the large sum of 60,000 francs into court—a sum that she was prepared to sacrifice rather than surrender the girls to their obdurate father. But then he brought a further action, laying damages at a million of francs. M. Desmarest, the lady's counsel, told her that the law was altogether on the father's side, and that if she did not give the children up, he might go on bringing actions until he utterly ruined her. Acting upon M. Desmarest's advice, the grandmother has now brought the young ladies back from Glasgow. The father has gained his point; they are now in his custody. The only question ultimately before the court was what damages she should pay to the father for interfering with his authority. The sum, after his counsel (M. Jules Favre) had been heard, was fixed at 5000 francs, and the balance of the 60,000 francs and interest is to be refunded to the lady. As matters now stand, Mdlle. Baisson cannot marry in France till she is twenty-five without the father's consent; but in a few months she will be twenty-one, and then he will have no legal right to prevent her from living where she pleases.—*Express*.

[Surely this affords a strong reason for the inspection of all nunneries.
—Ed.]

THE IMPORTANCE OF LONDON.

SIR,—Every zeal-hearted Protestant will hail with delight the proposal to make London a principal field for the operations of the Scottish Reformation Society. It is by the concessions which are constantly being made in Parliament to Popery, that the most alarming inroads have been made on our Protestant constitution. Each party—Tory, Whig, or Radical—is alike culpable in this matter.

If the Scottish Reformation Society could succeed in organising a body of our senators, who might belong indiscriminately to the Tory, Whig, or Radical party, and who, on all general subjects, would vote with their party, but who on any question compromising the interests of Protestantism would combine in opposing it, a higher service could not be rendered to the country.

Might not Lord Shaftesbury follow up these letters which he has written to the *Times*, by heading such an association? Such men as Mr Newdegate and Mr Arthur Kinnaid might use their influence to inaugurate such a movement. And if a satisfactory beginning were but made, then the Protestant constituents throughout the country could be appealed to, and stirred up to address their respective representatives on the subject.

A Protestant association of this kind, organised by the Scottish Reformation Society, and kept alive and active by the influence which that Society could continually make to bear upon it, would effectually arrest any further temporising with Popery. For it would outnumber the Popish party, and no Government could afford to incur its opposition.

AN OLD-FASHIONED PROTESTANT.

NATIONAL EDUCATION (IRELAND.)

By a letter addressed, on 19th June last, to the Commissioners for National Education in Ireland, by the late chief Secretary, (Mr Fortescue,) it is found that the late Government had agreed to make very

important alterations upon the Irish National System of Education. The Commissioners of Education, as expressed in their letter of July last, approved generally of the alterations referred to.

These alterations affect seriously the entire system of National Education in Ireland, and, if agreed to by the present Government, will establish a thoroughly exclusive Romish Education over the length and breadth of that country. The following short comparative statement of the facts of the case is submitted by the Scottish Reformation Society, with the earnest hope that these alterations will meet with vigorous and persistent opposition by all within the United Kingdom, who value liberty of conscience, the peace of Ireland, and the welfare of the realm. The alterations embrace three important subjects: 1st, Model Schools; 2d, Boarding of Teachers; 3d, Chaplains for said Teachers.

THE PRESENT SYSTEM.

1st, MODEL SCHOOLS.

There are, in addition to the General Training Institution in Dublin, 17 District and 7 Minor Model Schools in Ireland, for preparatory training of Teachers, previous to their going out as teachers of Ordinary National Schools, or their admission into the General Institution in Dublin.

These schools are under the same rules and regulations as other National Schools; and religious instruction is given regularly to all classes of pupils in separate rooms, by teachers of the same religious persuasion as the parents of the pupils.

2d, BOARDING OF TEACHERS.

The Teachers who are under training in the General Institution in Dublin, are boarded in a boarding establishment superintended by officials under the Commissioners of Education.

This establishment seems to work satisfactorily; for the Commissioners, in their official report for last year, make the following statement:—"The establishments in which the Teachers—both male and female—attending at our Training Institutions are boarded and lodged, continue to be efficiently conducted. The inmates have been distinguished as heretofore for the general correctness of their conduct; for the maintenance of order and discipline; for the exercise of kindly feeling towards each other; and for the careful observance of their religious duties."—See 81st Report, vol. 1, p. 14, sec. 32.

THE ALTERATIONS PROPOSED.

1st, MODEL SCHOOLS.

It is proposed "to encourage the establishment of model schools under local management, to consist of two parts: (1.) The domestic establishment, which should have accommodation for at least fifteen resident pupils, and which should, in every respect, be suitable to its purpose as a part of a training institution; (2.) The schoolhouse, which should be of a superior character, and capable of accommodating at least 150 pupils. The domestic establishment should be erected from funds derived from private sources. The schoolhouse may be built either from private funds, as in the case of ordinary non-vested schools, or partly from private funds, and partly from Parliamentary grants, as in the case of vested national schools."

2d, BOARDING OF TEACHERS.

It is proposed that teachers or pupil-teachers be permitted, "at their own desire, or that of the managers of schools, by whom they are sent up for training, to board and lodge out of the official establishment. In such cases, teachers and pupil-teachers should receive an allowance in lieu of board and lodging, and arrangements could be readily made for their reception in private boarding houses, sanctioned by the Commissioners."

THE EFFECT OF SAID ALTERATIONS.

1st, MODEL SCHOOLS.

- (1.) This would tend to supersede the present District Model Schools.
- (2.) The proposed New Model Schools would thus be independent Training Schools, under the exclusive local management of the Roman Catholic Priests.
- (3.) Convents or Monasteries would be made the "domestic establishments" in the respective districts, and thus teachers of national schools would be separated from all family or parental influence, and come under the influence of a class of institutions most exclusive and objectionable.
- (4.) Convents and Monasteries would thus be maintained and propagated at the national expense.
- (5.) The teachers thus under training must necessarily belong to the Roman Catholic denomination; and thus vested education would be undermined, and by and by completely subverted.

2d, BOARDING OF TEACHERS.

- (1.) This would supersede the present General Boarding Establishment, erected at much cost, and which is declared by the Commissioners to work satisfactorily.
- (2.) The board and lodgings "out of the official establishment" would be in convents and monasteries in Dublin; for it must carefully be observed that the teachers sent up to Dublin would virtually be compelled to board wherever the Priests might dictate. This, on the one hand, would perpetuate the exclusive Popish system begun over the whole country; and, on the other maintain and support convents and monasteries at the public expense, and make such places National Institutions.

2D, CHAPLAINS FOR SAID
TEACHERS.2D, CHAPLAINS FOR SAID
TEACHERS.2D, CHAPLAINS FOR SAID
TEACHERS.

NONE.

The late Government recommend "the appointment of chaplains in connexion with the Central Training and District Model Schools." . . . "upon the recommendation of the Bishops, or other authority of the Church." . . . "The Chaplains should have control, subject to the rules of the Board, over the religious instruction of the teachers in training, and pupils of his own denomination. It would be especially his duty to watch over those teachers who, under the last proposal, should reside out of the official establishment. The Commissioners should require his certificate as a condition of granting or continuing their licence to a boarding house, for the use of teachers of his own denomination. He should be remunerated by a capitation grant for the teachers in training, and the pupils of his own church; his total income not, however, exceeding some fixed amount. Every teacher of a model school would, as at present, be appointed by the Commissioners, subject to the possession of a certificate as to faith and morals, of the chaplain of his own religious denomination."

- (1.) The religious instruction of pupils, or teachers, would be no longer under the control of the parent, or in the case of teachers at their own discretion, but placed absolutely under the control of the Popish Priest.
- (2.) Every teacher, before he could receive the benefit of the Government Grant, must produce such a certificate as would necessarily compel him to be under the control of the Romish Priest, and he would thus become a teacher not under the Commissioners, but under his Priest.
- (3.) A new staff of Popish Officials would be thus created at the expense of the United Kingdom, and a fresh national endowment of Romanism. No doubt Jesuits, monks, nuns, and other members of Romish fraternities or orders, would become the recipients of such an endowment, and thus such orders would be not only recognised by the state, but endowed as servants of the nation.

From the foregoing statement it is obvious that the alterations proposed are most sweeping and dangerous. It is understood that the subject is under consideration of the present Cabinet, and no time should be lost in endeavouring by every constitutional means to resist the proposals. Petitions should be forwarded to Parliament, and communications made by constituencies to their respective members. It is hoped that Protestant Societies, Church Courts, clergymen, and others, will take up the matter, and carry on a vigorous opposition.

There is no doubt that if the Romanists obtain these concessions, it will pave the way for a national endowment for the whole Popish priesthood in Ireland. For if it be right to endow Popish priests and other functionaries to train teachers in Romanism, it is equally right to endow the priests to instruct the people in the same religious system.

By order of Committee,

G. R. BADENOCH, *General Secretary.*

OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
17 GEORGE IV. BRIDGE, EDINBURGH,
12 CLARENCE CHAMBERS, HAYMARKET, LONDON,
January 1867.

ROMISH PLANS TO GET MONEY.

THE schemes of the Papists to get money are as various as are the plans of the less pious begging-letter writers. Let one device become stale or be exposed by the more vigilant part of the press, and straight from the exhaustless magazine of the Romanists out creeps another.

Popish lotteries, *contrary to law*, contrary to the faith and practice of all truly religious and loyal people, have been put down, in which suppression of immoral schemes our Magazine has taken a decided part.

But now behold another manœuvre. This advertisement has repeatedly of late appeared in the *Times*, and commonly in a very desirable part of the columns. The Papists have surely some good friends at the office:—

PROVIDENCE ROW NIGHT REFUGE (Finsbury) for HOMELESS WOMEN and CHILDREN.—67,851 night's lodgings, with suppers and breakfasts, have been given in this Institution. SUBSCRIPTIONS are earnestly requested for the support of the Refuge and for the new building about to be commenced, and will be gratefully received by the Rev. D. Gilbert, D.D., 22 Finsbury Circus, E.C.

Now, 22 Finsbury Circus is the priest's house of the old Roman Catholic chapel there, and Daniel Gilbert, D.D., is a Popish priest. Is this Providence Row Refuge only the out-buildings behind a house in Finsbury Square, as *Convent of Mercy*? Is it not easily known, as being probably the dirtiest house in the square, uncleaned windows, and soiled blinds? This Refuge, as we see, tells not of any officers—chairman, secretary, treasurer—unless they be all in one, and that one the Doctor in Divinity, who will thankfully take any money that may be sent him, and probably not feel called on to give any (public) account thereof. Report may, however, be given to Dr Manning. Certainly among the list of Refuges, where people do give some account of moneys received, we have not been able to detect any account of receipts and expenditure duly audited from the Rev. D. Gilbert. But, accountability aside as to funds, the generous public are not told, and in fairness and justice they ought to be told, that this Providence Row Refuge is a *Roman Catholic concern*.

English people are careless, and give money to any purpose which pretends to be benevolent. On this the Papists reckon. One gentleman we accidentally met, whose attention was drawn to this advertisement—a man who, like most well read and intelligent persons, is quite aware of the peculiar plans of the Papists, and of the family and social ruin they effect—he said, “Why, I have now a paper in my pocket wherewith to obtain a post-office order to send them some money!” Now, if this gentleman was so credulous, many others are doubtless so also, and the Roman Catholic priests must probably be in the weekly receipt of a considerable sum of Protestant money.—*Communicated*.

POPISH INTOLERANCE.

THE following specimen of Popish intolerance, from the *Times* Dublin correspondent, may open the eyes of some of our readers to the extravagant assumptions of Popery:—

“Mr Tinte Dalton, the popular agent of the Marquis of Headfort, lately presided at a local meeting of the Bible Society, and delivered a good, but moderate, Protestant speech on the occasion. In consequence of this speech an indignation meeting has been summoned by the following placard:—

‘PUBLIC MEETING IN KELLS.

KELLS, Nov. 5, 1866.

‘We, the undersigned inhabitants of Kells, in the County of Meath, do hereby request that the Roman Catholic inhabitants of this town and vicinity do meet at the Town Hall, Kells, on Thursday, November 15, 1866, at one o'clock, P.M., for the purpose of considering what steps should be taken relative to the insulting language made use of towards us, and the Roman Catholics of Ireland generally, by C. T. Dalton, Esq., agent to the most noble the Marquis of Headfort, at a Bible

meeting held in the Court House, in this town, on the 25th ult., at which meeting he was chairman. The speech, as reported in the *Meath Herald* of the 27th ult., is hereunto annexed.

"The requisition is signed by three priests, several Poor Law guardians, and forty other persons. The following words of the speech seem to have given most offence :—

'He said that he gladly spoke in favour of the Bible Society. The want of the Bible was the great cause of the evils of Ireland. If the people of Ireland were a Bible reading people, the country would be different from what it was. The Roman Catholic priesthood, whom, as a body, he greatly respected, and who, he believed, were really anxious to put down Fenianism and Ribandism, were not able to do so; but it was a remarkable fact that no Protestant had been known to pistol his landlord from behind a hedge.'

Such soft and credulous words go for nothing with the priests, so long as the Bible is advocated.

MORE NUNNERIES.

THE following is going the round of the papers :—"The Countess of Clare, at a cost of £12,000, has erected a convent of Dominican nuns at Carisbrook, Isle of Wight. The inmates, eighteen in number, recently took possession of their picturesque domicile, the chapel of which contains some interesting features of design."

Letters to the Editor.

DR WYLIE'S LECTURES IN ENGLAND.

THE following letter is from a zealous and excellent Protestant, near Derby :—

BIRDSGROVE, Dec. 29, 1866.

MY DEAR SIR,—Dr Wylie addressed the people at Ashbourne last night, and I am thankful to say the meeting was very well attended.

I cannot let this opportunity pass, without saying how greatly indebted I am to you for the present opportunity I have had to hear the very able and eloquent lecture of last evening; and I am sure all of us in this neighbourhood, who love the Lord, would gladly express to you the same opinion, and desire me to convey the same expression of the obligations they are under, if they knew that I were writing. I need not say that I shall be at all times glad to give a hearty welcome to any of the Lord's people who stand forward to uphold the truth of God, and who earnestly contend for the faith as it was once delivered to the saints.

Believe me, my dear sir, your very obliged and faithful servant,

MARCUS WRIGHT.

PROTESTANT PUBLICATIONS.

A FRIEND, in an important English town, writes as follows :—

DEAR SIR,—We have commenced issuing monthly, to the members of our congregation, tracts bearing upon the awful delusions and abominable idolatries of Rome, intermingled with other publications referring to the mummeries of Puseyism—her twin sister.

By this means last month we circulated about 500 tracts, and our people meet early in the month to receive them; thus a Tract Society is formed which, through the Divine blessing, may work for good.

Could not each congregation thus organise a little band, whether belonging to the Church of England or Scotland, or to any other orthodox body of Protestants, and the aggregate might be a great machine, made use of by the Lord, to sow the light of the truth? The publications could be procured at wholesale prices, and thus there would be little or no loss in the transaction. May the Lord incline the hearts of His people to understand their *individual duty* in these perilous times.—Truly yours.

POPISH PROGRESS.

THE following refers to an important provincial Scotch town :—

2d January 1867.

REV. DEAR SIR,—Last week this town was visited by four nuns—going two and two. They called at every shop and many of the more respectable private houses, asking money for the support of aged and infirm poor—as they alleged—recommending their cause as most deserving.

I understand that nuns and others of the agency employed by the Romish Church have been here for similar purposes on former occasions, but on no previous occasion have they so openly, boldly, and generally canvassed the town. For instance, a carriage, in which were two ladies, stood on the street, one of them stepping out was immediately accosted by the sisters in black. Being referred to the lady remaining in the carriage, she also gave unmistakeable signs that their presence was not desired.

I might not have taken any notice of the visit of these nuns, but it occurred to me that, for two winters past, we have had no course of lectures here, nor movement of any kind on the subject of Popery, and that we have in this visit the fruit of that state of things. The branch of the Scottish Reformation Society may be to blame; it is a fact, however, that persons connected with that branch have done what they could without seeking help out of the town. There are six Protestant ministers in it.

It may be asked, Is there any connexion between the visit of the nuns and the silence of the Protestants? I think there is. Lately in a public meeting in London, Dr Manning presiding, and many of the Romish clergy present, congratulating themselves on the progress of Popery in this country, the question, "Was there as much controversy on the doctrines of the Papacy?" was asked. This one and that one replied with triumph that the Protestants, in their various localities, were silenced, that complete success was only a matter of time. So having got silence here, the pioneers of the Papacy are moving to take possession. D.

[The growing apathy of Protestant ministers, in regard to the open aggressions of Romanists, is certainly a very painful "sign of the times."
—Ed.]

ACROSS MEXICO IN 1864-5.*

In this work the author gives a description of military mass in the cathedral of Mexico :—

"On Sundays, at eight A.M., a military mass is now performed for the French army of occupation. This service is regularly attended by Marshal Bazaine and his staff. At a few minutes before eight, he rides up on his gray charger, followed by a splendid staff, the brilliancy of which works, as I would venture to affirm, far more than the rumour of a victory over the Juarists upon the imaginations of the crowds of Indians who invariably flock into Mexico on a Sunday. Inside, the cathedral is lined with French troops, between whose ranks the Marshal marches in state to his seat near the high altar, in front of which are stationed three Zouaves in the form of a triangle, whose chief occupation consists in presenting arms to the host, whenever an opportunity occurs.

"As I watched this ceremony, I could not help being struck with the ubiquity of these French soldiers. I had seen them in St Peter's at Rome; I had seen them in the Church of the Holy Sepulchre at Jerusalem at the time of the French intervention in Syria; and here they were now in the cathedral of Mexico. And all this in the space of four years! Of a truth Napoleon III. understands how to govern the French nation."

* By W. H. Bullock. Macmillan & Co.

THOUGHTS ON RITUALISM.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

No. II.—RITUAL: ITS BANE AND ANTIDOTE.

"The letter killeth, but the spirit giveth life."—2 Cor. iii. 6.

IN my former paper on this subject, I endeavoured to show how it was that in the infancy of revelation God dealt with His Church and people as a father deals with his children in their education and bringing-up—instructing them by the more visible signs and elementary teachings, such as are more generally suitable to young beginners. It was reserved for the after age and elder years of the Church, when "the fulness of time" had come, and the promised Christ was manifested, to lead the people of God on to the more advanced studies, and to inculcate the grand principles of the gospel, which were to be commended not to the carnal eye but to the spiritual understanding. The Christian faith was to be taught to Christian men, not as the law taught the earlier dispensation—through types, and rituals, and external symbols; but as the New Testament teaches us—through all those great truths that God has revealed in fulness "in the face of Jesus Christ."

The types and rituals of olden time were earthly, material, and therefore imperfect resemblances of heavenly and spiritual things. They were the *picture-lessons* by which God gradually instructed the *children* of the Church in the tender age of their infancy. The types were part of the elements of spiritual knowledge which the law, "the schoolmaster," was to teach to the earlier dispensation. That "schoolmaster" has done his work, has led us to Christ, and has left us there. All the higher and the fuller knowledge we are now to learn from *Christ Himself*, from His fulness and from His complete revelation. To lead us back to symbols and types would be to send the Christian dispensation back to school—from the more advanced studies of Christian truth to the rudiments, the elements, and the picture-lessons over again. This would be beneath the dignity of the manhood of the Church, for "we are not under the law, but under grace," (Rom. vi. 14.) The bane of ritualism is this degradation of the Church to the carnal elements of a visible worship; the antidote is the assertion of the rights and privileges that belong to the full age of the Church, which is to be instructed and taught according to inward principles, and not by merely outward and sensual illustrations.

Now, in this matter, we must admit that the Church of Rome has much consistency in her character; she propounds a false creed, and then sets it forth with a false ritual as the outward expression of her doctrines. The Church of Rome starts with a grand and awful inconsistency—by a wide divergence from revealed truth; but ever after she is consistent with her own inconsistency: her unscriptural doctrine and her gaudy ritual agree. The Church of Rome lays down her permanent way in the wrong direction, but, once started on her progress, the two lines of her road are continuously parallel; her creeds and ceremonies never part company, but together conduct her traffic consistently on to the destination of the inauspicious journey. Her elaborate ritual is the result of the long building of her superstructure of erroneous doctrine;

and the pathway of her ceremonial follows but too closely the winding channel of the river of her corrupt teaching. There are some in our days who would strike in upon that ill-fated path again, and who would by an ornate ritualistic worship legibly set forth and palpably teach the false doctrines of the Romish Church and of the Papal creed.

But whatever of consistency may exist between the corrupt doctrines of the Roman Catholic Church and the ceremonial of the same, there can be no such plea established or set up in the case of Ritualism, as in its extravagant forms now to so large an extent characterising the Church of England. The Church of England has long since rejected all those distinctive doctrines of the Romish Church which are intended to be shadowed forth and symbolised by the ritualistic party. Such a movement, then, within the English Church can only be regarded as a thing inconsistent with the plain and avowed protests that from the time of the Reformation have been again and again repeated on behalf of the Reformed Church of the land, by her martyrs, her confessors, her bishops, her clergy, her articles, her homilies, her creeds, and all her chief authorised teachers and teachings. Seeing, then, that this Ritualism *means* transubstantiation and priestly power, and the offering of propitiatory sacrifices, and such like; and looking back upon the history of the Church of England for the past three hundred years, we may very boldly and fearlessly give back this answer to the innovators, "We have no such custom, neither the churches of God," (1 Cor. xi. 16.)

There are certain foundation-stones upon which the superstructure of modern Ritualism is now-a-days being built up. We shall now proceed to indicate the two main pedestals on which these pretensions are sought to be constructed.

1. The idea that Christ is somehow localised on earth, and is to be visibly worshipped in one place more than another. The result of this is, that the carnal eye, and ear, and sense, shall have more to do with religious worship than the believing heart. If I could think or know that Christ is personally present in one part of a church, and personally absent from all other parts, it is very possible that I would render more honour to that part that would be specially graced by His presence, and that I would spend time, and money, and attention, on making the place of His feet glorious. But, in all this, how should the object of my worship and devotion differ from the typical nature of the Jewish tabernacle, once the place of God's visible glory? However I might honour the ritual or rubric of men thereby, I would plainly dishonour the great rubric of all spiritual worship in the Christian sense—"Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him," (John iv. 21-23.)

But yet, why should I under any circumstances limit myself to the external garniture of a place or locality? This part or that part of a church has no soul to be saved; but I have. And Christianity teaches me that it is *here*, that is, *in my heart*, that all this renewing and refreshing is to take effect; this, then, is the place to be cleansed, and decked, and garnished, and furnished with all spiritual gifts and graces, so as to be made worthy to receive my Lord, and to be the place of His throne, and the abode of His Spirit. And this was spiritually true even under

the local and typical dispensation—"For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit," &c., (Pa. li. 16, 17.) And as the scripture saith—"Rend your *hearts*, and not your *garments*," so would it also by implication say—"Deck your hearts, and not your garments." There is no place on earth that is in itself more holy than another because of any visible or personal presence of Christ; and any *heart* that is holy is so only in proportion as the Spirit of Christ is indwelling there—"The letter killeth, but the spirit giveth life."

2. The idea that a sacrificing priesthood is perpetuated among men, as a special caste and class, in the Christian Church. This is, indeed, the core of the whole subject, and the root of the whole wrong; and the great impiety of the movement is here. This is the great object of the struggle of the Ritualistic party—to establish a human priesthood *for sacrifice*. It is in order to set forth and exhibit this their grand idea that they array themselves in priestly dress, and surround themselves with sacerdotal mystery. They desire to claim a power, to exercise that power, and to set forth the awfulness of that power before men. This once attained, they will proceed to play off all the horrors of priestcraft—that yoke which our fathers were not able to bear, and that our fellow-men in other lands are seeking, and with some success too, to dislodge from their shoulders. The whole practice and principle of the Church of England has been against these lofty and presumptuous claims on the part of her clergy. She has made them to be, not a caste, but a part of the general constituency of the Church; she has not sent them forth as ascetics, or as would-be ascetics, but as citizens, as fathers, as husbands, as brothers, as sons, to fulfil all the lawful duties of men serving God in society and the world, and therefore do these Ritualists bitterly complain that our Church system does not recognise the clergy as a "sacrificing priesthood," but only as a "preaching ministry." And, indeed, is not this the very commission that even the very apostles themselves received—"Go ye into all the world, and preach the gospel to every creature?" The Jewish priest was consecrated to offer sacrifices; the Christian minister is commissioned to preach Christ and the ministry of reconciliation. St Paul claims for himself neither priestly office, nor sacerdotal caste, but only a *preaching ministry*, when he says—"Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles," (2 Tim. i. 11.)

And as they lack the power and office of priesthood, so do they lack a sacrificing altar and a sacrificial victim. Here again both of these are gathered up in Christ, and in Christ alone—"Christ our passover is sacrificed for us: therefore let us keep the feast," (1 Cor. v. 7, 8.) What, then, is it that constitutes them priests, (I say not *presbyters*, for this they are)—but *priests*, after their own idea of the word? They have neither holy place, nor altar, nor victim, nor sacrifice. The only sacrifice of the Christian man is the sacrifice of praise and thanksgiving; and this is common to all Christians, and thereby are all possessed of one common priesthood—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ," (1 Pet. ii. 5.)

For all this "holy priesthood" the Church of England finds room within her borders; but for any particular caste of priestly men she has no place. The whole spirit of her reformed liturgy is against them; the

whole history of her struggle for the truth is against them; the truths and testimonies of all her most valiant sons in days gone by are against them. The Thirty-nine Articles of the Church of England are in themselves a treasure-house of Protestant truth, a repository of test and protest. The innovators feel the force of the strong resistance of the several parts of this precious document of our faith; so much so that one of themselves has well described them as "the forty stripes save one laid upon the back of the Anglican priesthood!"* Yes, and let the back of the Anglican priesthood be bared for the smiting; we shall see that neither cope nor chasuble shall break the violence of these stripes. If any portion of the Anglican clergy have sought to climb too high, and have been waxing too presumptuous, it is well that the Anglican Church has her own scourge in hand, to restrain her sons from things that are too hard for them—"And seek ye the priesthood also?" It is just possible that another hand may ere long wield a harsher rod, and more severely scourge our Church for her shortcomings, and her chief rulers for overmuch tardiness of action in these dangerous times. This nation of England has for these last three centuries upheld and recognised the Church of England as the national instructor of the people. This high and exalted privilege the Church of England holds by virtue of certain conditions of the trust. If, however, she prove negligent of that trust, or unworthy of past confidence, or untrue to her great responsibilities, then with a whip of scorpions will the nation drive her from her place and power. God forbid that it should be so; that the Church of England should ever return to the darkness of Rome, from which by many a struggle, by many a martyrdom, by many a lesson, by many an experience of the past she was in God's good mercy once delivered! There is yet time for her to throw off the epidemic disease, to assert the protestant truth of her doctrine, to bring her strong resistance to bear upon the innovators, and to prove herself true to her God, to her sacred trust, and to the best interests of ENGLAND!

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

THE session of Parliament, which opened on the 5th of last month, is likely to be one of great importance in the long-standing controversy between the Protestants and Roman Catholics. For several sessions past the tendency of events has been to favour the designs of the latter, and advance the objects they have at heart; and, as far as can be judged at present, the session on which we have entered bids fair to be more propitious to them than any of its predecessors. To understand this, and to make Protestants fully aware of the position in which they at present stand, it is only necessary to take a cursory glimpse at the state of parties. For several years past the two great political parties into which the empire is divided have been pretty equally balanced. In England and Wales there has always been a majority for the Conservatives; but that majority has for the most part been counterpoised by a majority of Liberals from Scotland. It remained for Ireland, therefore, to turn the scale on one side or the other as it pleased; and, as a matter of course, the efforts of both Conservatives and Liberals have been devoted to win the Irish vote

* One of the writers in *The Church and the World*.

to their side. They were the more stimulated to this attempt from a peculiarity in the Irish vote which does not belong to those in the other parts of the empire. The members for England and Scotland take a genuine interest in the affairs of the empire at large, and they give a conscientious support or opposition to the measures of a Government in proportion as they judge them to be fitted to promote or to injure those interests. But there is a large body of the Irish members who—it may be as conscientiously as their brethren from this side the Channel—proclaim openly that they care little or nothing about the general interests of the empire, that what they are anxious about is the local affairs of Ireland and the prosperity of their Church ; and that the ministry or the party which will give them the most help to forward those objects, may have their vote on all the main questions of party warfare. This is a lamentable perversion of the first principles of Parliamentary Government ; and though it would be unfair to charge these men with base motives—for they would, we doubt not, scorn any personal remuneration—yet it is clear that, though in another way, their votes are just as purchasable as were those of the members who, in the days of Sir Robert Walpole, received the price of their vote in their hands as they came out of the voting lobby. It has now come to be very clearly understood on what terms these modern salesmen of their votes are to be had. The Liberals congratulated themselves on having done a good stroke of business in the concern when, having got rid of Sir Robert Peel as Irish Secretary and replaced him by Mr Chichester Fortescue, they held out the hope of making changes both in the national schools and in the university system to the advantage of the Roman Catholic party. The result was seen in the discomfiture of the Conservatives, and the triumph of their opponents at most of the hustings in the Roman Catholic districts at the last election. But the Conservatives have not given up the game ; and now that an unexpected turn of events has placed the government in their hands, and they have all the good things of the State at their disposal, they are a party worth bargaining with, if advantageous terms can be arranged. And the Conservatives, in the straits to which they are driven, have, or fancy they have, no choice in the matter. By themselves they are in a minority, and exist only by the sufferance of their opponents ; but the Irish Catholic vote would go far to convert that minority into a majority. But the Irish members know their opportunity quite as well as the members of the Government know theirs. They are hard to please. The late Ministers offered them so much, and the present must bid higher to induce them to break the bargain. It is true the men in office are in a position to realise their promises, which is something in their favour ; but then it is well known that their position is so precarious that a very little pressure would bring the old men back again, and then they would look for the benefits which the last change of Ministers interrupted.

To secure them to their side they must bid high,—the only check to their offers being the risk that in conciliating Romanists they might offend Protestants, and thus lose at the one end what they might chance to gain on the other. But the present exigencies of the time make this risk less to the Conservative chiefs than it would be to almost any others. For the Conservative party, one and all, are impressed with the idea that they are engaged in a deadly struggle with democracy, and that if they fail

now they are sure to be overwhelmed as a party before the advancing tide. They are disposed, therefore, to welcome almost any auxiliaries, and on almost any terms. They are, therefore, less disposed to look with jealousy on the negotiations of their leaders with the Roman Catholics at the present than at any former time. Absorbed in the desire to obtain a party victory, they are less disposed now than they ever were before to scrutinise too curiously the means by which that end is to be obtained. Then there is another consideration. It is a fact, for which I do not profess to be able to account, that the aiders and abettors of semi-Popish practices in the Church of England are all, if they enter into political life at all, of the Conservative school of politics. There are several of the supporters of Lord Derby, in both Houses of Parliament, who have given both their time and their money with lavish hands to the help of that pernicious retrograde movement. These men, more than half Papists at heart, naturally look with sympathy and satisfaction, rather than with jealousy, upon anything that tends to the advantage of a Church with which they hope that, at no distant day, the Church of England herself will join; and they, of course, stimulate rather than impede any connexion which the Government may be disposed to make. Thus it will be seen that everything makes for the advantage of the Romanists as a party, and that opportunities for obtaining their demands are now open to them such as never existed before. And they are wise to see that they are masters of the situation, while they use their power with great skill for the purpose. Of this a curious general illustration has just occurred, showing how lightly political considerations sit upon them when weighed with what they consider due to their Church. I have already mentioned that at the last election the Liberals were able to secure a large majority of the Irish members. It was also agreed that for the future the English and Irish Liberals should act more together; that the Whigs should take up the Irish Church and the Land Law, while the Irishmen were to learn to take an interest in a reform bill. It will be remembered that Mr Bright himself went over to Dublin in the course of the winter to cement this alliance; and that, according to his own report and that of his friends, his efforts were crowned with great success. But mark how short-lived that alliance is likely to be. Since the session there has been a meeting of the so-called Irish Liberals in the House of Commons to consider, not how they would in the most satisfactory manner carry out the alliance so recently formed, but to open up again the whole question, and determine to which of the two parties they shall give their support. The meeting was a private one, and the details must therefore be received with caution; but there is no doubt of the general conclusion to which they came. That conclusion was that they would wait to see what plans Government had in store for Ireland, what new measures they intended to introduce for her benefit, before they would make up their minds either to support or to oppose them. Of course it is not intended here to say that any Government ought to be judged of otherwise than with respect to the measures it may bring forward; but the peculiarity in the present case is, that the measures by which Popish members are to be guided are not the measures that relate to the whole country—to the general benefit of the empire; these are left wholly out of consideration as not affecting the result, and only those that relate to Ireland are to be taken into account. And it is no breach of charity to affirm that even

of the measures relating to Ireland those were weightiest in their eyes that related to the Church and to the land, which the priests have contrived to invest with a semi-sacred character.

For the present then they remain in suspense, as the Government have not yet found an opportunity to explain their views. But the Irish members themselves are not idle. Sir Colman O'Loughlen, the member for Clare, has already introduced two bills—one to abolish the declaration against transubstantiation as taken by certain civil officers, and to allow Roman Catholic municipal officers to carry their insignia of office to their own chapels; and the other to abolish the law which prohibits Roman Catholics from being Lord-Lieutenant or Lord Chancellor of Ireland. The first bill met the support of Mr Walpole; to the second he offered no opposition. Mr Lawson, the late Attorney-General, has also introduced a bill to allow Roman Catholics to become professors of medicine, anatomy, &c., in Dublin University. In this way, one by one, the remnants of what was once reckoned the complete securities of the Protestant establishment are assailed.

THE SCOTTISH REFORMATION SOCIETY.

LONDON ORGANISATION.—COMMENCEMENT OF OPERATIONS.

OUR readers will be thankful to hear that the efforts of the Scottish Reformation Society in London are likely to be crowned with gratifying success, as the following extracts will prove. It is evident now that the young men of London, and we have no doubt over the whole of England, are quite prepared to be instructed in the truths of God, as opposed to the errors of Romanism, if they only have an opportunity. It is of much importance that this opportunity should immediately be afforded. Meantime we earnestly solicit the prayers of our readers in behalf of the important work of the Rev. Robert Maguire in London, and their liberal contributions in behalf of the Scottish Reformation Society, that this vital movement may not be arrested for want of funds. It is perfectly marvellous to discover how slow Protestants are to move. For twenty years Dr Begg has been advocating this very movement, and now is it only for the first time beginning in England. During a number of years it has been proceeding successfully in Scotland, but it has taken twenty years and immense labour there to collect £10,000 for the Protestant Institute at Edinburgh, and the whole sum is not yet obtained, whilst single Romanists and Puseyites will give sometimes at once a larger sum to advance superstition. This state of things must completely change, if we are to hope for success; and now that the course of duty is clear and admitted, let us labour with the utmost energy to carry the light of divine truth into every great centre of intelligence and population, "contending earnestly for the faith once delivered to the saints." Let us have a great Protestant college at London, with branches over the whole of England, and let our motto be, "If Protestantism was worth achieving, it is worth defending." "O Lord, arise, and plead thine own cause." The following extracts will give an idea of what has been done, and we hope it is only a beginning:—

(From the "London Record" of 6th February 1864.)

We have already stated that the Scottish Reformation Society are introducing to London the system of Protestant Educational Classes, which has been worked

with much effect in Edinburgh. For their conduct here, the valuable services of the Rev. Robert Maguire, Incumbent of Clerkenwell, have been secured, and his lectures will be delivered at the London Coffee-House on successive Monday evenings during this and the ensuing two months. Prizes, amounting to twenty guineas, are offered to the young men who may regularly attend this course, and stand the best examination on the lectures.

"The Introductory Prelection" was delivered last Monday, when Mr R. C. L. Bevan took the chair, supported by the Rev. R. Maguire; Rev. Dr Begg of Edinburgh; Rev. G. R. Badenoch of Edinburgh; Rev. G. F. Galaher; Colonel Morrison; Mr G. W. Hay; Mr H. Adams; Mr John Adams; Mr T. D. Marshall; Dr Davis; Mr J. Tavener; Mr C. M. H. Johnston; Mr Robert Davis, &c. About 300 young men were present.*

The CHAIRMAN, in his opening remarks, expressed the pleasure he felt in seeing so large an attendance of young men, especially because he believed these were times of peculiar danger to our Church and country, from the immense influence which Popery was exercising on all sides. The general public had, in fact, as it appeared to him, forgotten what the Papacy really was, and especially its aspect towards God. Attention had been mainly concentrated on its anti-social tendency, but Popery was as much the enemy of God as of man. (Hear, hear.) He feared that too many were of the same opinion with respect to Popery as Little Red Riding Hood was about the wolf—that it was a poor old thing that could do her no harm—(a laugh)—but if they did not mind what they were about they would come to the same end that she did. Nothing was more characteristic of the tactics of the Romish Church than that it sought, under the guise of Ritualism and similar movements, to gain a footing within the Church of England, and thus gradually pervert that institution into a branch of the Church of Rome. (No, no.) He hoped and believed that it would not; but he feared that if any of the questions they raised were referred to any of the ordinary tribunals, the Papists would get more than they lost, and the more such men got entrance into the Church, and good earnest Protestant clergymen might be driven out, the greater the national danger. Under these circumstances, he rejoiced exceedingly to see so numerous a body of young men belonging to the middle classes eager and interested in this subject, prepared to study it, and to exert their influence in controverting the errors of Popery, and counteracting the influence of its insidious advocates. He only wished that the movement would spread both higher and lower; but in the meantime, he heartily congratulated the London branch of the Scottish Reformation Society on the spirited commencement of their first educational session.

The LECTURER, (Mr Maguire,) who was warmly received, then proceeded to open the course. The object was, he said, to enable those who attended it to form distinct and clear ideas of the fundamental differences between the Romish Church and Protestantism—to fit them to detect fallacies, expose false assumptions, and generally to cultivate a strong Protestant feeling. The necessity for such controversial teaching was shown by the facts of the day. A generation ago the Papacy was a thing of the past, because the Papacy was not aggressive. But now all that was changed, and unless our young people were educated controversially, we should not be able to withstand the advances of Rome. We had nothing, at all events, to gain from ignorance. Ritualism in our own Church he considered but the mask under which Romish doctrines were undoubtedly hidden. If it were only a fashion it would have its day, like every other fashion, and go out; but every one of these innovations was typical of doctrines subversive of Protestantism, and the movement was in reality a strategic one on the part of the Romish Church, which had nothing to do in the matter but stand aside and wish success to it. When the people of England saw the tendency of these innovations, they would rouse themselves to a sense of their danger. The rev. gentleman then gave a sketch of the work that he proposed to do, and invited all present to enrol their names as candidates for the examination.

* The number present was considerably larger, the hall being crowded to excess, and about 250 were enrolled as members of the class at the close of the meeting. This number was increased to 300 at the second lecture, and no more can now be admitted.

The Rev. Dr Begg proposed the thanks of the meeting to the lecturer and to the chairman. He trusted that the work of the society would progress as favourably here as it had north of the Tweed.

The meeting concluded with the doxology.

We will only add that the greatest interest in the proceedings was manifested by all present. The lecturer and the speakers received much applause.

(From the "Morning Advertiser," Tuesday, February 5, 1867.)

The Scottish Reformation Society having been frequently urged to establish an agency in London, steps have been taken for that purpose. An office has been rented at No. 12 Clarence Chambers, Haymarket, in which the London operations of this active and important society will be carried on. The Rev. Robert Maguire, incumbent of Clerkenwell, has been secured to deliver a systematic course of lectures on Romanism to students and the young men of London. This course was commenced last night to a very crowded meeting, and will be continued every Monday following during the three months of February, March, and April, in the saloon of the London Coffee-House, Ludgate Hill. Prizes, amounting to twenty guineas, are offered to the young men who may regularly attend this course, and stand the best examination on the lectures.

(From the "Edinburgh Daily Review," Monday, February 4, 1867.)

The London organisation of this important society was inaugurated on Friday evening by an influential meeting, held in the house of Mr Shaw, York Place, Portman Square. Mr Shaw, who occupied the chair, briefly stated the object of the meeting, and having explained the reasons why the Scottish Reformation Society had resolved to establish a branch of their operations in London, he concluded by introducing the Rev. Dr Begg of Edinburgh. Dr Begg proceeded, at considerable length, to explain the whole circumstances in which the new organisation had originated, and the object of its establishment. He explained the origin of the Scottish Reformation Society, and its successful efforts in the North. He said it had come to London not to interfere with any existing efforts on the side of Protestantism. In all such efforts they rejoiced, but they practically found that more union and strength were necessary in endeavouring to arrest the headlong current of Romanism. A majority of the Scottish Members of Parliament had always voted against the recent grants and concessions to Popery; but their efforts were neutralised by English and Irish votes, whilst Scotland would equally suffer if the struggle should ultimately go against them in the British Parliament. They found it necessary, therefore, to assume a position in the front of the battle, and he was certain that to this no reasonable Protestant would be found to object. [Dr Begg proceeded to explain at length the still more important object of establishing Protestant classes in England for systematically instructing young men, who shall be our future ministers, statesmen, and merchants in the true nature and results of Romanism.] The Rev. Mr Freemantle, rector of St Mary, of Wyndham Place, afterwards addressed the meeting, which was concluded, after a cordial vote of thanks to the chairman, by singing a portion of the 46th Psalm—the Rev. Mr Reeve pronouncing the benediction.

DUNDEE BRANCH OF THE SCOTTISH REFORMATION SOCIETY.

THE annual meeting of this society took place in Lamb's Saloon, Dundee, on the evening of 13th February. George Jack, Esq., president of the society, took the chair. After tea, addresses were delivered by the chairman, the Rev. G. R. Badenoch from Edinburgh, the Rev. J. M'Hutcheon, the Rev. John Skene, Captain Falconer, and Mr R. J. Niven, Dundee. An able and eloquent report was also read by the secretary, Mr J. B. Coupar, from which it appeared that the society had been actively engaged in conducting with success a Protestant class for young men; that monthly lectures are in the course of being delivered on the subject of Romanism by the ministers of the town; and that a library is being established, consisting of Protestant works of reference.

Nearly 100 copies of the *Bulwark* are circulated every month by this society. Mr James P. Mathers, treasurer, read a statement of accounts. At the close of the meeting, the Rev. W. Robertson, Dundee, announced the decision of the adjudicators on the Essays sent in for competition for prizes on the subject of Monasticism. Our readers will find a letter from Mr Robertson, containing this decision, in our present number. It is very gratifying to find, as a practical proof of the value of such training classes, that the three gentlemen who have gained these prizes are all connected with this association. We rejoice at the success of their efforts, and most heartily wish them God speed.

THE RITUALISTIC CONTROVERSY AND CERTAIN BISHOPS.

We deeply regret to find that there is an apparently growing tendency among some of the bishops of the Church of England—with other noble exceptions, which we pray may be multiplied—to regard with indifference, if not directly to countenance and support, the proceedings of the Romanising clergy. We give the following instances from various sources :—

The following protest against the Ritualistic tendencies of the Bishop of Salisbury, was presented to his lordship, signed by no fewer than five hundred clergymen, magistrates, gentlemen, yeoman, and others of the diocese of Sarum :—" We, the undersigned, having read with the greatest regret the answer of your lordship to Lord S. G. Osborne's letter, in which you state that clergymen of the Established Church have had committed to them the same powers which the priests of the rest of the Catholic Church, both in the east and west, have ever claimed as their inheritance, and feeling that such views essentially tend to the Romanish practice of confession and absolution, and false doctrine, and considering the efforts which are now making by a certain party in our Church to bring back the ceremonial and Ritualistic rites of the Romish Church into our Reformed Protestant Church, do hereby solemnly protest against such views, from whatever quarter they may rise, and do signify our determination, by the help of God, to stand firm against any opinions or practices, which are too evidently leading to Romanism, and entirely subverting the great doctrines of the Established Church, as defined in her Thirty-nine Articles, and deduced from the Word of God."

The following rather startling answer has been received from the Bishop of Salisbury, by the Rev. Carr J. Glyn, which embodies the very essence of Romish assumption :—

I have received to-day your letter, and the protest which contains, you say, "about, or more, five hundred signatures from magistrates, clergy, yeoman, and tradespeople from Poole, Lyme, Sherborne, Wimborne, Bridport, and Blandford." I am much concerned to find that sixteen of my clergy in Dorset do not believe that the power to absolve penitents in the name of the Lord has been intrusted to them. Of course the teaching which such a disavowal implies must have had its influence with some of the laity, but still I am surprised to find that so many of them protest that this ministration has not been committed by our Lord to His Church, and so contradict, as it seems to me, the plain and historical teaching of the Church of England. The circumstances under which I wrote the letter to which the protest refers [to "S. G. O."] did not lead me to make any statement about the limitations which our Church has imposed on the exercise of this power; but I shall, *Deo volente*, have at no distant time an opportunity of doing so publicly, and I may possibly then think it desirable to avail myself of it.

A correspondence has just taken place between the Bishop of Oxford and G. Rochfort Clarke, Esq., in reference to some painted images introduced into the Church of Chesterton, near Bicester. Mr Clarke quotes the homilies of the Church of England as clearly against all such superstitious decorations of churches, but the bishop dissents from his

views, and so far vindicates the innovations, by asserting that he understands the homilies to mean only "graven or painted representations, used to assist devotion." His lordship attempts further to confuse the question, by alleging that a similar objection might be made to the use of pictures in private families. The fallacy here is too palpable to require exposure, as many things may be used in private houses which would be utterly unseemly and out of place in the house of God, but the other evasion is equally untenable. The second commandment not only expressly prohibits the worshipping of images, but the *making of them* in connexion with divine worship; and the fourth chapter of Deuteronomy furnishes a striking commentary upon the object of this prohibition. Speaking of the scene at Sinai, God says, (ver. 12,) "Ye heard the voice of the words, but *saw no similitude*, only ye heard a voice." Ver. 15, 16—"Take ye therefore good heed unto yourselves, (for *ye saw no manner of similitude* on the day that the Lord spake unto you in Horeb, out of the midst of the fire,) *lest ye corrupt yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female." And again, (ver. 23, 24,) "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

We have before us also three letters to the Bishop of Gloucester and Bristol, on his sermon of 4th November, by "A Layman of the Diocese," in whom we recognise a tried and valued Protestant. These letters commence with the following emphatic sentences:—

A copy of the sermon on Ritualism, preached by your lordship in Bristol Cathedral, on the 4th of November, and recently published, has lately fallen into my hands. I must confess that, as a layman of the Church of England in this diocese, it is with the deepest regret that I have read some of the statements it contains. They appear to me to send forth an uncertain sound upon questions of vital importance, not only to ourselves and to our children, but also to the Church at large. I feel, therefore, that I should be failing in my duty to your lordship, as well as to the Church of which I am a member, were I, by my silence, culpably to acquiesce in the authoritative promulgation of statements and conclusions which appear to me to be not wholly untenable, but calculated by their peculiar character to do much mischief in this diocese, and in every part of the country to which they may find access.

A numerously-subscribed address has been presented to the Bishop of Chester, to which his lordship has given an unsatisfactory reply, hinting that such topics had better not be discussed in newspapers or publicly. Meantime the following bold enough counter-address has been sent by the Romanising clergy of the diocese:—

MAY IT PLEASE YOUR LORDSHIP,—Some of the clergy are signing an address to your lordship, containing vague accusations against their brethren about "Ritualism," and charging us with unfaithfulness to our ordination vows.

We, therefore, feel called upon to present to your lordship the assurance of our unalterable loyalty and attachment to the Church of England.

Prizing as we do the Catholic character of the Church's Ritual, as most "agreeable to the mind of the Primitive Fathers," it is not surprising that we are objects of suspicion and dislike to those who have been brought up in the Presbyterian and Calvinistic School, many of whom actually deny the doctrines of Baptismal Regeneration, the Real Presence, and the gifts of the Holy Ghost at Ordination, and are occasionally clamorous to have the liturgy altered in accordance with their own views.

But though permitted to ignore *their own* priesthood, the Church has ever resisted all attempts to deprive the great body of the clergy of their inheritance; and we trust that the bishops of the present day will, like their predecessors of old, preserve this sacred "deposit," and refuse to stifle the exhibition of that faith (contained in Holy Scripture, and witnessed by the Church Universal) which distinguishes the Church of England from the different forms of Protestantism.

The state of matters thus brought out is sufficiently unsatisfactory and even alarming. But we trust that the friends of truth will only be encouraged to make more strenuous efforts, being assured that duty is ours, and that the cause of God must ultimately prevail. Let us pray that it may prevail speedily.

POPERY IN ISLE OF SKYE.

(From a Correspondent.)

THE island of Skye, although sometimes included in the north, lies rather to the west, and is the largest of the Western Islands. The island is forty-five miles long by fifteen broad, on an average; but at certain parts I believe the above figures may be doubled, thus making the island appear much longer than the average would indicate. This island was once the property of two parties well-known in history, viz., Macleod of Macleod, and Lord Macdonald. The island is now divided and subdivided between numerous proprietors from England, Ireland, and Scotland—including natives of the isle itself; but amongst all these proprietors there is only one Papist, so far as I know, his estate being in Macdonald's country. But amongst the lower part of the population there may be found several Romanists, yet they are very unostentatious amongst the natives, who have a bitter hatred to Popery in all its forms. In Portree, however, they seem to be getting more numerous. Some three years or so ago, they made application for a site to build a chapel on, that they might, as they said, get a priest for themselves. In this, as yet, they have been unsuccessful. Their growth, however, is not to be wondered at in Portree, for it is the capital town of the island, and the principal seaport. There is also now built there a large cloth factory; and where there is thus employment similar to that in our towns of the south, Irish, as well as other workmen, naturally congregate together. This Portree and the estate of the Romish proprietor are both in Macdonald's country; but in Macleod's country Romanists have as yet got no encouragement, and very few are to be found in it. All around the district with which I am myself acquainted, I have known of two who made profession of Popery. One of these was a woman, who was married to an Englishman, a hawker to his profession. Her husband and she took up their abode there. He was indifferent, but she remained fast in her belief, and some facts about her may be interesting. She was a very clean and clever woman, and gained for herself the friendly side of all her neighbours, who were all natives of the island. But she was like many others from her country, very much given to swearing, and yet she was so faithful in her way that she prayed very often; but to form an idea of the spirit of her praying, the following is an illustration. She had numerous callers, and those calling about the middle of the day might often find her door shut. They would knock, but would receive no answer for some time, but probably on their leaving the door it would be opened, and the first address to the stranger would be a heavy

scolding and swearing for disturbing her at prayers ; after thus receiving the stranger, she would go back and finish her task. The other individual was a young man, serving a native as a joiner, and who was also very true to his profession. To show how few of them are about that country, this young man was often spoken of as a matter of special curiosity. He came one day to visit a brother of mine with whom he met some time previously ; and, having heard that a Papist was coming, other young people and I were looking for some curious animal or another.

You will see, therefore, that Popery has not gained much strength in that portion of the country as yet, but I rather fear ere long I will hear of their planting a church. Whenever the site is granted, they will get their longed-for priest and other officials. And, like the town of whose inhabitants we form part, undoubtedly they will increase ; for there are, I may say, daily some added to their number by the engagement of Irish, as well as others, to do work, especially in the above-mentioned town of Portree.

But as for the natives of the island, I have no fear of their soon becoming Papists. It may be gratifying to know that the natives look upon Popery with a kind of horror.

Let us therefore pray God to leave the natives of the Isle of Skye long and ever possessed of minds and hearts turned not against man, but against Popery. The natives of Skye are aware of what Popery has done, and what she will do if she ever again possesses power over us Protestants.

Before I am done, however, I may state that Popery is very strong in islands surrounding Skye, such as in the island of Barra, part of Uist, and so on ; but not being sufficiently informed or personally acquainted, I will refrain meantime from entering into details about the state of Popery in these places ; and will conclude by wishing that the Lord may raise up witnesses and soldiers, who will faithfully testify and fight against Popery.

RITUALISM.

Storms are gathering in the sky ;
Vengeful thunders hover nigh ;
Plague-spots in the Church appear,
Filling every heart with fear.
Must she drink the cup of woe ?
Shame and sorrow must she know ?
Is she wandering from her God ?
Shall her name be Iahabod ?

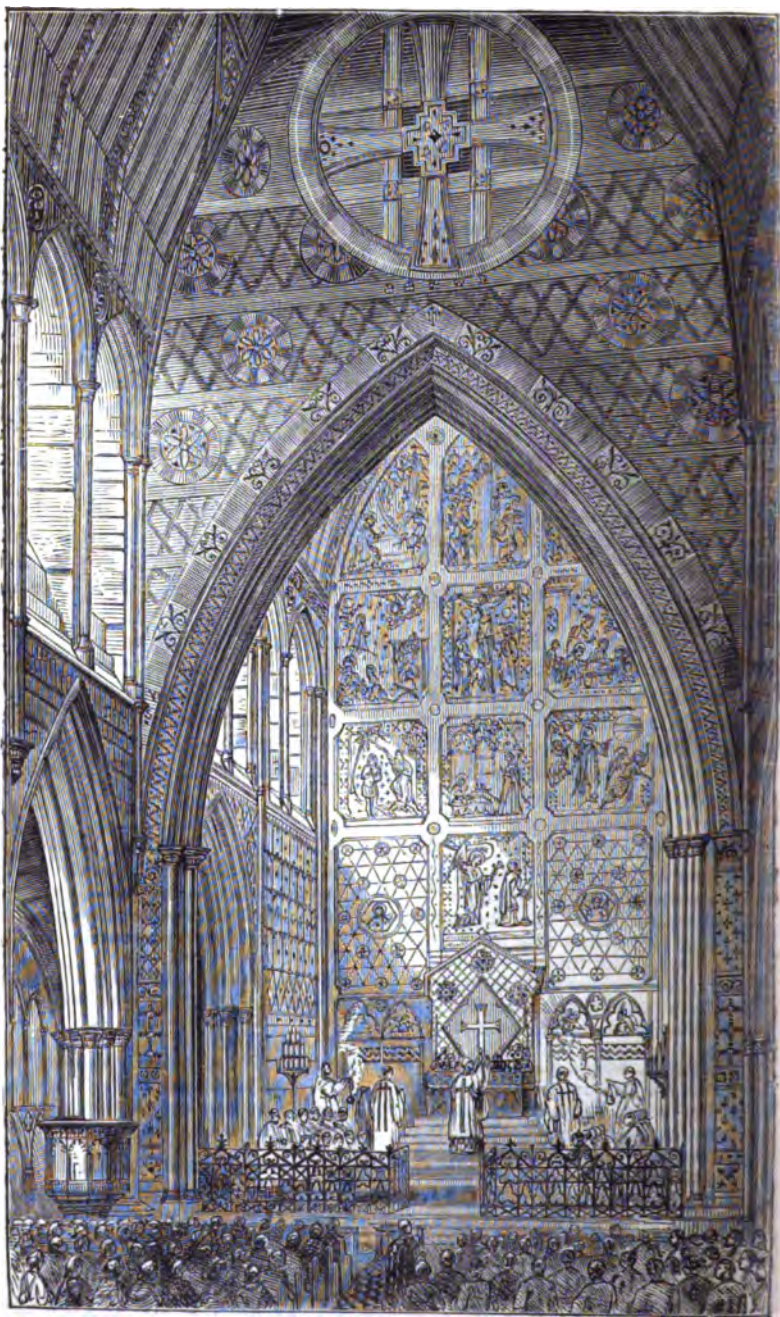
Priestcraft, with a giant stride,
Stalks the land in pomp and pride ;
Calling all men, great and small,
Down before the priest to fall.
None the Bible now must read
Till the priest has fixed our creed ;
None must rest on Christ alone
Till the priest his work has done !

Priests, ambassadors of heaven,
Can pronounce our sins forgiven,
And, ordained of God, possess
Apostolic power to bless.

See them sit in chancels proud,
High above the vulgar crowd ;
Muttering hidden words of prayer,
That the vulgar may not share.

Woe to thee, my country, woe !
Pride and pleasure rule thee now !
Till the nation's churches be
Altars for idolatry !
See God's Word by some reviled ;
Error fondled as a child,
Truth shut up with priestly chains,
Charity and candour slain.

Faithful Shepherd of the fold !
Rise, as in the days of old,
Call some mighty Luther now,
Rome's devices overthrow :
Bare Thy own almighty arm,
Save Thy Church from final harm
And let truth the victory win,
Over falsehood, fraud, and sin.



THE WORSHIP AT ST ALBAN'S.

A VISIT TO ST ALBAN'S, HOLBORN, LONDON.

ON a Sabbath morning, very recently, we made a visit to the Puseyite church of St Alban's, Holborn, London. The church is situated in a very poor neighbourhood, but is a handsome and imposing building. On approaching the door we observed an inscription, setting forth that the church had been dedicated to "St Alban's," a so-called "martyr," that the site had been given by a single individual, and the church built by a merchant in London. This, at all events, implies zeal and wealth, and this is common with the party. Having gone early, we found a communion service, so-called, almost closing. The small audience consisted chiefly of young people—so young, that some of them could not be above three or four years of age, probably brought from some schools supported by Government to be thus drilled early in superstition. It was truly a sad and suggestive thing to see them, and to hear their sweet and gentle voices. The "priest" or "celebrant," as a man present called him, was robed in a coloured dress, with a black cross down the back. When consecrating the elements, he seemed to raise the cup and bread above his head, while the small congregation knelt—resembling the Popish worship of the Host. We were told by a gentleman, who seemed to be an official, that this had been the third communion service that morning; that the first communion service began so early as seven o'clock; that the service of communion was "the holiest of all—on which the spiritual life of the soul depended," and that all "good Catholics" observed it.

There was no communion-table, but an altar with a very large white cross erected on the wall—two large candles lighted, one on each side, surrounded with two other branched candlesticks with seven candles in each, not lighted. On the wall above were many painted representations of scenes in the life of Christ, contrary to the clear doctrine of the homilies of the Church of England, as well as of the Word of God. The place of the altar was far retired, and railed off from the congregation by a strong iron fence with two folding gates, which may be useful in cases of emergency. The service began punctually at half-past ten o'clock. The choristers, consisting of boys and grown-up men arrayed in white, marched to their respective seats on each side in front of the altar, but separated from the congregation by the iron railing to which we have referred. They proceeded to sing or chant the lessons for the day, and seemed to mumble and run over the morning service with great rapidity, much of it being to a stranger utterly unintelligible. The chapter of the Old Testament read was Isaiah lvii., and it contained the following passages:—"Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? * Are ye not children of transgression, a seed of falsehood? . . . And of whom hast thou been afraid or feared, that thou hast lied, and has not remembered me, nor laid it to heart? have not I held my peace even of old, and thou fearest me not?"

A sermon was then read from the pulpit, which was placed outside the iron railing, by a young man in a surplice, and who took part in leading the choir, but who must have been a minister. The sermon was, we are forced to say, a most childish production, remarkable for what it

* This expression has sometimes reminded us of the absurd practice of *intoning*, which, if used to men, would be deemed little less than an insult.

did not contain. The drift of the discourse, so far as it had any drift, seemed to be, that the presence of God with His people depended on their obedience to His laws. No special reference was made to our sins or sinful nature, to the atoning work of the Lord Jesus Christ, or the renewing and sanctifying power and influence of the Holy Spirit. The sermon was read in a school-boy fashion, and occupied about twelve minutes. A solemn pause now took place, the performers having retired, and when the communion service was about to begin there was a new procession, the candles were lighted, and three "celebrants" walked up to the altar, the principal of them ascending up the centre steps to rather a higher elevation. He was arrayed in a coloured robe, and by a strange process of unsexing had on beneath what had the effect of white petticoats, with a cross down his back like the priest whom we saw celebrating the former communion. The other two wore also similar robes, having no crosses on their backs, but parallel black lines running down each side with a broad belt of black across the shoulders. They more indeed resembled in dress, (we must speak plainly,) Indian or Chinese jugglers than Christian ministers, and were accompanied by two youths dressed in white, who stood at each side at such a distance from the altar, as formed with the altar nearly a square. While consecrating the elements, the "priest" and his assistants put themselves in various picturesque attitudes, and held up the cup and the bread, whilst a portion of the people knelt as in a Popish Church. But before the consecration was completed, the two youths in white brought in a censer, which sent forth a perfume throughout the whole church. Latterly, clouds of incense arose almost separating, for a time, the officiating "priests" from the view of the congregation. In short, the whole ceremony resembled in the minutest particular the usual service of the Popish Churches as we have seen it on the Continent. When the time had arrived at which the congregation were to communicate, a large number of gentlemen first approached within the formidable iron railing. Before the bread and cup were handed to each communicant, the sign of the cross was made with each element by the "priests," who also seemed to mutter a few words over each communicant's head. When the gentlemen had all communicated, the ladies—who occupied a separate part of the church, and came second and separately by a curious ungallant and unchristian arrangement—approached, and the same ceremony was again gone over. After all had resumed their seats, a hymn was sung, which contained the following verses, whose meaning is obvious enough :—

" Word made flesh, true bread He taketh,
 This He makes true flesh to be,
 And the wine, His blood, He maketh,
 What though sense no change can see?
 Yet no faithful heart it shaketh,
 Faith can teach the mystery.

" Bow we then with veneration
 Of the sacrament of might,
 Ancient forms resign their station
 To our newer Gospel Rite;
 Faith supplies with adoration
 All defects of touch and sight."

The whole scene, conducted in a Protestant Church, was most painful.

The church was very well filled, chiefly, to all appearance, by the higher classes, and many of the people seemed to be most earnest, with the kind of earnestness which superstition and idolatry often inspire. Indeed, although we attended three Protestant Churches on that Sabbath, the Tractarians seemed the most thoroughly alive and devoted, and no doubt this is one cause of their success, however startling.

All who have any knowledge of the tactics, spirit, and results of Popery must look with intense anxiety and alarm at this Puseyite movement in England, co-ordinate as it is with a great revival of pure Popery in Great Britain. That skilful men are dexterously guiding the whole movement to one great and disastrous issue, can hardly be doubted. The whole strange pantomime has a most practical meaning. The country is, if possible, again to be ruled by priests, the gospel hid, and civil and religious liberty destroyed. The essence of this scheme of ambition lies in an assertion of priestly power, the power of forgiving sins and of turning the simple elements in the communion into the body, blood, soul, and divinity of Christ. It is clear that if this blasphemous and unscriptural claim be allowed, every kind of assumption must follow as a natural and necessary result. If ministers are priests, if they can work miracles upon bread and wine, "make their Maker," as the Papists say, and forgive sins, they must be told the sins they are to forgive, and hence all the power and abominations arising from the Confessional. They must be regarded as infinitely holier than other men; no man must therefore speak against them or their claims, and hence every form of persecution and intolerance. And as all western priesthood culminates in the archpriest at Rome, who may be said to be commander-in-chief of the army, here we have the whole elements of a vast system of darkness and despotism, or, as Adam Smith said, "the most formidable conspiracy ever devised against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind." That Dr Pusey intends his movement to end in a reunion of the Church of England with that of Rome is no longer concealed, and that he *inside* is working most harmoniously with Dr Newman *outside*, is but too apparent. It may seem difficult to accomplish such a result, and no doubt the attempt is bold but not unprecedented. The theory of the movement seems to be to take advantage of every form and expression which can be appropriated or perverted—to dwarf all that is spiritual and instructive in the service of the Church of England, and to alter and expand everything ritual, nay, to graft the old service of Rome with the candles, incense, and ceremonial of the mystic Babylon upon the existing service. When this process is carried on sufficiently long, and upon a sufficiently extensive scale, and the people are well prepared, the last daring act of the drama will become possible. But will the Protestants of England allow this? We wondered, as we witnessed the strange scenes at St Alban's, what Latimer and Ridley would have said could they only have reappeared upon the stage. Depend upon it, there is not a moment to be lost. But Protestants must be in earnest, and not allow the Puseyites and Papists, with their unwearied zeal and boundless liberality, to put to shame their languid efforts and niggardly contributions. We must also look in earnest prayer to Him who hath the residue of the Spirit, that "when the enemy cometh in like a flood the Spirit of the Lord may lift up a standard against him."

MORE POPERY AT OXFORD.

THE Roman Catholic Bishop of Birmingham states that Dr Newman has bought a piece of land at Oxford, and that "encouraged by me, he has had under deliberation the question of establishing a church and oratory at Oxford in connexion with the Birmingham oratory." The requisite permission from the Vatican has been obtained through the bishop. What are decided Protestants doing for Oxford?

POPISH SUPERSTITION.

AN instance of a superstition so gross and revolting as to be incredible unless well and fully authenticated, has occurred in Mullingar during the past week. The remains of the late Right Rev. Dr Cantwell, Roman Catholic Bishop of Meath, were interred in the chapel of Mullingar on Friday. A grave was excavated within the walls of the chapel, and some females who had implicit faith in the miraculous power of the clay thrown up in the making of the grave, brought home portions of it, boiled it, and confidently drank it as an infallible recipe for the ailments by which they were afflicted. Of the truth of this there is not the slightest doubt, one of the parties professing to be completely cured by this singular medicine of an old and inveterate cough.—*Daily Express*.

POPISH PERSECUTION.

THE Rev. Mr Williamson, in his lecture to the Glasgow Protestant Laymen's Association, on the Papacy, gave the following brief summary, drawn up by a writer on prophecy, of the persecutions by the Church of Rome of the "saints of the Most High:"—"A million of the Waldenses perished in France. Nine hundred thousand of the followers of Christ suffered in thirty years after the institution of the Jesuits. The Duke of Alva boasted of having put 36,000 to death by the hands of the common executioner. In thirty years the Inquisition destroyed 150,000. In France, from the year 1530 to 1580—a period of only fifty years—a million of Protestants lost their lives, Charles IX. glorying in his letters to the Pope that he had slain 70,000 in a few days, and the Pope ordering anthems to be sung and medals to be struck to commemorate this signal slaughter of heretics. More than half a million in Holland had to fly their country, and about 150,000 were put to death. About two thousand of the most eminent ministers in England, and three hundred of the most faithful in Scotland, were driven from their charges, and many of them tortured and murdered. Two hundred thousand families were reduced to poverty, and above 60,000 in England, and 18,000 in Scotland, suffered either banishment or death. Four hundred thousand, at the lowest calculation, (for some historians double the number,) fell in the massacre of the Protestants in Ireland—the priests instigating the savage butchers by administering to them the sacrament before commencing their bloody work, on condition that they would spare none; thus prostituting the most sacred rites of the religion of peace in the service of the devil. The St Bartholomew massacre in France lasted ten days, during which the streets ran with blood; and the Pope, upon hearing of the slaughter, marched in solemn procession to St Peter's to give public thanks for such a glorious victory. In one

word, were all the saints now living on the face of the earth to be slain in one day, they would not equal the number of the martyrs against the man of sin, who have already sealed their testimony with their blood. Well then may it be said that the little horn was to wear out the saints, and that the harlot, seated upon the scarlet coloured beast, was to be drunk with the blood of the martyrs."

PRIZE ESSAYS ON MONASTICISM.

THE following is the report of the adjudicators on the prizes offered at Dundee for the best essays on monasticism. These prizes, it will be remembered, were £10, 10s., £6, 6s., and £4, 4s. respectively, and were confined to residents in Dundee. We shall endeavour soon to give the essay which obtained the first prize. Here is the Rev. William Robertson's letter :—

DUNDEE, January 30, 1867.

REV. DEAR SIR,—On opening the sealed envelopes containing the names of the competitors for the prizes offered by "The Protestant Institute of Scotland," for the three best essays on "The History of Monasticism," I find that the first successful competitor is Mr George C. Robb, Lily Bank Foundry, Dundee. The second in order is Mr George Jack, Local Marine Board, Dundee. The third successful essayist is Mr R. J. Niven, commission agent, Castle Street, Dundee. As you wish to have the essay that is first in the list, in order that you may insert it in the *Bulwark*, should it be deemed worthy of a place in its pages, it will be forwarded in the course of a few days.

I may mention that there are portions of the other two prize essays so well reasoned and eloquent as to be fit for insertion in the *Bulwark*, or any other popular and instructive periodical. As you notified, the local committee connected with the Reformation Society are making arrangements for the distribution of the prizes.

—With kind regards, I am, yours very truly,

To Rev. G. R. Badenoch.

WILLIAM ROBERTSON.

THE GOSPEL IN VENETIA.

THE following communication from the Rev. J. R. M'Dougall, of Florence, who is at present in Venice, will be read with interest:—

COMMENCEMENT OF EVANGELICAL WORK IN VENETIA.

I reached Venice in time to see what I trust is the first dawn of a bright gospel day. Three weeks ago I had the pleasure of being present at the first little gathering of seven brethren—the first evangelical Italian meeting ever held in this town. Let us hope and pray that this is but the beginning of a great work. The little meeting of seven has been held nightly, and has grown to forty. The small room we hired, an upper chamber in the house of a valiant woman, whose son suffered in an Austrian prison, and who was yesterday insulted by her priest as a Protestant and a harbinger of Protestants, can contain no more, and many have to leave without obtaining admission. Happily Mr Turin of Milan arrived ten days ago, having been enabled to find supply for his pulpit at home. A large hall is on the point of being secured, and if Mr Turin can be released from his work at Milan, and transferred to Venice, a large extension of the deeply-interesting and most promising movement here is confidently expected.

THE CONFESSIONAL AT ST ALBAN'S.

WE learn that the Bishop of London has censured* the Rev. James Ormiston, incumbent of St David's, Islington, for having, like "Amateur Casual," undertaken a peculiar course in order to expose a crying evil.

* Censures seem always to be ready for extremes only on the one side.

He, a zealous Protestant, attended the confessional of the Rev. A. H. Mackonochie, a high Ritualist, in the sacristy of St Alban's, Holborn, and then told to a public meeting the result of his adventure. The account, as reported in the *Record*, is as follows:—Presently his own turn came, and on entering he found Mr Mackonochie vested in a surplice, with, he thought, a violet stole, and seated in a veritable confessional box, with hole, &c., after the Romish pattern. The conversation opened with his (Mr O.'s) intimation that he wished to make a special confession. Mr Mackonochie, with much blandness, bade him to kneel. He could not do this, but he placed himself in a posture which was not exactly kneeling, and the "Confiteor" was dictated, but not wholly repeated by the intending confessor. These preliminaries over, he explained that the confession which he had come to make was a special one, and he had, therefore, written it beforehand, as follows:—"I have but too imperfectly discharged my solemn ordination vow of being 'ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word,' and especially the damnable doctrine now maintained by those priests in the Church of England commonly called 'Puseyites,' together with their Popish practices, whereby they are seeking to dethrone the blessed gospel of God's free grace, and to set up in its stead 'the burning lies' of Antichrist." In reading this he (Mr O.) spoke, not in a whisper, but loudly, wishing to be heard in the chancel. Mr Mackonochie hushed him. He (Mr O.) then asked for absolution. The reply was, "You are not sincere." He protested his full sincerity. He did, both then and now, feel that he had come short in his duty in the fulfilment of that solemn vow. Then, said Mr M., "You must confess your whole life." He (Mr O.) asked on what authority this demand was made, when he had previously been allowed to be heard in *special* confession. The only authority assigned was the rubric of the Communion Service, "Open his grief," &c. Moreover, he (Mr M.) sat there as "God's priest." "If," he added, thinking to inspire terror, "you are sincere in the confession you have made, you have been guilty of mortal sin." He (Mr O.) rejoined, pointing out the fallacy of the authority adduced, and then bringing the interview to a close by offering his card. Mr M. rejected it. He (Mr O.) then left the church, which he had entered bowed down and crushed with a sense of the evil which this awful system is working.

AN INDEPENDENT MEXICAN CHURCH.

THE *Mexican Franco-American* has the following:—"The Ranchero of Matamoras brings quite unexpected news. The Liberal Catholics of the Republic speak of organising a Mexican Church independent of the Holy See. Without wishing to fall into heresy, they intend to separate from the Papal hierarchy, to which they attribute the invasion of Mexico and the attempts at Imperialism. A bishop of the new church is already elected; he is one of the most enlightened men of the Mexican clergy, Don Rafael Diaz Martinez. To predict the fate of this project would be rash, but it appears to us to be sufficiently conformable to the views of the Mexican patriots for us to believe in the possibility of its success. The new schism has received the baptism of blood. A Mexican priest, Father Hernandez, has been shot by the Imperialists of Marques for having given his sanction to the anti-Papists."

NEW POPISH BILLS.

THE Popish party have broken ground at once in parliament. Sir Colman O'Loughlen, the Roman Catholic member for Clare, has introduced two bills, the object of which is first to abolish the oath required to be taken by parties filling certain offices in reference to transubstantiation and the sacrifice of the mass; and next, to open the offices of the Lord-Lieutenant and Lord-Chancellor of Ireland to Roman Catholics. These bills obviously form but a part of the systematic plan of the Romanists to undermine and overthrow our Protestant constitution, and to establish Romanism again in this country. If they become law, the chief remaining securities provided by our ancestors will be swept away, and there will be no good ground left for demanding that the occupant of the throne itself shall be a Protestant. We do earnestly trust that the Protestants of the country will exert themselves to defeat these and similar measures.

PRIESTLY INTOLERANCE.

IN 1850 Mr G. Clive, M.P., purchased a large tract of wild land in Mayo, and has since, together with an English gentleman, who has leased a portion of it, expended upwards of £15,000 on labour. Recently his brother has acquired an adjoining estate, and the means of education being very deficient, the two resolved, with the assistance of the National Board, to erect good schools for children of both sexes, and to provide proper Catholic teachers. To this plan, however, an unexpected obstacle has arisen. The parish priest—acknowledging Mr Clive's kindness—announced that he should forbid the school and withhold sacraments from those who attended it. Mr Clive replied that he and his brother resolved to persevere in giving to the population of Ballycroy the offer of a good education under teachers of their own faith. "Should they reject it," he says, "which I do not for a moment believe will be the case, the continuance of the present state of ignorance must rest on themselves and their advisers." The priest responds that he will give the contemplated school his full co-operation if it be vested in himself and some other Catholic. "By your doing this," says the rev. gentleman, "it will prevent trouble and perhaps disagreeable measures."

THE LATE MR HENRY DRUMMOND AND THE GENERAL OF THE JESUITS.

THERE was a time when the late Mr Henry Drummond of Albury was in Rome, and the Romanists were in great hopes of perverting the wealthy banker to their own community. As "an apostle" of the Irvingite Church, Mr Drummond had adopted high sacramentarian as well as sacerdotal principles, verging upon Romanism. He had not, however, altogether fallen a prey to the figment of apostolic succession; and although he believed in the continuance of the gift of tongues and of miracles, he had not been able to believe in transubstantiation. When in Rome, it was thought by the Romish zealots that his doubts might be removed; and the General of the Jesuits, the head of the Propaganda, undertook to visit him and make the subject plain to the wished-for proselyte. An interview accordingly took place, and the writer of this

has heard Mr Drummond himself relate what passed. The General of the Jesuits having explained what "the Church" taught and believed, and required of the faithful to believe concerning transubstantiation, Mr Drummond asked whether it was the doctrine of "the Church" that natural bread and wine were so changed by the act of consecration as to become what they were not before? The General of the Jesuits replied, "Beyond all doubt." "Then," said Mr Drummond, "supposing that some of our great chemists, say Raspail or Faraday, were allowed to analyse the elements after consecration, would they find any change to have taken place?" The General paused and then said, "Sir, if such an impiety were to take place, I believe the elements would be found restored to their natural state." Mr Drummond rejoined, "Then I understand that in this case the elements would be the subjects of two miracles. By the act of consecration one miracle would be performed by which they would be transubstantiated into the body and blood of our Lord Jesus Christ; but by the act of desecration a second miracle would be performed, whereby the elements would be restored to their natural state." The General of the Jesuits could bear this no longer. His face reddened, and he rose in great wrath, saying, "Sir! I perceive that you are only a speculator, and not at all disposed to hear the Church; and let me tell you that if you continue in your present state, infallibly *vous irez aux enfers*." Mr Drummond said, "I thanked the irate priest for the warm interest he took in my welfare, and so we parted."

THE CHURCH ASSOCIATION.

THE second annual meeting of this important association was held on Wednesday, Feb. 13, at St James' Hall, London. Sir Brook W. Bridges, Bart., M.P., in the chair. Amongst those present were Mr Hanbury, M.P., Mr Newdegate, M.P., Rev. Charles Stirling, Mr J. W. Hawksworth, Mr John Hawksworth, Mr William W. Fitzwilliam Dick, M.P., Mr T. R. Andrews, Mr J. Richardson, Mr J. Braithwaite, Mr J. W. Aston, Mr A. Bonar, Rev. C. Smalley, Rev. R. W. Kennion, Rev. J. A. Coghlan, Rev. J. Chapman, Rev. E. E. Wilmot, Rev. W. Seaton, Hon. Capt. Maud, Rev. Dr Hugh M'Neile, &c. A number of clergymen, including the Rev. Dr M'Neile and Rev. Dr Miller, took part in the meeting.

We are exceedingly glad to see the progress of this association, and we trust its hands will be strengthened by all true Protestants in the Church of England for the great struggle in which it is engaged, and which we hope will ultimately be crowned with success.

WHAT IS FENIANISM?

It is high time that the people of Great Britain understood what Fenianism really is. It is nothing else than a branch of the Popish army, and worked by the priests for their own purposes. No doubt it is difficult, it may be impossible, to prove this, for Rome takes care to work all her schemes in the dark through the instrumentality of the Confessional and otherwise, but there are many evidences of its truth—(1.) Fenianism is perfectly analogous to ribbonism, whiteboyism, and many other things previously called into existence for the same purpose and by the same instrumentality. (2.) The Fenians are all Irishmen and Romanists, and it is well known that all the great movements of such men

are secretly instigated by the priests. (3.) Let any man try to promote any other scheme whatever, either among the Papists of America or those of Ireland, against which the priests object, and he will soon discover how utterly powerless he is. (4.) The priests are actually gaining their object by means of this Fenianism. They are alarming the Government, convulsing the country, and extorting concessions. They will of course profess all the time that they have no connexion with Fenianism, nay, that they are keeping the peace in opposition to it, although this has not been done very loudly of late. But this is quite in keeping with the craft and policy of the "mystery of iniquity." Our statesmen may rest assured that they will gain nothing but fresh demands from Popish concessions. Captain Gordon was in the habit of saying that "Satan's servants were like himself, resist the devil and he will flee, but you will gain nothing by giving place to him."

POPERY IN AMERICA.

A ROMAN Catholic Church is about to be built at Washington, which will be the largest ecclesiastical building in America.

"OUTSIDE THE EASTERN GATE AT WITTEMBERG."

Thick lies the driven snow,
Covering the earth below,
Outlining parapet, basement, and wall,
Arming each gable high
In silvery panoply,
Spreading its robe of white far over all.

Out through the Eastern Gate,
Thronging with hearts elate,
Troop from the city aire, matron, and son,
Longing for freedom bright,
Seeking for truth's pure light,
Willing to fight till the battle be won.

Room for the miner's child,
Where the rough faggots piled
Wait for the flame that shall quickly ascend;
See! in his monkish gown,
Barefoot, with shaven crown,
On towards the pile through the crowd
does he wend.

Look on that steadfast face:
In its stern lines you trace
Confidence, power, for the deed to be done;
What though the Pope shall fling
Arrows that lack a sting?
Faith sees already the victory won.

Victory won by heavenly light
O'er the shades of Papal night,
Victory o'er sin by the free grace of God,
Freedom from Papal thrall,
God's holy Word for all,
Access for all to the sin-cleansing Blood.

Lo! the flames upward fly,
Lighting the winter sky,
Lit by the hand of this bravest of men;
Look at the Papal scroll
Those fearless hands unroll:
Never Pope's curse shall be powerful again.

Some hearts may pause in dread,
But high above his head,
Whirls he the scroll and gives it to the flame.
There perish'd Papal might,
Darkness vanish'd in light,
And Europe's freedom from the ashes came.

Swift the dark smoke upcurl'd,
Telling a startled world
Truth's silvery pinions were cleaving the sky;
Then superstition fell,
Heard its deep funeral knell,
"The pure faith of Jesus lives, never to die."

J. M. BRINDLEY,
Author of "The Noble Army of Martyrs."

CONVOCAION AND RITUALISM.

THE Upper House of Convocation of the province of Canterbury re-assembled at Westminster on Wednesday, February 13, and the following resolution on the subject of Ritualism was unanimously adopted, in the largest meeting of the prelates of the southern province which has for many years been held in convocation.

His Grace the Archbishop of CANTERBURY, the president, remarked that only seven bishops of the province were absent, and of these there was only one, viz., the Bishop of Worcester, who was not prevented from attending by sickness, infirmity, or domestic affliction.

The resolution was moved by the Bishop of OXFORD, and seconded by the Bishop of LONDON.

The prelates present were—His Grace the Archbishop of Canterbury; the Bishops of London, Winchester, St David's, Oxford, Lichfield, St Asaph, Llandaff, Lincoln, Rochester, Bangor, Gloucester and Bristol, Ely, and Peterborough.

Resolved—That, having taken into consideration the report made to this house by the Lower House concerning certain ritual observances, we have concluded that, having regard to the dangers, 1. of favouring errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; 2. of offending even in things indifferent devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; 3. of unnecessarily departing from uniformity; 4. of increasing the difficulties which prevent the return of separatists to our communion; we convey to the Lower House our unanimous decision that, having respect to the considerations here recorded, and to the rubric concerning the service of the Church in our Book of Common Prayer—to wit, "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise,) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort to the bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book; and if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the archbishop"—our judgment is that no alterations from long sanctioned and usual ritual ought to be made in our churches, until the sanction of the bishop of the diocese has been obtained thereto.

The above resolution, if it is always followed, will work well when the bishop is sound, and determined to resist the progress of the Ritualists. But what if he is disposed to promote the opposite course?

DR MANNING AT BIRMINGHAM.

DR MANNING, not long ago, delivered a somewhat remarkable speech at what is called a reunion of the Roman Catholics of Birmingham. The *Times* newspaper considered it so important, or rather was so anxious to proclaim the opinions of Dr Manning, as to occupy nearly two whole columns of its impression of 17th January last in reporting this speech. The *Times*, moreover, set out by what we consider a violation of the Ecclesiastical Titles Act, by describing Dr Manning as "Archbishop of Westminster." There are two remarkable points to be noticed in this speech. One is, the pains which Dr Manning takes to make us believe that Roman Catholics have not full liberty of worship; while his master, the Pope, has prohibited Presbyterian ministers in Rome having divine worship even "in their own hired house." The other point is the demand which will be made upon the Poor Law Guardians of Great Britain to

instruct the children of Roman Catholics in an exclusively Romish fashion, at the expense of the nation. Referring to this subject, Dr Manning is reported by the *Times* to say—"I know that, until every (Roman) Catholic child is in a (Roman) Catholic school, the whole work will not be accomplished. (Applause.) Equitable, just, and considerate as the administration of the Poor Law is at this time, it is impossible that the (Roman) Catholic children in the workhouse schools can be trained in their faith as they ought to be. It is impossible that under the same roof there can be two systems of education; and there is only one way to remedy so great an evil as that (Roman) Catholic children should all the day breathe an atmosphere which is not the atmosphere of the (Roman) Catholic—namely, by their being freely and justly placed under the care of their own pastors, according to the desire of their parents, as it would be from their hearts, in schools which are purely and strictly of the (Roman) Catholic Church. (Applause.)" We deny that this desire is from the parents; it is from the priests. And what does all this amount to? *First*, To a demand that separate Romish schools shall be annexed to all our workhouses. *Second*, That Romish priests shall be set over them at the national expense. Thus increasing State endowments in behalf of a system which is sinful and inimical to true liberty of soul and body in this kingdom. We hope all Protestant guardians will carefully watch over this matter.

POPISH CITIES.

(From an Italian Correspondent of the Daily Telegraph.)

WOULD you tell me, if you please, why it is that the most orthodox Catholic cities always stink so intolerably? It is the odour of sanctity, I suppose. Many of the saints smelt more powerfully than pleasantly, and were additionally venerated for that reason. I will mention Seville, Cordova, Toledo, Toulouse, and Vienna. All those cities are orthodox, and in all of them the stench is unendurable. The streets of Rome, the houses of Rome—to the very palaces and museums—reek with such horrible odours that you are very soon led to conjecture that the ever-quoted malaria from the Pontine Marshes has been made responsible for a great deal of which it is quite innocent, and that one of the chief pre-disposing causes of the Roman fever is the inconceivable filthiness of the people and their dwellings. But it is heterodox, of course, to ascribe the stagnating filth of Rome, and the diseases bred from it, to the ignorance, stupidity, and bigotry of a government of old women; by which I mean priests. It is heterodox, of course, to point out that the cause of true religion could scarcely suffer, if the government of his Holiness the Pope would condescend to such trifles of administrative reform as to pave the streets, light them better, drain them, perforate their postage stamps, and hint to the *employees* at their post-office that there is no need for them, in the month of December, to take a siesta from twelve to two P.M., and at four shut up the office altogether.

These fetid pigstyes, these abominable dens, were the kind of places people lived and died in during the middle ages, all the while such splendid churches and palaces were being built, such glorious pictures painted, such beautiful missals illuminated, such exquisite bas-reliefs carved in marble, and oak, and ivory, such delicate tapestries worked, such rich armoured glass stained, such brave goblets and tankards

chiselled, such gallant suits of armour, and trenchant swords, and keen poniards hammered. All the while the "humbler classes" lived like dogs, were beaten like dogs, hanged like dogs, bought and sold like dogs, and died at last, doglike, in such kennels. There are the very stalls where they bought their poor scraps of meat, their bundles of vegetables, their loaves of coarse sour bread. There are the very taverns where their wine was sold at a mean price to them, and where, getting hysterical at last with acid drink upon half-empty stomachs, they dug one another in the ribs with knives, as they do to this day. There are the same casements stuffed with foul rags, the same black and crazy staircases, from which peep old and weakened faces, or faces young and wan, or faces bleared by passion and poverty or the greed of other men's goods; or at which sprawl and squall, cascading at last to the kennel below, ragged, frowzy, elf-like children, many of them maimed by neglect; many of them scarred and seamed frightfully, more by the hot cinders of the braziers with which they have been allowed to play than by that other children's scourge, small-pox, and most of them, up to eight years of age, more than three parts naked. You men in the shovel hat, who talk so unctuously about the Virgin Mary—who have set up at every street corner a painted idol with a lamp before it—you who fill the minds of your penitents with all kinds of lying legends about the saints and their miracles—are you, too, so blind, so ignorant, so stupid, as not to see that in the lives of these deplorable creatures, fluttering in rags, wallowing in dirt,—in these mothers who, from sheer lethargic carelessness, suffer their babes to become humpbacked and bow-legged in these slouching unkempt men and lads—in these swarms of beggars, now cringing and now clamorous—in these homes, unfit for human beings, and scarcely fit for hogs, there is one constant, dull denial both of the mother and the Son of God—there is one standing negative to the tremendous assertions of Romanism in the Basilica hard by? The filthiest streets of Rome are in the Borgo, and the Borgo is composed of the streets immediately surrounding St. Peter's.

Letter to the Editor.

THE CAUSES OF RITUALISM.

(To the Editor of the *Bulwark*.)

SIR,—In a recent number of your excellent publication you express a desire to receive communications with regard to the alarming state of the Church of England in particular, and the danger to the Protestant religion in the nation generally, in consequence of the vast spread of Ritualism and High Churchism; or, in other words, the spirit of Popery on the one hand, and of latitudinarianism and infidelity on the other.

Whatever may be the proximate causes of the present state of things, there can be no doubt that the great fundamental cause of all the evils which at present threaten to sweep away, not only everything that is valuable in the Christian religion, but our civil liberties also, is a departure from the great truth that the Bible alone is the infallible standard of faith and practice—the "teaching for doctrines the commandments of men"—a giving up of the simple and spiritual worship of God, and substituting a religion of forms and ceremonies, the vain inventions and practices of mere human authority and expediency, which, however they may please the senses and attract the careless, cannot purify the heart or elevate the spirit. I do not mean that these remarks should be applied merely to what is called "extreme ritualism," but to *all* mere ritualism, for which there is no found-

dation in the New Testament. No doubt the more extreme the ritualism is, the greater the evil; but an evil it is, in whatever degree it may be found to exist, and it may be taken as a safe criterion whereby to judge of the existence or non-existence of spirituality; for I believe it to be an axiom, that the greater the ritualism the less the spirituality, and the less the ritualism the greater the spirituality. The guilt and responsibility of the very sad state of matters to which I have referred, lies at the door of many of the present rulers in the Church of England; for in place of making her a custodian and guardian of the truth, they have made her a hot-bed and a nursery of error. They have allowed the seeds of all kinds of noxious trees and weeds to germinate and fatten on her soil; and these have now become so numerous, and struck their roots so deep, that they find it quite beyond their strength to pluck them out; and the consequence is, that the fruit-bearing trees have become well-nigh choked; the orchard is rendered to some extent useless, and the winged seeds of her weeds have scattered themselves far and near.

The great thing that is wanted in the present emergency is, as you say, a combination of all the true friends of Protestantism in England; but I am at a loss to see how such a combination can be brought about so long as so many in the Church of England cling to the errors which have been the means of bringing her into her present deplorable condition. For it is but too evident that the evangelical party, in place of grappling with the evil as it ought to be and must be grappled with if it is to be overcome, are disposed to adopt the suicidal policy of submitting to a shameful compromise; and their opponents seeing that they cannot at present get all that they want, are quite willing to accept of an instalment in the meantime, knowing full well that by having a little patience, and allowing the seed they have already sown to ripen, they will very soon become powerful enough to carry every thing their own way. Another obstacle in the way of such a combination is the disposition, even among many of the serious people in the Church of England, to look down upon Dissenters with contempt, although the Psalmist's description of the Church in his day is applicable to their present condition; and well may they, like him, put the question—"Why hast Thou broken down her hedges, so that all they which pass by the way do pluck her? The bear out of the wood doth waste it, and the wild beast of the field doth devour it."

But there is yet a third reason which militates against the combination referred to, and that is the saddening fact, that very many Dissenters in England have, to some extent, become infected with the same spirit and tendencies which exist in the Church of England, and disunion and weakness have been the consequence. Such a combination, therefore, as you suggest, is, I fear, at the present moment a consummation more devoutly to be wished for than expected, at least until the danger is more imminent.

But whatever may be the fate of the Church of England, whether, in the inscrutable providence of God, she may be consumed in the furnace into which she has been cast, or be brought out of it like silver purified, the present "signs of the times," both as regards the political and religious world, speak with a loud voice to Christians of every name or denomination. In whatever direction we turn, the most portentous omens meet our view. Dark and lurid clouds hover about the political horizon. There seems to be a "shaking among the nations," and the sounds of preparation for some great coming struggle reach our ear. In the religious world, too, how full of significance to every observing mind are the events that are taking place! Attempts are made to cast God's Word away from us as an antiquated fable. The line of demarcation between truth and error is becoming obliterated, and a flood of iniquity, superstition, and error, is deluging the land; all betokening that some fearful convulsion, such as has never before been experienced, is about to take place. It is surely time, therefore, before the fiery trial comes which is to try every man's work of what sort it is, that Christians were examining their evidences to ascertain, not merely whether they are really resting upon the sure foundation—for it must be taken for granted that all God's true people will already have satisfied themselves as to this point—but rather as to what they have been building upon this foundation, whether "wood, hay, stubble;" mixing up with their religion the works of man's invention; making use of what has been called "external aids to devotion," or allowing themselves to be carried away with philosophical speculations and plausible errors; all of which shall be burned up, and they shall suffer loss and

"be saved so as by fire;" that is, with bare life. Or whether, with such precious materials as "gold and silver," &c., seeking to regulate their lives according to the blessed maxims and precepts of God's holy word, rendering unto Him spiritual worship, and endeavouring to live to His glory as their chief end—things which will not only stand the fire, but be purified thereby.

Surely the exhortation of the apostle could not have been more loudly called for by the circumstances in which the Christians in Ephesus, to whom it was addressed, were placed, than those in which the Christians in Britain are placed at the present moment. "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." K

POPISH CHARITIES.

MISS S— encloses 5s. to the Rev. G. R. Badenoch, for the Reformation Society. In reading the *Bulwark* for this month Miss S— was much struck with the article "Romish Plans to get Money." As she has seen the advertisement in the *Times* several times, and has even thought of sending money to the "Providence Row Night Refuge," could not something more be done to make it public, so that Protestants should send their money to their own charities, and not to Popish ones?

THE LATE JAMES NISBET, OF LONDON.*

THE late Mr Nisbet, bookseller, was widely known, not only in London, but through out Scotland, as an excellent man and a staunch and consistent Protestant. We knew him well, and we are very glad that Mr Wallace has given to the public the present pleasing memoir of him. We regret at the same time that it is so brief, and in some respects imperfect. We are almost disposed to say that some of the best features in Mr Nisbet's character are scarcely developed at all. Had his noble spirit still animated the great mass of the Scotchmen of England, we should have anticipated a very different result, in so far as they are concerned, in connexion with the present struggle. Instead of a tame conformity to childish innovations, the robust simplicity of scriptural Puritanism would have held more sway, and instead of standing aloof, as many do, from the great struggle which is at present going on in England against Romanism and its twin-sister Ritualism, the Presbyterians, had they breathed the spirit of James Nisbet, would have been found in the front of the battle. Nevertheless, we welcome the memoir as containing much that is instructive and valuable, and we hope it will be widely circulated.

CHURCHMANSHIP OF THE NEW TESTAMENT.†

MR MARSDEN is well known as the author of several admirable works, and we have no hesitation in saying that the treatise before us contains one of the clearest exhibitions of the hollow and unscriptural nature of Ritualism, which has lately issued from the press. It was first published twenty years ago, and although truly prophetic in its announcements, excited comparatively little interest, but now that the "cloud, small as a man's hand," which was then only seen at a distance, is darkening the whole ecclesiastical firmament of England; men are naturally looking about for some solution of the problem which has thus arisen. We can confidently recommend Mr Marsden as a safe, able, and enlightened guide. He traces to their true source the principles which are now actively at work in England, and demonstrates their unscriptural nature. The remedy, however, is not so easy as an evil is obvious. The treatise before us is the result of much reading and thought, and is embodied in clear and vigorous language. We hope it may receive a wide circulation.

* By the Rev. J. A. Wallace. Edinburgh: Johnstone, Hunter, and Co.

† By Rev. J. B. Marsden, M.A., St Peter's, Birmingham. London: Hamilton, Adams and Co.

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

THE distinctions that so long existed between Protestant and Roman Catholic in this country, and still more in Ireland, are in the course of being very fast rubbed out. One by one the lines of demarcation are effaced; and the strength which suffices to break down one of the old barriers supplies increased impulse and momentum to carry the assailants forward to the assault of another and stronger position. Of this we have had ample evidence during the past month. Indeed, as time rolls on their designs become unmasked, and their aims stand open in the sight of all men. They no longer think it worth their while to affect to conceal their purposes. Last year, for instance, people were somewhat puzzled at the sudden outbreak of indignation which Roman Catholics expressed for the declaration against transubstantiation which the Lord Lieutenant and Lord Chancellor of Ireland were called upon to take in assuming office. As the functionaries who took them were necessarily Protestants, and would have no scruple of conscience in making the declaration referred to, the objectors were driven to fall back upon the lame and weak excuse that it was offensive to those members of the Irish Privy Council who were Roman Catholics, and might be present at the ceremony when the declarations were made. But this session these men have put themselves in a logically more defensible position. Side by side with a bill which has been renewed this year for abolishing these declarations, there is another bill introduced by the same author, Sir Colman O'Loughlen, for opening these offices themselves to Roman Catholics—that is to say, that the Lord Lieutenant and the Lord Chancellor of Ireland may be a Roman Catholic, if the Government of the day chooses to appoint a Romanist to either of these offices; and farther, that Roman Catholic mayors of corporations may be allowed to proceed in civic state to the Roman Catholic chapels. The way in which this bill was received by the House was curious. There was not a man who raised his voice against gratifying the Romanists with the pageantry of going to chapel accompanied by the mace, and ended with the robes of municipal office, if they so wished it. The Government, expressing its views through the medium of Lord Naas, the Irish Secretary, stated its willingness to give up the post of Chancellor, but was unwilling to concede that the representative of royalty itself in Ireland should ever profess the Roman Catholic faith. But the Irish Attorney-General, being fresh from his election at Trinity College, could not go so far as that; he objected to the Lord Chancellor, the keeper of the Queen's conscience in Ireland, being of the Romish faith, though he had no objection to the municipal pageantry. The Liberals, on the other hand, made no objection to either the Viceroy or the Lord Lieutenant belonging to what may now almost be called the dominant faith; and both the measures were read a second time, with every prospect of their being successfully carried through all their stages—at least in the Lower House. It is of smaller moment that a bill to open up the anatomy and medical chairs in Trinity College to Roman Catholics has been received with the good-will of all parties.

These are great matters, and worth the struggling for. But as there is nothing too high for them to aspire to, so there is nothing too small

to be beneath their notice. On Monday, the 11th of last month, Mr O'Reilly, the member for county Longford, appeared as the special patron and champion of the Roman Catholics of Edinburgh. As the whole of Scotland does not furnish a single Roman Catholic member, the adherents of that community in Scotland may be excused if they have recourse to an Irishman to protect their interests, though it must be admitted the grievance he had to complain of was not very apparent. The hon. gentleman moved for a series of papers connected with the case of a girl named Margaret Flanigan, who had been convicted at the Edinburgh Police Court, and sent to a reformatory school at Stranraer. He also moved for papers to show where this Margaret Flanigan had been baptized, and what was the religious teaching at the Stranraer Reformatory. As no opposition was made to the returns, the hon. gentleman made no speech in explanation of his purpose; but it may be inferred that the Edinburgh magistrate had sent the girl to a Protestant reformatory. I understand from some Edinburgh friends, what indeed is pretty apparent from the nature of the papers asked for, that the Roman Catholics claim the girl as one of their own profession, and they complain that she has been perverted to Protestantism at Stranraer. But it is said in Edinburgh that the girl never was a Roman Catholic; that she declared before the magistrate she was a Protestant, and refused to go to a Romish reformatory. The Romanists claim her, however, on the ground—and here comes in a part of their system in Scotland—that she was baptized in their Church. This may well be; for the Presbyterian ministers of all the churches there refuse on principle to baptize any but the children of their own members, and as the non-church-going population still value baptism for their children, they go to the Romish churches, where it is to be had for the asking. This may appear very benevolent; but, on the other hand, the tenets of their religion lead them to claim as their own every one that has been baptized in their churches. At this rate it is not difficult to foresee the day when the roughs of all the large towns in Scotland will be added to the adherents of the Romish faith.

From all these considerations, it is plain that the Romish adherents have conceived the idea that the time has come when all the landmarks of our old legislation shall be swept away, and when Popery and Protestantism must stand on equal terms in the eye of the State. They see their chances to obtain this end in the deadlock of the English parties, and to the long-ing looks which each of these parties in turn casts towards them for help and assistance. We see, too, that they have not altogether miscalculated their chances of success. The great parties of the State are running a race to see which of them can the quickest obtain Popish favour—which can with the most lavish gifts conciliate their good-will. The Liberals have always been favourable; and the Conservatives, as recent events in other departments of politics show, have recently evinced an impressionableness to new ideas, a pliancy of conviction, and a suppleness of policy, which no one had previously given them credit for. Their newly-formed favour for the Roman Catholics is therefore of a piece with the other parts of their conduct; and the Roman Catholics themselves cannot be blamed if they take advantage of this favourable conjuncture in their affairs. I wish I could add that the Protestant party were in any degree as alive to the interests of their religion as the Romanists are to theirs. But it is

not so. They are taken up mainly with the secular aspects of politics, and any attempt to recall them to a sense of this all-important controversy is always shown to be unwelcome—listened to with impatience and distaste when put forward gravely and devoutly, and hooted down with merciless scorn whenever the weakness or incompetence of the mover gives them a chance of so treating it.

In this state of things the advocates of Protestantism have a heavy task before them. We are fast coming to one of those languid and restless fits of English society in its treatment of Ireland which the historian notices as early as the reign of Elizabeth, and when it happened from time to time that the statesmen of the day, wearied with their constant and apparently hopeless struggle with the Celtic element, gave up in utter weariness and hopelessness, and handed Ireland over to be governed by the native chiefs. There are signs that something of the same kind of reckless despair is leading our statesmen now to hand over the government of Ireland, not to the native chiefs, indeed, but to those who wield a more tremendous power—the Romish Bishops. The mad Fenian movement is working to the same effect, for the instinct of self-preservation is now everywhere put down to the promptings of a spirit of loyalty. Our politicians wish to be deceived, and they are deceived. We must not, therefore, be surprised if we find it advocated in Parliament that the best way to govern Ireland is to hand it over to the rule of the priests, or, what would come to the same thing, to call them in as the most potent allies of Government, and to enlist them on the side of the ruling power by giving them their own way in all they ask for in the matter of education and religion. A few years, perhaps, may see such a consummation, and it is well to be prepared for it. Is it in all respects to be deprecated? It would not be much worse than the present system of stealthy, slow, but ceaseless demands, which makes every concession a stepping-stone to some fresh demand, but with such quietness that the national mind is not shocked, the national conscience is not alarmed. When the system is seen established in its full-blown vigour, then we may hope for the advent of a better state of things. Those who are indifferent now would then take the alarm, when they see to what their past apineness has led. It would be better, no doubt, that the mischief should be prevented, rather than that it should be allowed to come in order to try the virtues of a cure; but in the present indifference of the public mind, I confess I do not see much prospect of anything that is of power enough to prevent the evil from running its course.

ROMANISM IN IRELAND.

II.

LET us now examine the position of the laity in relation to this Irish Ultramontane movement. It was the proud boast of Dr Doyle, that the Irish are the most religious nation in the world. They do certainly possess a religious conservatism without parallel in European history. Their interminable quarrels through century after century never brought about a war like that of French society, between the sons of the Crusaders and the sons of Voltaire. The Irish have always been true Crusaders for the faith, and have no longing for the antichristian philosophism

of Ferney. They organise brigades for the Pope; they curse Garibaldi and Italian freedom.

Ireland has never had, like France, a Jansenist epoch—a period of approach to Protestant doctrine—and has never felt the thrill of any great spiritual movement in her bosom. There was one Father Peter Walsh, a Jansenist of the seventeenth century, who attempted to introduce the principles of Port-Royal into the country; but the Primate Plunket, who lost his head in that century, drove him utterly from the field.

It does seem strange that, amidst the growth of modern civilisation, and the changes, political and social, that have taken place in her recent history, Ireland should be at this hour the firmest stronghold of the Papacy, and that the most isolated Romanism of Europe, cut off geographically from all contact or cohesion with the great Continental Romanism, should not be penetrated, at a thousand points, by the intervening and enveloping Protestantism. The fact is, however, without dispute. There has been a nascent revival of Romanism within the last thirty years, keeping pace with all contemporary improvements in the national condition, both educational and political. This revival is seen, as a writer in the *Edinburgh Review* of April last remarks, “in the marvellous energy employed in restoring the ancient ecclesiastical edifices of the country in far more than their former glory, in the expenditure of five millions sterling within the last thirty-one years in church-building alone, and in the intense desire to subject all secular instruction to exclusive ecclesiastical superintendence, in the immense zeal in education, especially through the instrumentality of the regular orders of clergy, and in the disposition generally manifested, on the part of the masses, to view all questions whatever from the habitual stand-point of creed, party, and country.”

It will not, I think, be hard to show that all classes of the people—the lowest, the middle, the professional, the literary, and the gentry—have given over their influence and power into the hands of the clergy.

In the first place, there has never been any question about the fidelity of the lowest classes. They are the least enlightened and the most superstitious; and, unhappily for the country, the priest has always been their natural guardian in politics as well as religion. They can be wielded as one man. It is this massive substructure which creates and sustains that public and parliamentary opinion, of a very exclusive and national cast, to which the classes above are compelled to pay due homage and obedience. It is the lowest classes—the small farmers, the small shopkeepers, and the small tradesmen, who create public opinion—a public opinion which your decent and æsthetic and liberal Roman Catholics of the better classes may inwardly despise, but dare not openly and manfully oppose or denounce. The shopkeeping class are, perhaps, the most enslaved by priestly authority, for their subsistence is at the mercy of an altar-menace. I know it may be asked, Is it not from this lowest class that the priest-defying Fenians and Ribbonmen are recruited? Quite true. But, in spite of all that has been written on the subject, I say most advisedly, that these agrarian or revolutionary politics do not touch their Romanism. A friend of mine once remarked to a servant in his employment, who was a sworn Ribbonman and an active plotter in a most dangerous district, “Well, I believe Father

K—— lectured you finely last Sunday about your Ribbonism." "Aye," was the answer, "he said he would turn his surplice on us and curse us with bell, book, and candle." "Well," said my friend, "are you not afraid?" "No, indeed; for Father K—— is not the man to desert us, if we came to the dhrap"—(the scaffold.) I know the feeling of the peasantry very well, and I can assure you that they possess the strong conviction that, in their wildest projects of Ribbon or Fenian violence, they have the inward sympathy of their clergy. If the Irish priests would refuse, in one single instance, to attend the dying Ribbonman on the scaffold, the horror of going out of life unshrived would, I believe, be the most effectual extinguisher of all social and political treasons. With regard to the Fenian movement, it is generally supposed that the leaders, most of whom are now expiating their follies at our convict depots, were men of a Voltairian cast, like the hungry, democratic reformers of the Continent, revelling in crude theories of government, and expecting to make the next generation of Irishmen a generation of angels by making this a generation of demons. There can be no falsier impression. I have known hundreds of Fenians, many of whom are now in prison. They were my neighbours. They attended their chapels with as much regularity as the most earnest voteen, but they refused—at least for the present—to go to confession. The leaders who were sentenced in Dublin and Cork were all Roman Catholics. Mr Luby, the son of an Episcopalian clergyman, and the nephew of a Dublin Fellow, was a pervert to Romanism.

In the second place, it is equally plain to a careful observer, that the middle classes, including the better class of farmers, the wealthy shopkeepers, and the country capitalists, are, in the main, very subservient to priestly purposes. There is no middle class in any country so utterly contemptible as that of Ireland, as there are also no professional classes, on the score of liberality and manliness, so little entitled to respect. Usually, the middle class is the strong sinew of every community, the formative, and progressive, and liberal element in the body politic. But it is thoroughly ecclesiastical in Ireland. Meet with one of this class in a railway carriage, or on a public car—you are gratified to find a most agreeable and liberal and catholic gentleman. He expresses his keen appreciation of the blessings of civil and religious liberty enjoyed under the British constitution; he speaks strongly upon Irish politics, and deprecates the interference of the clergy in politics, and perhaps expresses his half-pity, half-contempt, for the lower classes. But this gentleman's liberalism is just lip-liberalism. He has never actually opposed his priest in politics; he has never protested against the illiberal politics of his religious teachers; he has never said a word against the Irish brigade for the Pope, or the Mortara kidnapping case, or signed a protest or petition to Parliament in favour of liberty for Italians or Hungarians. He may inwardly protest, but he takes his place quietly, it may be passively, in the Ultramontane programme. It is with him, as with the other classes, even the professional and the gentry; they allow the clergy to be the visible force of the country, and accept at least, by their silence, the Ultramontane interpretation that is put upon the whole thought and life of the country.

In the third place, the professional classes are almost equally subservient, or, at best, criminally passive. As Roman Catholic lawyers and

physicians must, in general, look for support to Roman Catholic clients and patients, the result is, in some degree, natural. There is a doctor in Dublin, connected with one of the Popish Hospitals, who, in common with some liberal members of his church in that city, was opposed to the modification of the Queen's University charter by the late Government. He signed a petition to Government on the subject. No sooner had the ecclesiastical dignitaries seen the name of the physician on the obnoxious petition list than they demanded that he should be struck off the list of visiting physicians at the hospital. Actually, this Dublin physician apologised for his transgression, and parted company thenceforth with the friends of liberal education. Could such a phenomenon happen in any other country? It might be generally supposed that the members of the legal profession, from their habits of free independent discussion, would be very forward in opposing Ultramontanism. We remember Judge Keogh's lecture on "Milton," which gave such unpardonable offence to Dr Cullen, and the far more important and eloquent treatise of Mr Whittle, a Roman Catholic barrister, in opposition to the scheme for modifying the constitution of the Queen's University in such a way as to throw the education of Romanists virtually into ecclesiastical hands. These are two remarkable exceptions, but they are exceptions.

Be it remembered that the lawyers' avenue to distinction is through Parliament, and that his way to Parliament is through the Romish clergy. There is not a Roman Catholic constituency in Ireland that would return a man of the Whittle stamp, a sworn foe of Ultramontanism in every shape and form. The consequence is, that though there are only four or five real Ultramontanes in Parliament, there is not a single Irish member (and they are in the south mostly lawyers as well as Roman Catholics) who would dare to indorse Whittle's trenchant attack upon ecclesiastical policy, general and particular. I have also to say that the gentry, if not as subservient, are just as criminally passive in the hands of the clergy as the lawyers and the physicians. These people are generally characterised by a nice culture, æsthetic tastes, and a large degree of liberal feeling, and seldom—to their credit be it said—allow their wives and daughters to go to confession. They are outwardly most liberal and appreciative of the blessings of the British constitution, and are, therefore, just as obnoxious to the low Fenianised classes of the community as the gentry of the Protestant persuasion. They are called, by way of contempt, "respectable Cawtholics." Yet, through all the inconsistencies of Irish patriots in opposing Italian freedom,—through all Mortara kidnappings, and Spanish persecutions, and Perugian butcheries, the gentry of Ireland never raised the feeblest voice of protest, called no indignation-meeting, and wrote no disclaimer of Papal illiberalism and wrong. And when Sir Robert Peel thought to enlist the gentry of Ireland on the side of the Queen's Colleges in the way of obtaining endowments, donations, and bequests, to supplement his own handsome contribution, gentleman after gentleman, nobleman after nobleman, magistrate after magistrate, in the public papers, flouted the proposal, generally in a most offensive manner. They have accepted the Ultramontane position on the education question.

But, in the last place, the literary class, such as it is, has become just as subservient as any other. The subjection here is even more apparent,

notwithstanding some signal exceptions. It is the case in some Roman Catholic countries, like Belgium and France, that the literary classes are almost universally estranged from the clergy and the Church. By the literary classes, I do not mean at present any but journalists. The Gerard Griffins, Baines, Frank Mahonys, were all more or less "good Catholics." Even Father Prout, with his hatred of Ultramontaniam, and his love of the Jesuits—(can these be reconciled?)—was a "good Catholic." It was my good or bad fortune for years to read the Roman Catholic journals of every class of politics, and I ought to know something about them; and personally I have known many of their editors and leading contributors. They were none of them men of large culture or independent minds, but a few of the more respectable were imbued with that peculiarly systematized nationalism of policy and sentiment which found its clearest and most forcible expression in the racy journalism of Charles Gavan Duffy. It is well known that in 1848, the so-called national press flouted all priestly dictation, mainly because the clergy were then unwilling to lead the masses into rebellion and misery; but, in the course of time, the profession of journalism, owing to various causes, passed from the hands of men who were barristers, attorneys, and physicians, into those of men who had never spent an hour within the walls of a college—house-painters, shop-keepers, teachers, innkeepers, printers, and reporters—men who could never be betrayed into the language of a generous and accomplished mind, and who, sprung from the lowest of the people, and in sympathy with their religious and political aspirations, found it to be their interest as well as their congenial employment to subject themselves to clerical policy. Through all the windy jargon and tawdry rhetoric of this class, which would consign an English editor to a madhouse, you discern the trace of their deep and reverent "Catholicism." Their hatred to England is as much theological as political, as is the case elsewhere with Romish writers, from James Gordon Bennett of the *New York Herald* to Louis Veuillot. These are the men of small brains and large audacity who embark in nationalism. They may be angry with the clergy because *they* oppose nationalism; but they never forget their Roman Catholicism, and they never oppose the most stringent application of the Ultramontane discipline and policy. People out of Ireland can hardly comprehend this dual position. But let it be remembered that the foreign policy of these Irish editors, with one or two insignificant exceptions, is reactionary, as the home policy is revolutionary. The most rabid denouncers of oppression at home, they had the audacity to defend those royal miscreants of Italy, as well as the Pope, who rioted in the misery of their people, and were swept away by the campaign of 1859; they defended the Montara kidnapping; they seconded Sir George Bowyer in his defence of the Spanish persecutions; they sympathised with the Poles, because their oppressor was the heretic Czar; Langiewicz was an angel from heaven, while their worst execrations were hurled at Kossuth and Garibaldi, because the sovereigns of Italy and Hungary were Roman Catholics.

I think it is very evident that the Roman Catholic press, and especially the national portion of it, has made its peace with the Church; and as it is mainly sustained by the lowest and middle classes, it has been becoming, year by year, more representative of Ultramontane opinion.

In my next paper I shall briefly indicate the lessons of hope that lie hid behind this sombre picture.

THOUGHTS ON RITUALISM.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

NO. III.—RITUAL: "A VAIL OVER THE TRUTH."

"Not as Moses, which put a vail over his face."—2 Cor. iii. 13.

THE circumstances of the history of the Church in the Wilderness are at all times interesting, and all through their journey instructive. These things were "our examples" or *types*; and they are written for our learning; and particularly interesting, and, at this time, peculiarly instructive are the occurrences associated with the giving of the Law from the Mount of Sinai. That law was twice given. On the first occasion, Moses on his return to the camp found the children of Israel committing the egregious sin of idolatry, against which God had ever admonished them, and concerning which He had specially framed one of the commandments of the newly-enacted Law. The people, under a sense of guilt and sin, were afraid to approach the person of Moses, who, in his anger by reason of their sin, cast down the two tables of stone, and brake them on the rugged sides of the mount. Yet a second time did God call Moses into his presence, and he gave him once more the commandments of the law. And on the return of Moses to the camp, he observes once more a fear and a terror upon the face of the people—"and they were afraid to come nigh him," (Exod. xxxiv. 30.)

Now, the cause was this—while in communion with God, the glory of the Lord was communicated to the face of Moses, "and the skin of his face shone." The people could not look upon this brightness; it was too dazzling for them to behold it. The result was that when Moses spake to the people, he put a vail on his face, and thus through a medium the glory was moderated. This vail remained on Moses' face so long as he talked with the people; and when he went in before the Lord he took the vail off—"And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with God," (Exod. xxxiv. 35.)

I do not suppose that any of us, the most ingenious of us, would have of ourselves divined the great lesson that this incident was intended to teach. But here we are helped by the divinely-inspired commentary in the words of the Apostle Paul—2 Cor. iii. 12-18. There we are informed that in this event a great spiritual lesson, and a great typical teaching was contained. It was evidently a favourite principle of Paul, this symbolising of Old Testament history. Thus it is that he spiritualises the distinct relationships of Hagar and Sarah to Abraham, and the connexion of the son of the bond-woman, and the son of the free-woman, with the spiritual history of the Church in the fulness of times; and now he accepts this symbol of the vail on Moses' face as an instructive emblem and type of the real and un-typical character of "the glory that excelleth." It is but one of the many proofs that show how deep are the "deep things of God," and how priceless the treasures of truth that are contained therein.

The apostle is speaking in the context respecting the Christian ministry deriving all its glory and all its praise from God—"who also hath made us able ministers of the New Testament." He then points out that the Christian ministry is a spiritual ministry—the ministry of the Spirit; and this because of the great ruling *principle* of the New Testament ministry—"not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life." This train of thought suggests the contrast between the power of the Law and of the Gospel; the one, literal, legal, "after the letter," in which every transgression and disobedience received its just recompense of reward, (Heb. ii. 2;) the other, free, open, spiritual, "after the spirit." In the one, God dealt with His people as with *servants*; in the other, He deals with us as with *sons*. And this makes all the difference: the law of service is the law of bondage, and constraint, and legal duty; the law of sonship is the law of liberty, which is the law of love.

The further argument of the apostle is this—The Law is for condemnation; therefore it is called "the ministration of death"—"the letter killeth." If salvation were by the law, then would none be saved; for no man can keep the law perfectly, and therefore the law is rather their condemnation, (Rom. iii. 19; James ii. 10.) And yet the ministration of death was "glorious;" and, though written as a law of condemnation, and engraven on stones, yet the glory of the Lord shone forth on Moses when he received the law; and when he proceeded to deliver that law to the people, the children of Israel could not steadfastly behold his face, for the glory of his countenance. Then, if this be so, what shall be said of the ministration of the Spirit? Shall it not be the "rather glorious"? For we have to look, not upon the face of Moses—"a greater than Moses is here!" We have to look upon the face of Jesus, "the brightness of His Father's glory, and the express image of His person;" we have to regard, not a reflected glory as in the face of Moses, but God "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. iv. 6.)

Hence the conclusion of the apostle's reasoning is this—"Seeing then that we have such hope, we use great plainness of speech," (ver. 12.) This "plainness of speech" is a phrase expressive of one of the chief characteristics of the Gospel, as contradistinguished from Judaism. The original word employed here (*εὐκρίνεια*) is the same as is used in the Epistle to the Hebrews—"Let us come *boldly* unto the throne of grace," (Heb. iv. 16.) In both these passages it is expressive of the fact that "we are not under the law, but under grace;" that under the Christian dispensation, (1.) the mercy-seat is no longer hidden and guarded by the veil of the temple; and (2.) that the glory of the Lord is no longer obscured by the veil as on Moses' face. We can go directly to the one, for the veil of the temple has been rent in twain; and we can look directly to the other, for the veil of a mere typical system is taken away, "which veil is done away in Christ," (ver. 14.) The children of Israel, by reason of that veil, could not look to the end of that which is abolished; but we can. Types and rituals, more or less dark, stood as a veil between them and the manifestation of their Messiah; and that veil was the emblem of all unbelief, that scarfs the truth, and hides the light, and intercepts our view of Jesus, and puts anything, whatsoever it be, between Christ and the soul. And in these days, while the veil of unbelief is still upon the

heart of the Jew, it would seem as though it were spreading also over the heart of Christendom, in the ritualism and ceremonialism of the present day. Men are now-a-days taught to contemplate Christ through altars, candles, gaudy vestments, and the smoke of incense. Now, what are these but a vail spread over the truth? These are nothing more than the types of the earlier dispensation and of the lesser glory. Hence their adoption now, or any incorporation of them, into the Christian system would be but for the degradation of the Church, and the darkening of "the glory that excelleth."

And what can these things teach us of Christ now—these distant types, these remote resemblances, these symbolic signs? Such pictured emblems would be but poor and imperfect teachers now, in this dispensation of "plainness," "boldness," and direct "looking unto Jesus." But "we have not so learned Christ." It is not through robes, and raiments, and altars made with hands, that we are to learn Christ. All these may be very far from God. They may, and they do, tend to steal away the heart from God, by occupying the eye, so as to terminate in the external and material symbols.

The children of Israel were not able to see much beyond the vail on Moses' face; they were "not able to see to the end of that which is abolished," because their vision went no further than the vail. And so it must ever be with any human, or earthly, or carnal thing that is interposed between Christ and the soul; it blocks the way of access to the soul; it eclipses the light of Jesus; it engages the eye, and not the heart; it drops the vail of darkness over the glory of the Lord. Ritualism and Ceremonialism are a dark vail over the truth!

Now, the privilege of the Christian is greater than this—"when it shall turn to the Lord, the vail shall be taken away." Moses, before the people, was as the Ritualist, with the vail upon his face, shrouding the glory. Moses, before the Lord, was as the true Christian minister, without the vail, holding communion with the Divine Head—"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty," (ver. 17.) The drawback of the Jew was, that the premature sight of the glory dazzled him; he was not able to bear the fulness of light, because the fulness of times had not yet come; but the privilege of the Christian is, "with open face," and not veiled,—*"as in a glass,"* viewing the perfect image, to behold the glory of the Lord; and thus "we are changed into the same image from glory to glory, even as by the Spirit of the Lord," (ver. 18.)

Such is the great privilege of the Christian—plainness of speech, clearness of vision, boldness of access. He is not far from Christ, but is brought very nigh; he is one with Christ, and Christ with him,—*"Ye in me, and I in you;"* the actual blending of the twain. We are made partakers of the divine nature, (2 Pet. i. 4;) having the same mind in us as was in Christ, (Phil. ii. 5;) being conformed to His image, (Rom. viii. 29;) ours is not the law of bondage and constraint, but the perfect law of liberty, (James i. 25;) loving Him, trusting Him, confiding in Him, as children in their father's house. It is my privilege to cast myself at His feet, to wait at His footstool; His heart beats to my heart; He knows my every want; He cares for all my cares; He treasures up my tears. But whatsoever stands between myself and Christ tends only to

hide Him from my view, and to cause me to lose somewhat of His warmth and life, and love.

Then, with this privilege of access on my part, with this sensitiveness of sympathy on His part, with this identity of interest between us, shall I know, and learn, and be taught my Father's excellencies by candles, and incense, and gaudy robes, and fringed phylacteries? Has it come to this, that I must needs enact a play, in order to realise my sonship? Shall I robe and deck myself in colours, in order to represent Christ, and thus teach the people? May I, then, come no nearer than that? Are the symbolic actions, and the emblematic vestments of men, the nearest approach I can find towards attaining the knowledge of God in Christ? Then, if this be so, I have plainly lost all sense of my Christian right and privilege of access and adoption. I would be like the children of Israel, beholding through the veil the face of Moses, rather than like a Christian man, "with open face, beholding as in a glass the glory of the Lord." Now, this veil is "done away in Christ;" but if there are still these indirect, roundabout, and circuitous methods of teaching, instructing men in the doctrine of Christ through the eye and not through the heart, then the veil is still upon their heart, and is *not* done away in Christ. It is not for the Christian Church in this the day of its full age to try to learn Christ through the shadowy veil of type, or ritual, or ceremonial. God has been revealed in Christ; men have looked upon His face; He has tabernacled among us; He has fulfilled all that the types and shadows have foreshadowed and predicted. It is now full time with open face to turn to the Lord, and the veil shall be taken away!

ROMISH ASSUMPTIONS.

OUR readers must have observed that Mr Disraeli on a late occasion claimed the authority of Sir Robert Inglis for acknowledging the assumed position of Dr Cullen as a "Prince of the Church." This misrepresentation was immediately exposed by Mr Newdegate in an able letter to the *Times*. Probably Mr Disraeli made the assertion on purely Romish authority, and he must not wonder that it turns out to be the very reverse of the truth. Still the whole proceeding is suggestive of our progress in a wrong direction, as the following admirable letter by Mr Colquhoun to the *Record* so clearly indicates:—

SIR,—The friends of Sir Robert Inglis were startled by Mr Disraeli's announcement that he had admitted Dr Wiseman's rank as a cardinal. On such questions no one was a higher authority than Sir Robert Inglis. But Mr Newdegate has shown from the minutes of the Committee on Mortmain, that this was an entire, though I am sure unintentional, misrepresentation. The fact is confirmed to me by the testimony of an eminent lawyer, whom Sir Robert Inglis consulted, and with whom he held (and the same view applies, of course, to Dr Manning and Dr Cullen) "that his proper and strictly correct address was Dr Wiseman."

The incident at Dublin is, however, chiefly notable as a *pedometer* to measure the strides with which we advance. In 1858 a similar question had to be decided by the then Lord-Lieutenant, the Earl of Eglinton, and the then Irish Chancellor, Mr Napier. When they found that Dr Wiseman was to have precedence given to him as second in rank, they withdrew their acceptance of the Lord Mayor's invitation. I am, however, no ways surprised at the decision of the Government. It follows in the natural order of things. Last year Mr Gladstone swept away the Queen's supremacy, this year Mr Disraeli touches the Queen's prerogative. Occu-

pied with the duality of votes, he gives us, as a pleasant surprise, a duality of sovereigns. With bows and compliments he conducts the Pope to his throne; and, as he rules over thousands of English subjects, he begs him to dispense, at his pleasure, honours and rank.

In these incidents, I confess, many of us take only this interest, that we are anxious that these events passing before our eyes should not discourage loyal Protestants. It is plain, whatever be the cause, that the current of Parliamentary opinion sets strongly in one direction. Statesmen are often severely blamed, but it is rather their words than their actions which are culpable. They boast themselves sagacious and prudent. They are simply impotent; straws on the surface of a stream which hurries them helpless to the rapids. Every year they offer Rome terms, and hope for peace; every session she renews her claims and exacts our concessions. She is frank and outspoken. "The horse-leech hath two daughters, crying, Give, give." "Non misera estem, nisi plena cruoris, hirudo."

Parliament imagines that Rome will at last "rest and be thankful," but Papal Encyclicals and Dr Manning's Commentaries (if they would only read them) would tell a different tale. There remains a long road for Rome to travel, and much yet to be done. An heretical Church, which she loathes as an abomination; a Protestant State and crown,—these are wrongs to redress.

Progressive in Parliament, she is successful in the departments of administration. Our soldiers receive her books and tracts, which are loyal to the Pope, but somewhat disrespectful to our Queen. The ranks of our police are filled with men obedient to the priests; and through all our social and literary circles Rome propounds her principles and instils her doctrines. Politicians fancy that these germs of opinion lie dormant and dead, but the growth is steady and the harvest near. When a conspiracy is no longer feasible, but becomes formidable; when foreign squadrons sweep our shores; it will then be discovered whether we have acted wisely in our policy. Mr Gladstone (Homer's student) will find that there are other places besides Troy where it is not well to hoist your enemies into your citadel; and he will discover that monks and priests can supply accomplished Sinons.

For ourselves, as Protestants, our duty is to keep our convictions and our union. I have long felt that resistance is idle; as well try to stop the Thames. All we can do is to maintain and propagate our opinions, and at each burst of parliamentary imprudence, to present a temperate but firm protest. The lessons of history, the precautions of our ancestors, long before the Reformation, are all cast away. But history repeats itself, and experience is sure. Time, the slow avenger, will vindicate both. And when public disasters have spread a national panic, the calmness and union of Protestants, which once saved Ireland, will be useful to England. The legislature will then understand and recall its errors, and statesmen, now regardless of warnings, will be instructed and awakened by fear.—I have the honour to be, Sir, your obedient servant,

JOHN CAMPBELL COLQUHOUN.

8 CHESSHAM STREET, March 7, 1867.

RITUALISM AT WHITBY.

A NUMBER of pamphlets have been kindly forwarded to us from Whitby, one of them a sermon, entitled "The Restoration of Worship," which breathes a very unsound spirit; but most of them admirable pastoral addresses, and other publications, by the Rev. William Keane, M.A., rector of Whitby. Mr Keane is evidently an excellent man and a thorough Protestant. He seems to have spent part of his life in India, and he regards the ritualistic exhibitions which are at present being introduced into the Church of England as bearing a strong resemblance to the forms and vestments of heathenism. Mr Keane writes with great spirit and energy, and we earnestly wish that all the rectors of England were like-minded with him. It is well that so many earnest defenders of the faith are springing up in various quarters.

ZION'S KING.

Psalm ii. 12. Hebrews i. 6.

'Let all God's angels worship Him,"
So spake the Almighty King—
And, lo! around a little Child;
All heaven bent, worshipping.

Seraph and cherub wondering look'd,
With awed and reverent face,
Upon the feeble human form
That wore such heavenly grace.

They minister'd by night and day
Before the Lord of glory,
And learnt on earth to sing for aye
Redemption's wondrous story.

They circled round Him, when by night
One angel show'd the way;
And forth the exiled Monarch went
In Mizraim's land to stay.

To some the Saviour-Babe gave charge
His martyr-babes to bear;
Straight to His Father's bosom—He
Had dwelt for ever there.

And thus they learnt to minister,
On swift and willing wing,
To those who spare not tears, nor
blood,
To honour Christ the King.

And as they served Immanuel,
Rejoicing to obey,
God raised them higher for His sake,
Who lowlier seem'd than they.

The Almighty speaks again; O earth
And heavens in silence hear:
"Be wise, ye kings, and seek to serve
Your God and King with fear."

But, lo! God's own anointed Son,
For wide dominion born,
Is crown'd with thorns, reviled and
scourged,
Sceptred and robed with scorn.

Heaven's warriors burn with holy wrath,
And, waiting but the word,
Twelve legions, that excel in strength,
Long to avenge their Lord.

Earth's rulers set the King at nought,
And rested not till He
Lay dead and buried with His claim
Of world-wide sovereignty.

They thought they triumph'd: but on
high
He reigns as King of kings;
His sceptre guides the stars in heaven,
And rules all earthly things.

Their golden crowns are paler far
Than the pavement at His feet;
Their pomp and pride would cease and die,
Where strength and beauty meet.

How then shall homage reach Him there?
And how can earthly kings
Enrich the treasury of heaven
With their poor offerings?

His bride, His dove, His undefiled,
Still wanders up and down,
Despised of men, yet sent of God
To guard Messiah's crown.

A gentle lamb mid ravening wolves,
A dove mid birds of prey,
A maiden pure mid hostile hosts,
She holds her heavenward way.

One thought is hers—to reach her Lord,
And guard His crown meanwhile;
She will not bend to armed force,
She will not yield to guile.

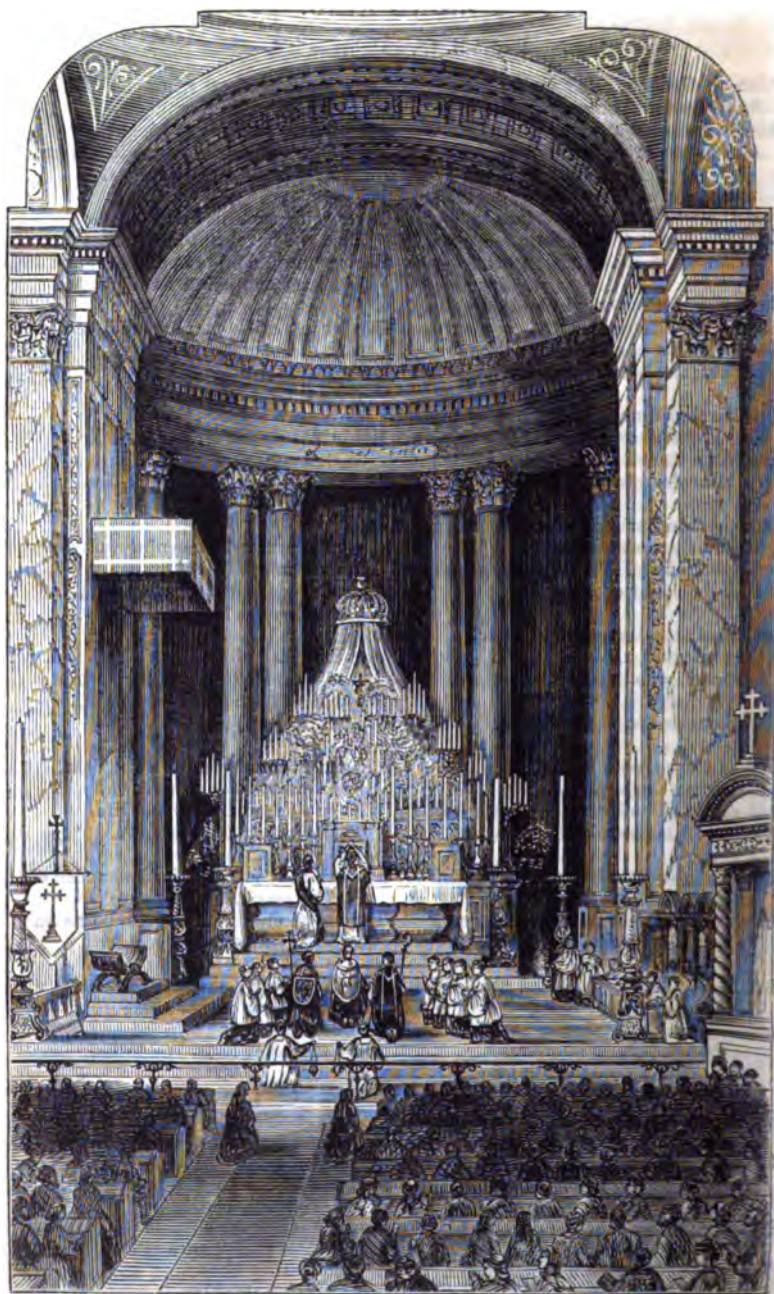
She never counts her own life dear,
So she may keep His crown,
Who chose for her a mortal life,
That He might lay it down.

Though rudely scorn'd and wounded oft,
She, bleeding, smiles to see
The crown of Him she loves, borne on
To promised victory.

And He whose right it is to reign,
Notes who is on her side;
And holds each one a friend or foe,
Who loves or hates His bride.

His rod of strength shall crush her foes;
Then lowly down before Him
Proud kings shall crouch and kiss the
dust,
While worlds on worlds adore Him.

In presence of the hosts of God,
His hand shall crown His bride;
Whose journey done, and warfare won,
In glory shall abide. M. M.



INTERIOR OF A POPISH CHAP'L.

INTERIOR OF A POPISH CHAPEL.

IN our last number we gave a representation of the interior of St Alban's Episcopal Church, Holborn, London. In accordance with a suggestion we give now an actual representation of the interior of a leading Popish chapel, that our readers who may not have seen Romish worship may compare the two, and see how near the Ritualists have already come to Rome. This practical mode of dealing with the subject may be more impressive than much verbal description, and may serve to convince the most obtuse of the tendency of the new system.

RITUALISM—PROPOSED CONFERENCE.

WE cannot in terms too strong express our conviction of the great importance of the following suggestion:—The most important interests are at stake, and mutual concert and co-operation are, humanly speaking, all important. A very favourable opportunity will occur of securing this in connexion with the approaching May meetings in London, and it would be sad indeed if such an opportunity were lost. "When bad men combine, good men should unite."

EXTRACT FROM LETTER of Rev. C. D. MARSTON of Kersall Rectory, Manchester, from *Record* of Feb. 13, 1867.

"THE PRESENT CRISIS OF THE CHURCH OF ENGLAND.

"As yet, however, there is no evidence of a concerted line of action; and the lack of this is to be accounted for, I imagine, by the fact that no means of mutual counsel, of deliberation, of debate, has been within the reach of those who, while they own a common danger, are unable to advise with each other as to the provision of a common defence. Is it impossible to attempt what may prove a means to this desirable end?"

"Before very long, London will be a centre to which a large number of those who feel most deeply interested in the condition of things around us will be drawn by different causes.

"Cannot a conference of laity and clergy be held in London at a convenient time within the next three months, in which the state of the Church of England may be solemnly considered, and a definite plan adopted for recommendation, with a view to meeting the evils which advance upon us?"

"I say a conference, in which any one at present may be at liberty to speak; not a meeting which simply represents the views of a committee or of certain individuals. An assembly of the kind suggested must, of course, be under a wise chairman; but the very essence of its probable success would be in its deliberative character. Rules as to the length of time allowed to any speaker it would be well to accept. Ten minutes might be allowed to each,—enough time, indeed, for useful suggestions or remarks, and 'speeches' would not be wanted. The meeting could, if necessary, be adjourned to the following day."

QUEEN ELIZABETH AND HER ROMISH BISHOPS.

THE following reply, taken from "Strype's Annals," was sent by Queen Elizabeth to five of her bishops, who had been dismissed for maintaining the Papal supremacy:—

THE QUEEN'S LETTER.

"E. R.—Sir, as to your entreaty for us to listen to you, we waive it, yet do return you this our answer. Our realm and subjects have been long wanderers, walking astray, while they were under the tuition of Romish pastors, who advised them to own a wolf for their head, (in lieu of a careful shepherd,) whose inventions, heresies, and schisms be so numerous, that the flock of Christ have fed on poisonous shrubs for want of wholesome pastures. And whereas you hit us and our subjects in the teeth, that the Romish Church first planted the Catholic faith within our

realms, the records and chronicles of our realms testify to the contrary, and your own Romish idolatry maketh you liars; witness the ancient monument of Gildas, unto which both foreign and domestic have gone in pilgrimage, there to offer. This author testifieth Joseph of Arimathea to be the first preacher of the Word of God within our realms. Long after that, when Austin came from Rome, this our realm had bishops and priests therein, as it is well known to the wise and learned of our realm, by woeful experience, how your Church entered therein by blood, they being martyrs for Christ, and put to death, because they denied Rome's usurped authority.

"As for our father being drawn away from the supremacy of Rome by schismatical and heretical counsels and advisers,—who, we pray, advised him more, or flattered him than you, good Mr Hethe, when you were Bishop of Rochester? and that you, Mr Bonnar, when you were archdeacon? and you, Mr Turberville? Nay, further—Who was more an adviser of our father than your great Stephen Gardiner, when he lived? Are not these, then, schismatics and heretics? if so, suspend your evil censures. Recollect, was it our sister's conscience made her adverse to our father's and brother's actions, as to undo what they had perfected? Or was it not you, and such like advisers, that dissuaded her, and stirred her up against us and other of the subjects?

"And whereas you would frighten us, by telling how emperors, kings, and princes have owned the Bishop of Rome's authority, it was contrary in the beginning—for our Saviour Christ paid his tribute unto Cæsar, as the chief superior, which shows your Romish supremacy is usurped.

"As touching the excommunication of St Athanasius by Liberius and that council, and how the emperor consented thereunto, consider the heresies that at that time had crept into the Church of Rome, and how courageously Athanasius withstood them, and how he got the victory. Do ye not acknowledge his creed to this day? Dare any of you to say he is a schismatic? Surely ye be not so audacious. Therefore, as ye acknowledge his creed, it shows he was no schismatic. If Athanasius withstood Rome for her then heresies, then others may safely separate themselves from your Church, and not be schismatical.

"We give you therefore warning, that for the future, we hear no more of this kind, lest you provoke us to execute those penalties enacted for the punishing of our registers, which out of our clemency we have forborn.

"From Greenwich, Dec. 6th,
"Anno Secundi Regni."

POPERY IN LOWER CANADA.

THE *Daily Review*, a Montreal paper, gives the following account of Popery in Lower Canada:—

"We know that in Lower Canada the Church of Rome has power to levy tithes and church rates, to erect churches and convents at any price, and to compel the people by law to pay for them—a thing unknown even in Popish France. We know that she has laid hold upon all the educational interests of the province, so far as the masses of the people are concerned. There is not a single Protestant in the offices of the chief superintendent, and not likely to be in the future; indeed, his place, after federation, may be filled by a priest or some other ecclesiastic. Yet this is the department which controls all our schools, administers our educational funds, appoints our school-books, &c. The law at present prevents Protestants residing in different parishes uniting to form schools; and parish lines may be so changed as to destroy existing Protestant schools. The taxes of joint-stock companies, such as railways, water-works, and gas companies, and the taxes of absentees go to the support of the Romish schools,—and so go the British and Canadian Land Company which holds such a large portion of the eastern town-

ships. In the city of Montreal alone, Protestants possess, perhaps, two-thirds of the entire wealth in real estate and otherwise; yet, while there is no lack of taxation for all purposes, they are only able to sustain three public schools. The council of education is made up almost exclusively of Roman Catholics. Nor may we overlook the potent influence of convent schools. These, we are bound to say, are well equipped—their fees are low, much lower than seminaries, which have no endowments, can afford; thus they attract two classes—the daughters of our wealthy irreligious men are drawn to them for music, painting, modern languages, &c., and the daughters of our aspiring citizens go to them for the sake of cheapness. The results in both cases are the same. Through consummate tact and constant kindness the nuns gain their end, and not a few parents who have been thoughtless or unprincipled enough to expose their children to all the seductive influences of conventual training, are witnesses to the fact that it ended in their fully embracing Romanism. We do not blame the Church of Rome for this, we hold our erring Protestants responsible; but in estimating the power and progress of the Papacy, it is necessary to take into account a cause which is silently but surely sapping the foundations of our faith.

THE FALL OF AUSTRIA AS DEFENDER OF POPERY.

THE Roman Catholic journal, the *Monda*, says:—"If Austria succumbs there will be no State depending upon the Vicar of Jesus Christ. All will have abjured the official character of the Catholic faith. There will be numerically Catholic peoples: the Protestants will dare to call themselves a Protestant nation. England and Prussia will make a show of their pretended orthodoxy, and the mass of the Catholics in France, Spain, and Germany, will let fall the throne of Pius IX.—that visible sign of the Catholicity of the nations. Remaining faithful to that grand cause, Austria testifies to it by her defeats. If she is irremediably vanquished, she will have all the honour of the combat. She will close the Catholic cycle of modern peoples. The Church and the world will enter upon new struggles, the struggles full of obscurity, the conditions of which it is impossible to determine."

ROMISH AGGRESSION IN AMERICA.

THAT Popery is making great progress in America is unfortunately true. Still she occasionally meets with a check although even in attempting to arrest her onward march, the steadiness of her progress is often illustrated. The *New York Christian World* tells us of an application lately made by the Romanists to the legislature of Massachusetts, and refused. The following statement will explain the nature of the application:—

According to the laws of the Roman Catholic Church, the title-deeds of all church property are in the hands of the bishop, and he at death conveys by will the whole to his successor. The object of the petition was to guard against the possible contingency of a bishop failing to make the necessary will, and thus give by law to one man a controlling power—an influence both ecclesiastical and political, which would be at variance with and dangerous to our free institutions.

In the report drawn up on the subject of this application, and in opposition to it, the following suggestive passage occurs:—

At present, the title-deeds of all Roman Catholic Church property in the State

are in the name and in the hands of the bishop. By his will he transmits the whole to his successor, there being no law to the contrary—although in fact he owns not a dollar of all the value. Thus Bishop Williams comes into possession of all the numerous and costly estates, which the late Bishop Fitzpatrick either received from his predecessor or added by his own administrative exertions.

The holding of so much property, now amounting to hundreds of thousands and to millions—and which in the future may be increased indefinitely and immensely—gives to the incumbent of the bishopric, as every one must see, a vast power of influence, political as well as ecclesiastical. And this power would be none the less, if the change should be made which is proposed in the petition now before us.

The bishop is nominated by other bishops, but is appointed by the sovereign pontiff at Rome. The vicar-general, who is the bishop's deputy, is appointed by the bishop, as is also each one of the pastors of the congregations. As the three ecclesiastics would appoint the two laymen, the five, in any case of need or pleasure, could summarily be resolved into three, the three into two, and the two into one.

In the whole extending series of close corporations, which the legislature is desired to create, the bishop, from his relation to his deputy and to the three others, in all cases would have just as much of uncontrollable power as if he were a corporation sole.

This virtually he now is. And there is not the least evidence that, in the extraordinary scheme of corporations now proposed, Bishop Fitzpatrick intended, or Bishop Williams expects, to part with the smallest portion of his authority and control in respect to Roman Catholic Church property.

Great as this property now is, it is constantly becoming greater.—And it is an insuperable objection to the prayer of the petitioners, that no limitation of the amount of property to be held is provided or suggested.

THE RELIGIOUS DENOMINATIONS OF THE NAVY.

ABSTRACT of Statistical Return of the "Religious Denominations of Petty Officers, Seamen, and Marines serving in the Navy, for the year ending the 31st day of December 1865, in 227 Ships, 10 Coast Guard Ships, and 5 Divisional Barracks of Royal Marines," laid before the House of Commons, 12th Feb. 1867, No. 36 :—

1. <i>Petty Officers</i> —	No. of Men.	Per Cent.
Church of England, .	6,617	78-10
Presbyterians, .	347	4-09
Other Protestants, .	632	7-45
Roman Catholics, .	876	10-36
2. <i>Seamen</i> —		
Church of England, .	20,044	72-43
Presbyterians, .	1,366	4-93
Other Protestants, .	1,645	5-94
Roman Catholics, .	4,617	16-70
3. <i>Marines</i> —		
Church of England, .	10,954	70-15
Presbyterians, .	747	4-78
Other Protestants, .	1,966	12-59
Roman Catholics, .	1,948	12-48
Total—		
Church of England, .	37,615	72-67
Presbyterians, .	2,460	4-75
Other Protestants, .	4,243	8-20
Roman Catholics, .	7,441	14-38

Note.—Boys are not included in the Return.

ENGLISH DISSENTERS AND RITUALISM.

THE following resolutions indicate that the Dissenters of England are beginning to awaken to the serious danger by which they are surrounded. This is so far satisfactory; but it is painful to find that suggestions merely about Establishments should be made in such alarming circumstances. It is surely right that men should look an evil in the face without simply referring to an inadequate abstract theory. The Popish Church is not established in Ireland, and yet it is the pink of Ritualism. The mass of the Ritualistic churches are the result of voluntary contribution. Experience teaches that men will give amply for superstition who grudge one farthing to diffuse gospel truth. Ritualism is beginning to spread amongst English Dissenters who are not endowed; and the Liberation Society, as it is called, has always winked at the endowment of Popery. To attempt to resolve the whole question, therefore, into one of endowment or non-endowment, indicates, to say the least, an utter incapacity to deal with it. The English Dissenters had better look at the question again, for the Ritualists will persecute as fast as the Romanists; and if matters proceed as at present, the danger is near:—

RESOLUTIONS of the General Body of Protestant Dissenting Ministers of the three denominations in and about London, concerning the present state of the Church of England, and the duty of Protestant Churches in relation to it.

Resolved—

1. That as the Church of England claims the privilege of being national; and as all national institutions are responsible to the nations sustaining them, we feel that, while as Nonconformists we regard all secular legislation concerning religion as an error, it becomes us as Englishmen to see, so far as we may, that so long as a Church Establishment shall exist in this kingdom, it shall exist to such ends only as have been determined by public law.

2. That we have seen with deep regret that over the space of a generation the English Church has been passing more and more into the hands of clergymen who have ceased to be Protestant; men whose exposition of the doctrine of the Eucharist, if it does not include the doctrine of transubstantiation, is hard to be distinguished from it, and is fully as much open to superstitious abuses; men whose teaching in regard to the confessional is pregnant with all the mischiefs—secret, social, and religious—which have resulted from that institute in Catholic countries; and whose assumption as priests, based on the fiction of apostolic succession, has wedded them to sacramental theories, opposed both to the letter and spirit of Christianity, and necessarily hostile to the civil and religious liberties of Englishmen; the recent progress of Ritualism being only the natural and stronger manifestation of this wide declension from the principles of the Reformation.

3. That while we are of opinion that neither the formularies nor the past usages of the Church of England, sanction all the Romanist dogmas and practices which Anglo-catholics would found on them, we feel bound to say that these distractions in that Church would not have arisen had the wisdom of our Puritan and Nonconformist forefathers been heeded, who, knowing it to be the nature of seed, that it should bear fruit after its kind, never failed to protest against the latent Romanism allowed to remain in the services of the Established Church.

4. That we see, moreover, and with no less regret, that Rationalism may proclaim itself in strange developments in the English Church, side by side with Romanism; so that while one portion of our clergy may teach that the difference between Canterbury and Rome is no more than a little mutual explanation might suffice to remove, others may seem wholly to exclude the supernatural from revelation, and may bid us regard Moses as little better than a myth.

5. That in our judgment the present tendency to stretch the existing articles and formularies so as to include all these differences, is a virtual establishment of all religions, and that, too, by means which cannot fail to convert an institution

professedly religious into an offence against all natural truthfulness and honour; while to establish a more definite creed, to be guarded by more stringent laws, would of necessity be to show favour to a sect at the cost of wrong to the nation.

6. That to us the weighty conclusion from these facts is, that modern thought has outgrown the Church Establishment principle; that these events show, in a signal manner, the soundness of the principle derived by Nonconformists from the New Testament, which requires that the action of the civil power should be restricted to purely civil affairs; and that Providence seems to be summoning all good men who may have rejected that principle, to consider it anew, and to prepare themselves for demanding, that men of all opinions shall be left to support their own creeds and observances.

7. That our experience as Nonconformists enables us to look on the shadows of such coming events without fear as to the future of religion, remembering, as we do, with devout thankfulness, that the churches of our three denominations in England and Wales, Presbyterians, Independents, and Baptists, number some 5600; that these organisations have all originated in individual conviction; that their large property as churches has come from the same source; that their creed is substantially one orthodox and evangelical creed; and their worship is everywhere the same simple service; while Methodism shows no less conspicuously how the aid of the State may be dispensed with in this field; facts which taken alone warrant the conclusion, that Episcopalianism, were it disestablished to-morrow, might do much greater things in its freedom than it has ever done while subject to the restraints of secular authority.

8. That we congratulate our churches that in these new circumstances they have not to take new ground; that the changes which are inevitable will be changes in the direction of their principles; and we earnestly counsel them to hold fast their present liberty; and while ceding to others all the freedom they claim, that they avail themselves to the utmost of every legitimate means in resisting all action menacing to the interests of truth and liberty.

ROBERT VAUGHAN, Chairman.
WILLIAM BROCK, Secretary.

Extracted from the *Times* 18th Feb. 1867.

PROPOSED ENDOWMENT OF THE IRISH PRIESTHOOD.

(Abridged from the Banner of Ulster.)

OUR readers are aware that for years past the Tories have been coquetting with the Roman Catholic hierarchy, but hitherto they have made little progress in the way of securing support from them. We have, however, reason to believe that, since their accession to office, they have renewed their intrigues, and that they are at present busily engaged in endeavouring to concoct some scheme for the endowment of the priesthood.

The Maynooth Bill was carried by Sir Robert Peel, who, for the greater part of his preceding life, was considered as the leader of the ultra-Protestants. It is also a remarkable fact, that several clergymen of the Irish Episcopal Church have lately come forward to advocate this policy. We have just seen an address to his Excellency the Lord Lieutenant, purporting to be from the inhabitants of the county Tyrone, in which the proposal is boldly announced. It is well known that the father and promoter of this memorial is a richly-beneficed clergyman resident in that county, and an ex-Fellow of Trinity College. In this document the author deprecates what he calls the unfairness of our Church relations, and states that, in the solution of the difficulty, there are two alternatives open. He then proceeds, in the following words, to

expound what he considers our present position :—"Either (1) disendow all ; or (2) to the existing endowments of the Episcopal and Presbyterian Churches add a suitable provision for the clergy of the Roman Catholic majority. The former plan will find some favour with doctrinaires and voluntaries, with debaters at small clubs, and talkers in large towns ; the latter will cohere with the known wants of the people, with the traditional policies of the empire, and with the habits and judgments of every nation in Europe, and every Church in Christendom."

It is rather singular that, contemporaneously with this memorial, another manifesto of the same character, written by a dignified clergyman of the Established Church, has made its appearance. We allude to a "Letter on the Irish Church Question addressed to the Right Hon. W. E. Gladstone by James Byrne, M.A., ex-Fellow of Trinity College, Dublin, and Dean of Clonfert." We confess we have read this production with shame and sorrow.

It is surely a melancholy sign of the times to find clergymen of the Established Church of Ireland, occupying high positions, spending their strength in endeavouring to convince the public that the endowment of the Roman Catholic priesthood would be a righteous and a salutary arrangement. A more bitter satire upon the Established Church could hardly be imagined. It has now for upwards of three hundred years been in possession of the greater portion of the wealth of the country. Tens of millions on tens of millions have been expended on its maintenance, and yet its representatives now virtually admit that it has proved an utter failure, and that a State provision for that system, which they have all this time been trying to overthrow, has become an absolute necessity. We entertain very different sentiments. We believe that the endowment of Popery would only multiply the miseries of our unhappy country, and would be the sure precursor of national judgments. What has Popery done in Ireland to entitle it to State patronage ? It has kept us for centuries in a state of chronic discontent, every now and then bursting out into open rebellion. We are aware that some statesmen are in favour of the proposed arrangement, but we trust that it will never receive the sanction of the British Legislature. We are confident that the very announcement of such a scheme in Parliament would evoke an amount of honest Protestant feeling which would drive any Ministry from power.

THE BISHOP OF OXFORD AND RITUALISM.

A LAY declaration from two hundred male communicants of Reading, expressing want of confidence in the administration of the Bishop of Oxford, has just been presented to his lordship. Those who sign the declaration say that they feel that a widespread apostacy from Protestant truth and practice has already taken place in the land, and that in the diocese over which his lordship so energetically presides the evil is extensively diffused and actively progressing. They conclude as follows :—"Under these circumstances, after close observation of your lordship's episcopal career, and impelled by the deep conviction that the present is the most important religious crisis which has come upon England since the Reformation, we feel it our bounden but painful duty respectfully, yet frankly, to state that we have no confidence in the course pursued

by your lordship as our spiritual guide.—Regretting the necessity for this avowal of our sentiments, we remain, your Lordship's obedient servants." [Two hundred signatures follow, and among them are Dr Cowan, Colonel Bazett, Dr Moses, Major Papillon, Dr Woodhouse, &c.]

Letter to the Editor.

THE LATE GOVERNMENT AND IRELAND.

(To the Editor of the Bulwark.)

SIR,—Parliament having again assembled, I trust that some member will be found, possessed of sufficient public spirit and moral courage, to take an early opportunity of calling the members of the late government to account for the disgraceful proceedings of which they were guilty, just before leaving office, and after they had placed their resignations in the Queen's hands. I refer to their conduct in granting a supplemental charter to the Queen's University, Ireland, and also in appointing six additional senators, so as to insure this change being carried into effect; and that, too, after they had given a solemn promise that nothing would be done in the matter until an opportunity had been given for its being discussed in Parliament. This act was so flagrantly dishonest, that it ought to shock the moral feelings of every honest man in the kingdom, whatever his political principles may be; and I venture to say that, if such an unprincipled transaction had taken place in the commercial world, it would, low as, I regret to say, commercial morality has of late sunk in this country, have for ever destroyed the characters of those who were guilty of it. Had the parties guilty in this very ugly business belonged to that class of the community whom the act in question was intended to propitiate, and whose creed of morals is of that lax and easy kind which allows them to believe in the profane dogma that "the end sanctifies the means," the feeling towards them would have been more that of pity than of anger—pity that they should be so far deluded as to imagine that it could be pleasing to the Almighty, in order to promote any cause, however holy, that they should use means so abominable, ("lying lips are an abomination to the Lord.") But that men who cannot plead as an excuse belief in so elastic a creed—who occupied the high and honourable position which they did, and who, moreover, lay claim to the title not only of "Gentlemen," but of "Right Honourable Gentlemen," that they should stoop to so base an act, ought surely to call forth the indignation of every one who has a single spark of honour in his composition. I do trust, therefore, that all "good men and true," of whatever party, will unite in passing such a sentence of condemnation upon the perpetrators as shall convince them that, however such things might be tolerated, or even applauded, in a conclave of Jesuits, they will not be allowed to pass with impunity in a British House of Parliament. The honour of the House demands such a vindication; and unless it receives it, people will be driven to the conclusion that public morality has entirely fled the country. It appears that the Papists profess to repudiate the boon, which, they say, their kind friends, the late Ministry, thrust upon them, but we know their tactics too well to believe this; and the way to get at the true meaning of all such declarations is to read them, like the witches' prayers, *backwards*. When, I would ask, is this hopeless game of liberal concession, with a view to conciliation, on the one part, and with increased Romish arrogance and aggression on the other, to be played out? What has become of all the fine promises of loyalty and contentment made by the Roman Catholic Bishops at the time of the passing of the Emancipation Bill thirty years ago? Alas! they were made, like all other Popish oaths and promises, only to be broken whenever they were found to stand in the way of the grand object they have ever in view, *viz.* the aggrandisement of their Church, and, therefore, they have been given to the winds. Why is it that our rulers will not believe the Roman Catholics themselves when they openly and publicly declare, as they have done over and over again, that it is not equality they want, but *supremacy*, and that nothing short of this will satisfy them. One, and that not the least, alarming of the "signs of the times," is to witness both the great parties in this country wilfully bartering away all religious

principle for the sake of place and power; nay, even trying who will outdo the other in this nefarious work! Oh for a voice of thunder to sound in their ears the warning of the poet:—

“When profanation of the sacred cause,
In all its parts, times, ministry, and laws,
Bespeaks a land, once Christian, fallen and lost
In all that wars against that title most;
What follows next, let cities of great name,
And regions long since desolate, proclaim:
Nineveh, Babylon, and ancient Rome,
Speak to the present times, and times to come;
They cry aloud in every careless ear,
‘Stop, while ye may, suspend your mad career!
Oh, learn from our example and our fate—
Learn wisdom and repentance ere too late!’”

As the present Ministry are resolved to persevere in the infatuated course which both they and the Liberals have so long pursued, of endowing truth and error indiscriminately, then, I say, let every sincere Protestant consider whether it would not be better to withhold and withdraw endowments altogether, for by that means a stop will be put to any increase of that fearful amount of guilt which, as a nation, we have already accumulated upon our head, on account of the way we have acted with regard to Popery. For if Popery is meant by the “man of sin,” spoken of in the second chapter of Thessalonians, and which we are there told “the Lord will destroy with the brightness of His coming,” and no one who has paid the least attention to the subject can for a moment doubt that it is, how can we expect that this country can possibly escape God’s displeasure and judgments after aiding and abetting, as we have done, and are still doing, a system which is so plainly doomed to destruction, and that notwithstanding God has so condescendingly entreated and warned us to “Come out of her (spiritual Babylon,) that ye be not partaker of her sins, and that ye receive not of her plagues.” Why should we treat with indifference and contempt such plain declarations as these? They are the words of the living and true God; and just as surely as they have been uttered, so surely shall they be brought to pass, however man, in his puny wisdom, may laugh at or ridicule the idea. A fearful retribution, then, awaits this country, unless the system we have so long been pursuing be reversed, and God’s threatened judgments averted by a speedy repentance. Let Christians everywhere, therefore, be earnest at a throne of grace in imploring that the Lord may be pleased to open the eyes of our rulers, and of the nation generally—for a spirit of judicial blindness appears to have settled down upon both rulers and people—and to pour out upon all a spirit of repentance, and of turning unto Him ere it be too late.—I am, sir, &c.,

15th February 1867.

K.

Notices of Books.

CHRISTIAN MINISTERS AND ANTI-CHRISTIAN PRIESTS.*

THIS is the title of an admirable and vigorous lecture, delivered in Dorchester and Reading, and since published. The following extract will give an idea of its graphic power. We expect good service yet from its able author:—

Five-and-twenty years ago these men began to preach their doctrines openly; but the people would not have them, so one by one they subsided into the Church of Rome, and were forgotten. But then they began a craftier plan: they determined not to give up their position, but to try and lead the whole Church back to Rome; so they said, “let us keep back the doctrines and begin in another way; by decorat-

* Dorchester: Henry Ling.

ing our churches, and by choral services, by an attractive ritual, and the doctrines will follow in due season, without much opposition. Thus silly women, and men too, have been induced to take part in these services, until they could not do without them, and mistook sensual gratification for spiritual worship; they would listen to anything a man said, if he only turned his back upon them, and if he would but sing. Now I am called uncharitable for saying these things, but I know what they mean, and whither they tend, and I will not refrain from warning my fellow-countrymen of the danger.

Twelve hundred years ago, when the sacramental theory first prevailed in the Church of Rome, and preaching was neglected, the services of the Church were found to be very dull, so they thought to make them, not more spiritual, but more attractive, by music. Then Pope Gregory said in his Decretals: "There is of late a very evil custom risen up in the holy Church of Rome, that certain singers are chosen for the ministry of the altar, &c., and they attend tuning the voice which should apply themselves to preaching, and so it cometh to pass that while they study for a pleasing voice they neglect a good life, and a singing minister pleasing the people with his voice offendeth God with his works, wherefore, I ordain that the ministers of the altar should not sing." Now for once I am inclined to be a Papist, and take a pope for my authority. So you see this mischief was introduced into the Church of Rome by musical services. Eight hundred years ago the Church of Ireland was the most flourishing church in the world, and men went from all parts of Europe to be taught at her universities. But what became of all that learning and all that greatness? They got a musical and singing bishop, and he ruined the whole. "He (Bishop Malachi) busied himself in establishing in all the churches the customs of the holy Church of Rome, and hence it was that at this day there was chanting and singing in those churches at the canonical hours according to the manner of the whole earth, for heretofore this was not done even in the city itself."—(*Bernard's Life of Malachi*.) This is the history of the downfall and subsequent ruin of the Irish people and church; and good old Bishop Latimer said—"And when they err in right living, how can the people but err in loving, and be all of the new fashion, to His dishonour, that suffered His passion, and taught them the true kind of loving, which is now turned into piping, playing, and curious singing, which will not be reformed, I trow, but by the strong hand of God." So I think I am justified in warning people against musical services, when I see the Church of Rome and the Church of Ireland ruined by them, and our reformers protesting against them. At the reformation it was the first thing they got rid of, and these priests, finding they did not carry the people of England with them twenty years ago, began to introduce musical services.

And this is the process. One of these earnest young priests comes into a parish, first he begins decorating his church after a novel fashion, and invites all the young ladies to help. They like to be busy with their fingers, and whilst working under his direction, he takes advantage of the opportunity to explain the various emblems and symbols in the church, sets before them the awful holiness of the altar; they must not touch it, he must decorate the altar, and thus introduces into their minds the idolatrous doctrine of transubstantiation; gives them an Altar Manual; teaches them to come to the table with hands crossed, and heads bowed down; poor little things, they don't know any better; then he insinuates what a privilege it would be if they were to confess to him; but they must not tell their fathers or mothers; and for fear they should have no sins to confess, he slips into their hands one of those filthy books, which will give them plenty to talk about when they next come to confession. You may say that this danger is far off; it is all around you; and whenever you see an altar-worshipping intoning priest, there is a man who will do these things, if you don't stop him. What did we see last week in the papers? a poor father obliged to go with a body of men and break open an anglican nunnery at Claydon, to get out his daughter. Do you mean to wait, until your homes are invaded, and your family happiness blighted?

But it is a great consolation to me to think that I am speaking in a diocese (Oxford,) where we find, on the highest authority, that there are no complaints of ritualism. What a Goshen of simplicity of worship and evangelical teaching. But what must we do with those horrid newspapers, which do say such strange things. Hear what the *Standard* says: "On each side of the spacious hall leading from the

porch to the staircase, were arranged forty Sisters of Mercy, who are to have charge of the patients, all clad in their peculiar black dresses, and wearing white crimped caps or hoods, and white collars. Large jet crosses decorated their breasts, while at their head was Mrs Monsell, the lady superior. On the arrival of the bishop of the diocese, the ceremony at once commenced. Headed by the Rev. W. T. Grieves, bearing a blue banner on which was a pictorial representation of our Saviour, the procession walked up stairs to the entrance of the women's ward, which was temporarily fitted up as an oratory, the choir, led by the Rev. S. Hawtreay, chanting, 'Except the Lord build the house, &c.' The choir halted on the landing, and the Sisters of Mercy with a priest carrying a white satin banner, on which was an Agnus Dei, followed by the bishop (with a banner and the episcopal crook borne before him,) the Dean of Windsor, the Rev. T. T. Carter, and whole body of clergy, and the rest of the Sisters of Mercy, mounted to the upper floor, in which was the children's ward."

Was it for this that old Bishop Latimer stood bare-headed at the stake, and fed with his heart's blood the candle of gospel truth which he lighted by his death, that bishops of that church he died to reform, should strut in ungainly dignity, behind painted idols, and jewelled croziers, surrounded by ecclesiastical flunkies, and silly priest-beguiled women, in crimped caps and black crosses; then might the good old man have saved his life, for he died in vain.

MANUEL MATAMOROS.*

We have read with much interest this life, including numerous letters of Manuel Matamoros, the recent Spanish evangelist, and, in a sense, martyr. They exhibit, as might have been expected, a very elevated type of Christian character. Matamoros was also a man of decided ability, and in his converted state a most earnest and devoted follower of Christ, braving every difficulty, and shrinking from no danger in the cause of his Lord and Master. His zeal was, at the same time, tempered with wisdom, and his whole character, as here exhibited, was singularly amiable and fascinating.

The present biography presents a number of important features. It illustrates, in particular, the unchangeable tyranny of the Popish system. The laws of Spain, which breathe the very spirit of Popery, are essentially intolerant and persecuting. The power of grace to sustain the soul, and make it even rejoice amid the fiercest persecution, is also very clearly brought out. In reading the life of Matamoros one is reminded of how men of old took joyfully the spoiling of their goods, and braved the flame and the scaffold, believing that they had in heaven a better and more enduring substance. The essentially cowardly nature of the Popish system is also vividly illustrated. So long as the Popish government of Spain supposed that they had to deal merely with a defenceless man they would have trampled on him without scruple or remorse; but when a great concentration of influence was brought to bear in his favour from the governments of Europe and the members of the Evangelical Alliance in all parts of the world, the tiger relaxed his grasp, and shrunk away gloomily into his den. This ought to afford an instructive lesson to Protestants. We should like to see the whole moral influence of Christian Europe brought to bear both on Spain and Rome, for the purpose of securing on behalf of all religious liberty. It is certain that this never will be obtained in the way of any spontaneous concession on the part of Popery itself.

England figures most unfavourably, we regret to say, in the present biography. Our readers may remember that we strongly remonstrated against the policy of sending Matamoros away when he visited London, immediately after his liberation and banishment from Spain. We thought then, and we think still, that his holding meetings in the large towns of Britain might have been productive of great advantage, although it might have forced the government of Lord Palmerston into a difficult position in regard to Spain. But it now appears that for this, or some similar reason of carnal policy, some of our political Protestants in Britain were afraid of the intended exposure, and they sent Matamoros out of the country as quickly as possible. This, we now discover, he felt very keenly, and we are con-

* His Life and Death. By William Greene. London: Morgan & Chase.

fidant that every reader of the present biography must regard such proceedings with shame and indignation.

Driven back to the continent of Europe, Matamoras did not relax his efforts for a single moment; and it is interesting to discover that the plan which he fell upon for benefiting Spain consisted in the establishment of a training-school for young Spanish missionaries. We do not know what has become of this institution, but we believe that the principle thus adopted is one of the most extensive application, and that Protestants cannot too soon copy in this respect the example of Rome, by establishing everywhere a counter-propaganda. Men speaking Italian, Spanish, Portuguese, and French, to be sent as missionaries into Spain, South America, France, Italy, and Portugal, might soon be honoured to accomplish a great work in the cause of Christ, and thus Rome, instead of being left undisturbed in her centres of power, and with her whole men and means available for making aggressions upon Protestantism, might have her hands filled with the defence of her own territories, whilst thousands of benighted souls might, by divine blessing, be rescued from her dark dominion. We cordially thank Mr Greene for his admirable biography, and we hope it may receive a wide circulation.

PERSONAL EXPERIENCE OF CONVENT LIFE.*

THE two volumes before us are extremely seasonable and instructive; but to be read with full advantage, they ought to be read in succession. Such is the jealous watchfulness of the Church of Rome over her victims, and especially her female victims, that very few of them escape to tell the secrets of the prison-house. Miss Richardson is an exception to this general rule; and she gives, in the first of these volumes, her own personal experience of the sad reality of convent life; and, in the second, replies to the arguments by which the false and unnatural system of Rome is attempted to be defended. If the young ladies, who are being entrapped into the nunneries of England, could only be induced to read such volumes, we should anticipate great good from the process. But, unfortunately, few people ever profit from the experience of others; the great mass turn a deaf ear to the voice of warning; "they pass on, and are punished."

There are many passages in the autobiography of Miss Richardson which are extremely suggestive, and did our space permit, we should be very anxious to quote them. She writes with an air of the most palpable honesty; and the high-toned enthusiasm which evidently marks her character must have made her a most valuable acquisition to the priests so long as the spirit of delusion continued. Nothing can be more instructive than her description of the way in which she was led to give herself up to the errors of Romanism. It proves how imperfect is the doctrinal teaching which generally prevails in England, and how desirable it would be to have such a summary of truth as the Westminster Shorter Catechism taught in in all the schools and families of this country. It proves, moreover, how necessary it is that young ladies should be very specially cared for in these days of abounding deception. The description given by Miss Richardson of her experience in the confessional, although written with great delicacy, is precisely what one might have expected from such a repulsive and unscriptural institution; whilst the plan of carrying young ladies into foreign countries, where they may be entirely under Popish dominion, is in exact keeping with the tactics of the mystic Babylon. The only wonder, we might almost say miracle, is, that Miss Richardson should have escaped at all, and she has great cause to sing the 124th Psalm, "Had not the Lord been on our side," &c. "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped." We do not see why some arrangement might not be made for bringing such experience as that possessed by our authoress in an oral, as well as written, form before the young ladies of England. Why should some institution not be established for this purpose, or why should she not become secretary to some Female Protestant Association? We throw out these questions for consideration, and meantime we cordially recommend the two volumes before us to the attention of our readers, believing their circulation to be fitted to do much good.

* By Eliza Richardson. With an introduction by Rev. C. B. Tayler, M.A. By the same author, "The Vell Lifted," &c. London: Morgan & Chase.

WHOSE ARE THE FATHERS?*

It is with peculiar delight that we have examined this singularly able and learned volume. No indication at the present moment can be more truly refreshing than that in the English Church a number of men are found not only sound in the faith, but more than a match for any of the Ritualists in learning. We have no hesitation in saying, that Mr Harrison, whose volume we have now before us, is one of this number; and we should reckon it a noble stroke of policy to convert him from being curate of Pitsmoor to being Professor of Protestant Theology at Oxford. We have little doubt he would prove himself, in such a position, if we may judge from the volume before us, to be more than a match for Dr Pusey and his allies.

The object of this important work is to prove that "the teaching of certain Anglo-Catholics on the Church and its ministry is contrary alike to the Holy Scriptures, to the Fathers of the first six centuries, and to those of the Reformed Church of England;" and he accomplishes his task with singular clearness and the most ample and accurate learning. He exposes, in the most thorough and masterly way, the Popish figment of apostolic succession, and deals unsparingly with the literary credit of Dr Wordsworth, Mr Percival, Dr Hook, the Bishop of Oxford, and others. We only wish we could persuade some liberal and enlightened friend of the Church of England to put this book into the hands of all her working clergy at the present moment, many of whom greatly stand in need of the very kind of information which is here so copiously supplied. The work will be found to be a perfect armoury of weapons to those who are anxious to vindicate the truth of God. Of course, we do not put much value upon the writings of what are called the Fathers, as all doctrine must ultimately stand or fall by its accordance or otherwise with the Scriptures of truth. But as others largely use this weapon, it is very important that it should be wrested from their grasp, and this our author has very effectually done.

THE CHURCH AND THE WORLD.†

This book is exciting considerable interest at present, and well it may. Its publication may be regarded as a "sign of the times." It is intended to accomplish on a large scale what the "Tracts for the Times" accomplished on a small one. The Ritualist party in England have here put forth their literary power; and the leading peculiarities of the Romish system, including "clerical celibacy," are boldly advocated, and with some considerable measure of ability, and even of unction.

What strikes one most forcibly, in connexion with the Ritualist party, is the thoroughly practical object at which they aim, and the very considerable power of combination with which they unweariedly prosecute their plans of mischief. These two elements are greatly and most unfortunately wanting in most of their opponents, and yet how it should be so it is very difficult to imagine. That men occupying an unfair position,

* By John Harrison, Curate of Pitsmoor. London: Longmans, Green, & Co.

† Essays on Questions of the Day by Various Writers. First Series. Edited by the Rev. Orby Shipley, M.A. Second Edition. London: Longmans, Green, & Co.

aiming at a bad object, and working in the face both of past and present experience of success at least in recent times, should be bold, systematic, and untiring, whilst the friends of truth are divided, hesitating, aimless, and credulous, when all is at stake, is unaccountable, and one of the very worst signs of the times. We are sorry to recommend the perusal of such a book as this, and yet if men really wish to know what they must face in the way of argument, and of systematic planning for evil as well as probable result, the sooner they read it the better. It is the work of eighteen different authors, and it bears to be only the first of a series of volumes dedicated to the same unholy purpose.

THE GOSPEL ACCORDING TO MOSES.*

This is the third edition of a very useful little book, in which Mr Rodgers seeks to interest his readers in the study of the typical economy of Moses, in order that in hearing Moses they may also hear Him of whom Moses did testify. We cordially recommend this short and very suggestive treatise, and quote one paragraph which gives the key-note of the whole:—"The Books of Moses, and the Epistle to the Hebrews, are to each other much like a lock and a key; one unlocks and opens the other. I do not think that any man can fully understand what Christ is, what He has done, and what He is now doing, by reading the New Testament alone; and no one can understand all he ought to know about Christ by reading the Old Testament alone. We need them both; the one throws light upon the other, the one explains the other."

ROME'S TACTICS.†

THE Dean of Ripon, who is better known still throughout the Christian world as the Rev. Dr Wm. Goode, has rendered great service to the cause of Protestantism by his previous writings. But his present treatise, in regard to the tactics of Rome, must be regarded by all intelligent lovers of truth and liberty not only as specially valuable, but as peculiarly seasonable and important at the present time. Its object is to prove by references to the past history of this country, that the Church of Rome has, by Jesuitical intrigues, often before endeavoured to introduce confusion, and even Romanism, into the Church of England, as she is obviously doing at the present moment. A series of historical facts are here adduced, conclusively proving and illustrating this pregnant point. We are glad that a man so intelligent as Dr Goode should be fully alive to the present dangers of the Church of England, and to the necessity of dealing with them promptly and with a strong hand. We earnestly commend his work to the perusal and consideration of our readers, and we hope it may be productive of the best results.

THE DIOCESE OF GLOUCESTER AND BRISTOL.‡

In our last number we referred to three letters published by a layman of the diocese of Gloucester and Bristol: and we have before us two more. They all breathe an earnest Protestant spirit, and are well worthy of perusal.

* As seen in the Tabernacle and its various services. By Rev. G. Rodger. London Morgan and Chase.

† Or, A Lesson for England from the Past. By Wm. Goode, D.D., F.S.A., Dean of Ripon. London: Hatchard & Co.

‡ Bristol: J. E. Chilcott.

THOUGHTS ON RITUALISM.

BY THE REV. ROBERT MAGUIRE, M.A., INCUMBENT OF CLERKENWELL.

NO. IV.—FAITH: OR, RELIGION "AFTER THE SPIRIT."

"Grace and truth came by Jesus Christ."—JOHN i. 17.

THE papers I have been contributing to the *Bulwark* on the subject of Ritualism have hitherto been on the matter of the ritual itself. I now come, in this concluding paper, to the other side of the question, to the great spiritual reality that has ever been typified in the rituals and material aids to devotion appointed under the law, and of which there are no remnants now; for "grace and truth came by Jesus Christ." The subject now in hand ought therefore to be less controversial, and therefore, perhaps, more edifying. It expresses more of God's absolute and unconditional teaching than of man's error and opposition to that teaching; it is the true without the false, the genuine without the counterfeit; it is religion "after the spirit," and not "after the letter." The divine words standing as a motto at the head of this paper are in themselves the expression of a contrast between "the law" which was given by Moses, and "grace and truth" that came by Jesus Christ.

The great point to be borne in mind all through this controversy is, that the dispensation of Christ is the dispensation of fulness. Preceding dispensations were the twilight and the dawn, but this is the meridian noon-day. The earlier days were the *school-days* of the Church, but these latter days are the *elder-days* of Christian light and knowledge and experience. The Law was a system of emblems and types, and signs and symbols, but the Gospel is a system of reality, a pre-eminent untypical system, in which signs and shadows cease, for the true substance has come, and the Divine Person signified has been manifested and revealed. In this latter dispensation sacrifices have ceased, because the one great sacrifice has been offered; earthly altars have ceased, because the great Divine original has come, "which the Lord pitched, and not man;" sacrificing priests have ceased, because Jesus is the one only priest for sacrifice; all victims have ceased to suffer and to die, for Christ, as the all-sufficient Victim, has suffered, and has died, once for all; all atonements have ceased in the one atoning sacrifice of Christ; and, with these, all symbolic robes and raiments have ceased, because that HE has come of whom and of whose office they were once the signs. Christian ministers hold not a sacrificing priesthood, but a preaching ministry; not "sacrificing" their own offering, but preaching and proclaiming that which Christ has offered in the sacrifice of Himself. The Christian minister is a herald, to go forth as an ambassador of Christ; not having a sacrificial work to do, but, this being done in Christ, exercising through it "the ministry of reconciliation," (2 Cor. v. 18-21.)

The ritualistic system adopts as its motto text—"The Law was given by Moses;" and thence proceeds to re-enact, and to renew and to reproduce, the worn-out and abrogated material worship of a typical time. The true Christian system adopts as its motto the contrasted statement—"Grace and truth came by Jesus Christ;" and thus opens up the true worth and dignity of Christian privilege, and the superior glory of the latter day. The contrast between the two is expressed by

the words "grace" and "truth," as opposed to the word "law," and its spirit and associations. Let us, then, elicit the contrast more clearly by the consideration of these two words as contra-distinguished from "law."

"*Grace*"—Law and grace are different things; as different the one from the other as "law" and "love." The word *grace* means *love*. The one is after the letter, the other is after the spirit. These words express the difference between a legal and a loyal service, between the spirit of a servant and the spirit of a son. Legal service is defined by letter, and is secured by a bond or indenture. If the limits are exceeded on either side, the letter of the agreement is the judge between them; and thus a legal spirit binds both parties to the transaction. But if all the world were to be actuated by this spirit only, existence would be a weary burden. If all our domestic relationships were to be conducted on this legal principle, where would love and peace and happiness be? If there are servants in the house, there are *children* also, who serve and please us, not by legal constraint, but by loving obedience. And even so, God has had both servants and sons in His great household, the Church. He began with the lower storeys, and gradually rose to the higher. They that obeyed under the law were servants; we that obey under grace are sons. The Jews were under the law, in which "every transgression and disobedience received a just recompense of reward;" we are under grace, where all is of love, and where the service rendered is perfect freedom, because it is the service of love, the free-will offering of the heart. The motive of legal obedience is fear; the motive of Christian obedience is love—"The love of Christ constraineth us." This service we render, not because we *must*, but because we *may*; not only because it is a legal *duty*, but because it is also our blessed *privilege*. Therefore, saith the apostle, "Ye are not under the law, but under grace," (Rom. vi. 14.)

"*Truth*"—This word leads us nearer to our present topic, and tends, above all, to a refutation of the symbolic teaching adopted by the ritualistic practices of the present day. As the word "grace" indicates the *spirit* of the service rendered, so "truth" expresses the *character* of the system that has superseded that of the law. That is to say,—As the law in the spirit of its service contrasts with *grace*, so, in its shadowy character and typical constitution, it contrasts with *truth*, which comes by Jesus Christ. The word "truth" here means substance, as opposed to shadow, genuineness as opposed to imitation, the original as contrasted with the copy, the anti-type as superseding the type. The whole ritual of Moses was an earthly copy of a heavenly original; to that heavenly original, the spirit of the gospel restores the Christian worshipper. Therefore, we read this further contrast,—“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee on the mount,” (Heb. viii. 5.)

The word (*ἀλήθεια*) here translated "truth," (John i. 17,) is elsewhere used (in its cognate forms) in the New Testament to denote *reality* as opposed to mere type and shadow. It will suffice to mention two very expressive instances from the Epistle to the Hebrews. Speaking of Christ in heaven, the inspired author says:—"A minister of the sanctuary, and

of the *true* (ἀληθινῆς) tabernacle, which the Lord pitched, and not man," (Heb. viii. 2.) And again, "For Christ is not entered into the holy places made with hands, which are the *figures* of the *true* (ἀληθινῶν); but into heaven itself, now to appear in the presence of God for us," (Heb. ix. 24.) Here is the contrast expressed between the shadowy and the true; between the "law" that was given by Moses, and the "truth" that came by Jesus Christ. Yes, the religion of Christ is "Truth;" it is Truth in all its reality and substance, in all its fulness and completeness, in all its abundant and superabundant satisfaction, in all its majesty and glory. As high as the heaven is above the earth; as superior as Christ is to Moses; so are "grace and truth" above the law; and religion "after the Spirit" above the religion that is "after the letter."

Then, if this be so; if the religion of Christ is substance and not shadow—"the good things to come, and not the very image of the things;" we would again ask, as we have done oft before—Why should we need to return the robes, and vestments, and earthly priesthoods, as *representations of heavenly things*? That which is "true," that is, genuine and real, has come by Jesus Christ; then, what do we need with the mere typical teachings again? If I desire to bring myself into communion with Hamlet, or Lear, or Macbeth, or Julius Cæsar, or any such real or imaginary characters, I know pretty well where plays are transacted for such a purpose. But if I desire to bring myself into communion with Jesus, it is not to be effected by another enacting a play, but by my own spirit brought into communion with His Spirit; that is to say, it is *in my heart* I must cultivate this communion; not with the eye of carnal sense, but with the eye of faith—"The eyes of your understanding being enlightened," (Eph. i. 18.)

That a mere carnal show, a mere material representation, is the main design and idea of the ritualistic school, would appear from the whole principle and practice of its members. For example, one of their foremost authorities, writing in the pages of "The Church and the World," (p. 37,) observes:—"Hence a lesson may be learnt *from the stage*. For it is an axiom in liturgiology, that no public worship is really deserving of its name unless it be *histrionic*. Histrionic for three reasons; first, because it is an attempt to imitate and represent on earth what Christians believe to be going on in heaven. Secondly, because the representation is partly effected by the employment of material symbols, to shadow forth invisible powers. Thirdly, because personal action, rather than passive receptivity, is the essence of its character." The same writer further illustrates his strangely unspiritual theory by the example of the attractive glare of the gin-palace, and the gaudy paraphernalia of the Odd-Fellows and Foresters! Well, then, if this be the Christian religion, we have only to express our wonder and marvel why it is, and whereunto, that "grace and truth came by Jesus Christ." This is, indeed, to send our dispensation back to the school days, and the unintelligent days, of the picture lessons again. In the matter of the Ritualists of our age, we are constrained to speak the sentence of degradation as of old,—*"For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat,"* (Heb. v. 12.)

Now, if these men will and must go back to the types and shadows of

the former dispensation, why do they choose the least eloquent and the least edifying of them all—the robes and raiments of the priests? If they must enact a sacrifice, why do they not reproduce the paschal lamb, or the dove slain over the running water, or the scapegoat, or other illustrative and significant sacrifices of the Jewish ritual? These were wont to teach more of Christ to the worshippers than the vestments of the priests ever did; and they would very likely teach more to Christian people now, from their more tragic and demonstrative character, besides introducing more actors into the play; or if these men will, and must assume the office of actual priests, why do they select copes and chasubles, which mean just nothing at all, and suggest nothing appertaining to the true Christian faith? Would it not be better if they were to assume and wear the breastplate, and the frontlet, and the ephod, and such like? Would it not add considerably to the “histrionic character” of the play, if they were to use the anointing oil upon the head, running down upon the beard, and bedewing them even to the skirts of the clothing? These matters would really teach something, as they once were designed to teach; but, as it is, the “histrionic” performances of the ritualistic clergy avail for nothing else, than to bring together a wondering crowd, and to make men stare and gaze, as at a histrionic pantomime acted on the stage of a theatre. These men do not dare to reproduce the more instructive emblems and symbols of the olden dispensation; then why these? Have not all these typical representations, altars, victims, vestments, alike ceased, being all fulfilled, and all abrogated in Christ?

There can, perhaps, be no better conclusion to these papers than a notice of the “Clerical Vestments Bill,” recently brought into the House of Lords, under the auspices of the Earl of Shaftesbury. It is well known what great stress is laid by the ritualistic school on the character and supposed symbolism of the peculiar dresses now introduced into the Church Service. These new-fangled dresses are the outward and visible signs of the Romish doctrine intended to be inculcated by them. It is, therefore, of the last importance that these should be vigorously dealt with; and I would earnestly commend Lord Shaftesbury’s Bill as a step in the right direction, tending towards the speedy and final settlement of, at least, the Vestment question; and in settling this, the palpable groundwork would be taken away from the system, the principal attraction of which consists in this very peculiarity of the dresses worn by the officiating clergy.

Lord Shaftesbury’s Bill is short, and to the point. There are certain Canons and Constitutions of the Church of England, which are of authority. One of these, the 58th Canon enjoins the style and form of the vestments to be worn in all public ministrations of religion in the Church of England; and these are in exact accordance with the form of vestments hitherto uniformly worn by the clergy. The ritualists disregard the long-established custom of the Church, and wholly ignore the canon, on the authority of which the rule of three hundred years has been continued. They prefer to hold by a rubric, which is of doubtful interpretation. Now, Lord Shaftesbury’s Bill proposes to make the canon to override the rubric, and to become a recognised regulation of the statute law of the realm. Thus, “the decent and comely surplice with

sleeves," and "hoods agreeable to the university degrees," and "a decent tippet of black," would continue to be used, as they have hitherto been, in all the public services of the Church, to the avoidance of all the irregularities and extravagances of the ritualistic innovators.

I am truly glad to find, by Lord Shaftesbury's pledge to the House, that he means to persist in his motion, notwithstanding the proposal of others to deal with the question by a Royal Commission. And in this determination, Lord Shaftesbury acts wisely and well. He has possession of the ear of the House, and he has the all-but unanimous support of the country. He urges nothing new, but merely seeks the better enforcement of both an old canon and an ancient custom of the Church. He does not undertake to interpret an obscure and equivocal Rubric, but he undertakes to legalise a canon which reads as plain as daylight, and which has been acted upon for the past three centuries. Those that we would, perhaps, have more immediately looked to in the House of Lords to settle this question have utterly failed us. Who, then, can forbid this earnest-minded Christian layman, whose praise is in all the churches, to take the reins in hand, and guide the Church of England, through God's mercy, out of its present distractions into uniformity and peace? Let every one help the truth at this critical juncture.

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

THE aggressions of the Romanists and their political friends during the past month have been great, resolute, and decided, and, as usual, the bidding of the two political parties for the support of the Irish members is at the bottom of it all. A good deal is said in our newspapers of the recklessness of American politicians in bidding for the Irish vote, but it is not worse than the same sort of bidding for the same vote which takes place at Westminster. A curious illustration of this system of bargaining for Irish favour took place in the course of the last month, and which resulted in no less than an effort to repeal the Ecclesiastical Titles Bill. Who that remembers the great excitement in England and Scotland caused by the Papal aggression in 1851, would imagine that in so short a period a proposition would be made for the repeal of this Act? The history of the matter deserves to be told as a specimen of the way in which these things are managed, and may supply the key to many other intrigues. ;

It is no secret that the present Government have ever since their accession to office made desperate efforts to win over to themselves the confidence and support of the Irish members. They have succeeded with only a few, but those few have proved themselves influential and energetic. Among them is Mr M'Evoe, one of the members for Meath, who thought it would be a happy thing if he could do anything which would redound to the popularity of himself as well as the ministers in Ireland. Casting about for that purpose, it occurred to him that nothing would be better adapted for such a purpose than a proposal to repeal the Ecclesiastical Titles Act. It was well managed on the part of the ministers. When the time came for the introduction

of the bill it was late in the evening; all the ministers had left their places with the exception of one of the subordinates, who could only say that he did not know whether ministers meant to oppose the bill or not, but at all events he had instructions not to oppose its introduction. In this way, even though the matter goes no farther for this year, as it is not probable it will, still thus much is gained, that there is entered on the parliamentary records a notice that a bill was this session introduced to repeal the Ecclesiastical Titles Act, and that it was allowed to be read a first time without opposition. That the ministers did not oppose it gains them popularity with the Romanists; that they were not in their places and gave it no sanction preserves their credit with the Protestants. The other side were fully alive to the march thus stolen upon them, and were in a correspondingly bad temper. One Roman Catholic member after another got up on the Whig side, and while they approved of the object of the bill, insisted this was not the proper time to agitate the question; and one of them went so far as to read a letter from some Roman Catholic bishop, deprecating the raising of the question at the present time. Mr M'Evoy was firm, however; he would neither be bullied nor cajoled by his brother Romanists into giving up his motion, and the bill was introduced accordingly. How far the plea that this was not the proper time was honestly urged may be judged of by what follows. The Whigs, sensible of the advantage thus gained by their adversaries, attempted to recover their lost ground in the other House of Parliament; and a very few nights afterwards—the plea that this was not the proper time having been all forgotten—one Whig lord after another got up and expressed his penitence for having given his support to this bill of 1851, and his readiness now to support its repeal. But where was its author, Lord Russell, and what had he to say on the subject? That was the cleverest stroke of all. Lord Russell, doubtless knowing what was about to be enacted, absented himself from his place that night, so that his friends, or those who, in the event of a new Liberal administration, would be his colleagues, were at liberty to abuse his handiwork to their hearts' content, while the only voice raised on the other side was a feeble protest uttered by the lips of Lord Granville!

The measures proposed to open the offices of Lord Lieutenant and Lord Chancellor of Ireland to Roman Catholics met with a small but rather suggestive check. As the law stands now, there are two obstacles to this consummation. In the first place, there is the provision made in the Roman Catholic Emancipation Bill that these two offices shall be excluded from the list of others to which that act makes Roman Catholics eligible; and in the second, there is the requirement that every holder of these offices shall, on assuming them, take an oath or make a declaration of his disbelief in the doctrine of transubstantiation. It may be remembered, that this latter provision was attacked last year at a time when the Romanists had not mustered up courage enough to announce that they meant to throw open the offices in question; and as they could not represent that the repudiation of the Popish doctrine was any burden to a man who was himself a Protestant, they were reduced to the necessity of getting up a sentimental grievance, and declared it to be very hard that Roman Catholic Privy Councillors should have to listen to a Protestant Lord Lieutenant taking such an oath. This year, however, the time has seemed ripe to unmask their horns; and not only has

the attempt to repeal the oaths been renewed, but a separate measure has been introduced, boldly opening both offices to the Romanists. The event has shown, however, that they have slightly miscalculated their power. Of course, in the present disposition to truckle to every demand the Romanists may make, the ministers dared not refuse to make over to them the office of Lord Chancellor ; but Mr Disraeli himself, who is not usually troubled with scruples, could not consent that a Roman Catholic should be the representative and the viceroy of a Protestant Queen. His exertions, however, would have been unavailing ; the Government would have been beaten if it had not been that a spirit of resistance was roused on the other side of the House, and in a quarter where it would hardly have been expected. Among the extremest of the extreme Radicals that sit below the gangway is Mr Candlish, one of the members for Sunderland. He is also a Voluntary Dissenter in religious questions ; and on all those grounds it might have been supposed that he would care very little for questions of this sort, or would rather side with the demand made by the Romanists than otherwise. But he was so struck with the impropriety of the demand made, that, as he avowed himself, though he separated himself from his party, he moved the amendment, that the office of Lord Lieutenant should continue to be filled only by one who represented his sovereign in religion as well as in other matters. This was the more courageous in him, as Mr Gladstone delivered one of his most fervid, and, it may be added, one of his most intemperate speeches, in favour of the whole project, and in ridicule of the idea that it would be of the slightest consequence what was the religious profession of the representative of the sovereign. But, notwithstanding these appeals, the example set by Mr Candlish was followed by several others of the advanced Liberals, chiefly those from Scotland, and the amendment was carried by a majority of three. There would have been little chance of its passing the other House, even if it had been agreed to ; but with such a powerful support, Protestants must expect that the assault will be renewed again and again. It is just as likely, however, that these repeated assaults will rouse the spirit of the English people, of which the resistance thus unexpectedly provoked is the first symptom ; and that rather than make the office open in the way proposed, the people will insist on its being abolished altogether.

Of a piece with these assaults, and forming, indeed, a supplement to them, was an attack made by Sir John Gray upon some of the magistrates of Tyrone, who were accused by Justice Keogh at the assizes of having sent up six Roman Catholics for trial in a faction fight, while the Protestants, who appeared to be equally guilty, if they were not the aggressors, were let off. There is something to be said for the judge, who, though a Roman Catholic, is usually most fair and candid ; that as the Catholics before him pleaded guilty, he had not the whole case before him, and spoke from an impression of the facts which subsequent information appears not to have justified. At all events, though he at the moment threatened to bring the conduct of the magistrates before the Lord Chancellor, he did not do so till he was forced into it by the subsequent debate. But what is to be said of Sir John Gray—himself a professed Protestant, though the editor and proprietor of the *Freeman*, the acknowledged organ of the Romish priesthood—making this failure of justice, if it were one, which is doubtful, an occasion for raking up all

the old, and now happily-forgotten, tales of Orange outrages, and all the old insinuations of Orange treason. Again and again he was called to order; again and again the Speaker reminded him that he was travelling wide of the record; he had his task to discharge, to blacken the characters of the men of his own faith in order that the men of whom he is the mouthpiece may the more easily succeed in their ulterior designs. There is reason, however, to believe, that both he and they overshot the mark. Sir John has threatened the House with another diatribe for next month in an attack upon the Irish Established Church.

ANNUAL MEETING OF THE SCOTTISH REFORMATION SOCIETY.

THIS meeting, which it was thought in the present state of the question should be chiefly devotional, was held in the large hall of the Protestant Institute of Scotland, on Thursday the 28th March. Col. Young took the chair, surrounded on the platform by a number of friends of the society. The Rev. Dr Johnston, Rev. G. R. Davidson, and Rev. Dr Gould took part in the devotional exercises. The adoption of the Report, which had previously been circulated in print, and which embodied a very full and valuable account of the Protestant struggle during the past year, was moved by the Rev. Dr Begg as follows:—

“That this meeting approves of the Report now presented, is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year, and is deeply convinced that the present times demand a much greater extension of all the efforts of the society, and a greater earnestness in prayer and effort on the part of all true Protestants. That this meeting is also thankful to God that the efforts which this society has been invited to originate in London have commenced so very hopefully, and as there is a great necessity for the employment of all available means to stem the tide of Romanism and Ritualism, at present rising in England, this meeting earnestly trusts that the society, in concert with other Protestant organisations, may be honoured to be more and more successful in arresting the progress of superstition and idolatry, and promoting the cause of truth and liberty in the south as well as in the north of the United Kingdom.”

Dr Begg explained at some length the operations of the society, and the gratifying success by which these had been attended during the past year. He also illustrated, by some details, the necessity for greatly increased efforts on the part of all Protestants. He made very special reference to the new and successful operations in London.

This motion was seconded by ex-bailie Blackadder, and unanimously adopted. The second resolution, in regard to the re-appointment of the committee, was moved by J. Holt Skinner, Esq., and seconded by John Gibson, jun., Esq., W.S. A vote of thanks having, on the motion of J. Gibson Greig, Esq., been cordially awarded to the chairman, the benediction was pronounced by Rev. J. Smellie.

Dr Begg read the following interesting letter from Dr Duff:—

OFFICES OF THE FREE CHURCH OF SCOTLAND,
EDINBURGH, 28d March 1867.

MY DEAR MR BADENOCH.—It is to me a matter of sore regret that, from the cause which I stated to you the other evening, it will not be in my power to attend either of your meetings on Thursday next. But though absent in body, I shall be with

you in spirit, as I go heart and soul along with you in all your movements and efforts against anti-Christian Rome.

I understand that at the close of one session it is usual to propose certain subjects for *Prize Essays*, to be written during the vacation, and given in at the commencement of the next. If so, allow me to take the liberty of making the following proposal:—

By Romanists, Romanising Ritualists, and Political Indifferentists, the anti-Popish representations of a society like yours are ever apt to be ascribed to religious fanaticism. Now it strikes me that one of the best ways of exposing an absurd calumny like this would be by showing that the representations given of Popery by some of the greatest names in English literature are, so far as they go, identical with those propounded by your society.

For example, not to mention inferior names, it is, or ought to be known, that this is true of two at least of the four greatest of England's poets—Spenser and Milton.

With the short but pithy passage in the "*Lycidas*" of the latter, and the longer one in "*Paradise Lost*," all ordinary scholars must be familiar.

But in the seventh and eighth cantos of the first book of the "*Faerie Queen*,"—the most wonderful poem, perhaps, next to the "*Paradise Lost*," in the English language,—there is a much fuller passage allegorically descriptive of Popery, with which I suspect very few are familiarly acquainted.

Now, as Spenser is one of the last authors who can be charged with religious fanaticism, it forcibly strikes me that in the case of intelligent students, one of the finest and most appropriate subjects for a prize essay would be, "*An exposition of the allegory in the seventh and eighth cantos of the first book of the Faerie Queen*;" accompanied or interspersed with practical application and popular appeal.

If this idea should approve itself to your council, I would be very glad to offer a prize of £5 for the best essay expository of this remarkable allegory.

Should this offer be accepted, I would suggest that the two cantos now named be then reprinted with suitable illustrations by some clever artist, and the successful explanatory prize essay prefixed or subjoined.

Such a small volume ought to prove one of the most popular and useful that could be added to our anti-Popish literature.—I am, &c., ALEXANDER DUFF.

P.S.—Should such a volume be published, I would recommend that the text of the poem be reprinted after the admirable improved style adopted in the late excellent Mr Nichol's splendid edition of the English poets. Indeed, the task of bringing out such a work could not well be committed to better hands than those of Mr Nichol's spirited successor.

(Initialed) A. D.

Since the meeting, the following additional communication has been received from Dr Duff, and Dr Begg has intimated that he will give the second prize of £5:—

THE GRANGE, 9th April 1867.

MY DEAR DR BEGG,—Having understood that the attention of some has already been arrested and aroused by the novelty of the theme which I was led to propose as the subject of a prize-essay, and that it has been resolved to extend the competition to the English as well as the Scottish students connected with the Protestant Institute and its branches, I feel encouraged to double the amount of the prize originally offered, and to make it £10 instead of £5.

This I do also in the hope that, in order to widen the basis of generous competition, some zealous friend of the now sorely-beleaguered Protestant cause may be at once induced to come forward and offer another prize of £5 for the second best essay.—I remain, yours very sincerely,

ALEXANDER DUFF.

Dr Begg also intimated that a friend in England offered a prize of £5 for the best essay on the following subject—viz., "*Is a man who confesses to a priest, and by his own act and deed unmans himself, fit to fill an office of trust and importance?*"

In both cases the competition is open to all students who have attended classes in connexion with the Protestant Institute of Scotland, or the classes of the Scottish Reformation Society in England. The essays must be

lodged, with sealed envelopes and mottoes, with the Rev. G. R. Badenoch, offices of the Society, either at 12 Clarence Chambers, Haymarket, London, or 17 George IV. Bridge, Edinburgh, on or before the 1st November 1867.

MAYNOOTH AND THE CONFESSIONAL

A VERY important decision was given at Wolverhampton on Monday, the 20th March, in reference to some of the standard books of Maynooth, on the subject of the confessional. It would appear that Mr Scott, a most respectable citizen of Wolverhampton, had sold some copies of a work entitled, "The Confessional Unmasked," embodying extracts from these books, containing the actual questions and answers employed for the training of priests in their mysterious and abominable duties as confessors, and that this work was seized by the public authorities as obscene, and Mr Scott prosecuted for selling it under the Act popularly known as "Lord Campbell's Act." Mr Scott was most ably defended by Mr Kydd, barrister-at-law, of Sergeant's Inn, London; and evidence was given by the Rev. Robert M'Ghee, the Rev. Samuel Hurst and others, proving that the extracts were correctly given, and that the object of the publication was not to promote but to expose obscenity, and to warn men against allowing their wives and daughters to enter the confessional. Nevertheless the magistrates decided as follows:—"We consider that the book produced before us is an obscene book within the meaning of the Act, and calculated to contaminate the public morals, and of such a character that the publication of it becomes a misdemeanour. The sale and distribution have been sufficiently proved before us, and we hereby order the books seized to be destroyed."

This decision naturally excited great indignation amongst the Protestants of the town, and a very large "indignation meeting" was held on Monday the 25th March, between 3000 and 4000 persons being present. Eloquent speeches were delivered denouncing the conduct of the magistrates in thus condemning Mr Scott, and declaring the proceedings to have been, to all intents and purposes, an attack on civil liberty and the freedom of the press. The speakers also descanted most powerfully on the inconsistency of preventing the public from reading the instructions which are given at Maynooth, whilst these instructions are being paid for out of the public exchequer. The meeting naturally could not understand why books which were unfit to be read should form the text-books in a national institution.

We hope that this matter may be brought before Parliament, and if justice is done, we do not see why the officials at Maynooth, or rather why the Government themselves by whom they are supported, should not be also prosecuted as Mr Scott has been for promoting and circulating obscenity. No doubt the obscenity is taught at Maynooth in Latin, but this is for the purpose of having it poured into the ears of the daughters of Britain in the form of plain undisguised English.

PROTESTANT INSTITUTE OF SCOTLAND.

CLOSE OF THE SESSION.

ON the evening of the 28th of March, a social meeting was held in the hall of the Protestant Institute of Scotland, for the

purpose of distributing the prizes at the end of the session. The meeting was presided over by Rev. Dr Goold. Among the other gentlemen present were—Professor Duns, Rev. Dr Begg, Rev. Dr Wylie, Rev. Jacob Alexander, Rev. Mr Taylor, Rev. Mr Badenoch, Rev. Mr Nisbet, Rev. Mr Mackenzie, Rev. Mr Balfour, Colonel Young, Mr A. E. Macknight, &c. Rev. Dr Wylie, for the information of strangers present, gave an outline of the course of lectures delivered in the hall during the session. He then proceeded to the distribution of the prizes for essays written on the subjects prescribed. These essays had been read by himself and Dr Begg, and, without consulting together, they had both adjudged the prizes to the same essays. In the popular class the first prize, value £3, had been awarded to No. 13, and on the sealed envelope containing the name and address of the writer being opened by the chairman, it was found that the successful candidate was Mr Henry Harvie, medical student. The second prize, £2 in value, was allotted to Mr Gordon Milligan, publisher's assistant, Leith; and the third prize of £1 was gained by Mr J. Dempster Munro. There was one other essay of such merit that it had been thought it should be recognised by the presentation of a volume of Paley's Evidences to its author, Mr Boal. In the systematic class the first prize of £5 had been gained by Mr John Home Boyd, a student in his third year of attendance at college. The second prize was awarded to Mr Jacob Primmer, Leith; and the third to Mr Robert Sanders. The essays of Mr John Baird, Mr John Wilson, and Mr George Anderson were honourably mentioned. The result of the competition for the prize offered before his death by the late excellent Mr Morrison was also intimated, but as the different essays were only recognised by mottoes which the several writers assumed, and as the successful candidate was not present, his name was not known. The motto was, "The mystery of iniquity doth work." Second in order was an essay with the motto, "Magna est veritas." As the successful candidates received their prizes, they were honoured with hearty cheers from their companions. The students afterwards presented a very cordial address to Dr Wylie, expressive of their gratitude and high admiration, to which the Doctor made a most suitable and feeling reply. Dr Goold, the Rev. William Nisbet, and Dr Begg, afterwards addressed the students in speeches which were received with much enthusiasm. A prize of £10 was offered by the Rev. Mr M'Dougal, the subject to be fixed by Dr Begg and Dr Wylie.

The following are the names of the successful competitors in Dr Wylie's class in Glasgow for the Session 1866-7 :—

First Prize, (£10, by a Glasgow merchant,) Mr Henry Bremner, M.A. 94 Thistle Street, Garnethill, Free Church College.

Second Prize, (£5 sterling,) Mr John King, 9 Caledonia Road, Glasgow University.

Third Prize, (£3 sterling,) Mr Archibald Beaton, 132 West Graham Street, Glasgow University.

Fourth Prize, (£2 sterling,) Mr John Glen, Lochwinnoch, Free Church College.

And the following gentlemen received Honourable Mention :—Mr Robert Waddell, 74 Parson Street, Glasgow University; Mr Archibald Black, ditto; Mr William Gillespie, 43 Dalhousie Street, Free Church College; and Mr Sinclair Murray, 8 Scotia Street, Glasgow University.

Some time ago a prize of £10 was offered for the best essay "On the Necessity for Training the Young, and especially our future Ministers and Teachers in a knowledge of the Romish Controversy, with a statement of any objections thereto, and an answer to each objection." This prize has been now adjudicated, and has been gained by Mr Robert Bickett, student of the U.P. Church, Fenwick, Ayrshire.

BOOKS PRESENTED TO LIBRARY OF PROTESTANT INSTITUTE.

THE following additions have this month been made to the now very valuable consulting library of the Protestant Institute of Scotland, by the kindness of George Hay, Esq., 65 Castle Street, Edinburgh, viz. :—

1. Free Thoughts on the Toleration of Popery. By Calvinus Minor (Professor Bruce of Whitburn.) Edinburgh, 1780.
2. Lex Rex ; The Law and the Prince. By Samuel Rutherford. London, 1644.

The following books have also been kindly presented by Mr James Grant, Castle Hill, Edinburgh :—

1. A History of the Lives of the Protestant Reformers in Scotland. By the late Rev. James Scott of Perth. Edinburgh, 1817.
2. A Commentary on the Revelation of St John. By the Rev. Mr Pareus. 1608.
3. An Ecclesiastical Map of Scotland. By Arrowsmith.

As it is intended that this Library should contain the whole classical literature on the Romish question, and be open for consultation to all who may wish to study the subject, presentations of books bearing on the question will be gladly received at the Institute, 17 George IV. Bridge, Edinburgh, and gratefully acknowledged.

NEARER REPRESENTATIVES OF THE STUARTS THAN QUEEN VICTORIA.

THE Rev. S. C. Overton, M.A., writing to the *Spectator*, says :—Some time ago the *Times* newspaper astonished us by saying that if the Act of Settlement were set aside, Victor Emmanuel, the King of Italy, would be the rightful heir to the throne of Great Britain, the best representative through females of the House of Stuart. It is perfectly true that Victor Emmanuel is a better representative of the Stuarts than Queen Victoria, but the same may be said of hundreds of other people. What the *Times* thought was that Victor Emmanuel is descended from Anna Maria, granddaughter (through Henrietta of Orleans) of Charles I., who married Victor Amadeus, Duke of Savoy, and first King of Sardinia. He is nothing of the kind. The elder male line of the House of Savoy died out in the person of Charles Felix. His successor, Charles Albert, was a most distant cousin. Their common ancestor lived a generation or two previous to the marriage of Victor Amadeus with Charles I.'s granddaughter, Anna Maria. But the brother and predecessor of Charles Felix, Victor Emmanuel, left four daughters, the eldest of whom was

married to Francis IV., Duke of Modena. His son therefore, the present ex-duke of Modena, Francis V., is the best representative of the Stuarts. The other daughters of Victor Emmanuel were married to the Duke of Parma, grandfather of the present ex-duke, the ex-emperor of Austria, Ferdinand, and the late Ferdinand of Naples, old Bomba. The descendants of these princesses are therefore better representatives of the Stuarts than Victor Emmanuel, king of Italy. At the time of the passing of the Act of Settlement, there were no less than twelve families who had a better claim to the throne of England than the House of Hanover. First, there were the descendants of Charles I., through his granddaughter, the Duchess of Savoy. Besides her son, Charles Emmanuel, afterwards King of Sardinia, she had two daughters married to two grandsons of Louis XIV., the one to Louis of Burgundy, father of Louis XV., the other to Philip V. of Spain. Thus the three Houses of Savoy, French, Bourbon, and Spanish Bourbon, are the first that are excluded. The *present* royal family of Spain, however, is not descended from the last-named marriage. The next claimants were the descendants of the unfortunate Elector Palatine Frederick V., who married Elizabeth of England. He had a numerous family, thirteen in all, I believe, of whom Rupert and Maurice are the best known in English history. But we have only to deal with those who left offspring. These were Charles Louis, who at the peace of Westphalia got back half of the Palatinate; Edward, who was the sixth son, and Sophia, the Electress of Hanover, who was the youngest of all. Charles Louis left a daughter, Elizabeth Charlotte, who became the second wife of Philip of Orleans. The issue of this marriage was the *Regent* Orleans, and a daughter, who married the Duke of Lorraine. Thus the fourth and fifth excluded houses are those of Orleans and Lorraine. Of the former of these the Count of Paris is the living representative, the ex-Emperor Ferdinand of the latter; and from the latter, Victor Emmanuel, king of Italy, is likewise *through females* descended. His mother was a princess of the Tuscan branch of the House of Austria. *In this way only he is a better representative of the House of Stuart than Queen Victoria.* Edward, son of Frederick Elector Palatine, the first, I believe, of that once highly Protestant family to join himself to the Roman Catholic communion, married Anna de Gongam, a princess of Mantua. He left three daughters—(1), Louisa Maria, married to Charles Theodore, prince of Salms; (2), Anne, married to Henry Julius, Prince of Condé, son of the great Condé; and (3), Benedicta, married to Frederick of Brunswick-Lunenbourg. The offspring of the first marriage was a son and a daughter, who was married to the Prince of Ursel, whence we get the sixth and seventh excluded families of Salms and Ursel. Of the second, a son and two daughters, the one married to the Prince of Conti, and the other to the Duke of Maine, whence we get the eighth, ninth, and tenth excluded families of Condé, Conti, and Maine; of the third, two daughters, one married to the Duke of Modena, and the other to the Emperor of Germany, Joseph I. Thus the Houses of Modena and Hapsburg were the eleventh and twelfth that were excluded. The claims of the House of Hanover came next, but at the time of the passing of the Act, as I have shown, there were, after setting aside the children of James II., by his second wife, twelve families which, by right of descent, had a prior claim.



ROMISH INTOLERANCE TO THE BODY OF COLONEL ST JOHN NEALE, AT QUITO.

ROMISH INTOLERANCE TO THE BODY OF COLONEL ST JOHN NEALE, AT QUITO.

El Nacional, dated Quito, Ecuador, December 15, 1866, says:—"Colonel Edward St John Neale, the British *chargé d'affaires* at Quito, died on December 13. Mr Coggeshall, the United States minister-resident, read prayers over the body. As Englishmen are not allowed Christian burial in Ecuador, the family of the deceased gentlemen caused the body to be embalmed, with the view of transporting it to England; and permission was given by the Quito authorities to allow the body to be deposited temporarily in a deserted hovel situate without the city. The foreign diplomatic corps residing at Quito, together with some Government officials and an armed escort, followed the body to the place of deposit. In the suburb, on the line of the funeral *cortège*, the procession had to pass by the courtyard of a little chapel, the high road running through it. Upon the procession arriving at this point, the entrance was stopped by Monsignor Tavani, the Pope's legate, and some other priests, who declared that the body of a heretic could not be allowed to pass, as the ground was consecrated. The Government officials who attended the procession remonstrated, alleging the orders of the Government; and the President, Mr Carrion, on being informed of the unseemly interruption, ordered that the procession should be allowed to pass, by force if necessary. The foreign diplomatic corps protested loudly against the indignity offered the remains of their departed colleague, and Mr Hurtado, the Chilian minister, inveighed in no measured terms against the fanaticism that denied to a Protestant Englishman, and he the representative of Great Britain, not only the poor privilege of sepulture, but even permission to pass by a chapel on the high road common to cattle and beasts of burden, because, forsooth, it was consecrated ground. 'No!' vociferated Monsignor Tavani, 'the body of a heretic shall not be suffered to pass through the precincts of a Roman Catholic chapel, much less shall it be allowed to be deposited in a house so adjacent to sacred places.' Notwithstanding this indecent display of superstitious bigotry on the part of the clergy, both the Government and the people of Quito exhibited the utmost energy and sympathy. The President caused his orders for the deposit of the body to be obeyed, and the people were with difficulty prevented from thrusting aside the uncharitable fanatics who endeavoured to stop the funeral procession."—*Daily Review*, March 1, 1867.

ROME THE MAN OF SIN.

WE have already directed the attention of our readers to the loose and indefensible views of Dean Stanley in regard to the Roman Antichrist.

It is not our design at present to enter into a thorough examination of the purpose and meaning of the predictions applied by our forefathers to the Papacy, but only to make a few remarks and introduce a few references, which will show that this application of these names and passages to the Romish Church was not peculiar to the Reformers, but was made, more or less distinctly, from the earliest ages down to the very time when the Reformers arose. We shall take for granted, in the mean-

time, that the prophecy in Thessalonians of the Man of Sin and the Son of Perdition, in the Epistle of John, of Antichrist who was yet to come, and of Babylon and the woman on the seven hills in the Book of Revelation—all refer to the same great leading events, to the same great Antichristian power, to whose advent the early Christians looked forward with solemn awe. Now it is fortunate that we are able to agree with our adversaries in regard to the particular place in which two of the most important of these prophecies are to be fulfilled—those respecting the woman who sat on the seven hills, and the great city of Babylon. It was in the city of Rome, known over all the world as the city of the seven hills—the city, moreover, which ruled over all the world. In the seventeenth chapter of Revelation, the prophet describes the appearance of the woman who was arrayed in purple and scarlet, on whose forehead the name was engraven—Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth, who also was drunk with the blood of the saints and with the blood of the martyrs of Jesus. In the ninth verse we are distinctly told, “the seven heads are seven mountains, on which the woman sitteth;” and again, at the eighteenth verse, it is said, “And the woman which thou sawest is that *great city, which reigneth over the kings of the earth.*” Now these two great marks were peculiar to Rome—first, that it was situated, and was known universally as being situated, on seven hills; and next, that it exercised rule over all the known world. The poet Virgil speaks of it as the city which alone hath encompassed seven eminences with a wall. Horace, referring to the same city, says, “The gods took peculiar delight in the seven hills.” Propertius calls it the city which, elevated on seven hills, exercises dominion over all the world—

“Septem urbs alta jugis quæ præsidet orbi.”

Martial calls her, “Rome, the ruling goddess of the whole world”—

“Terrarum Dea, gentiumque Roma.”

So well understood was the designation of Rome, that a man from the seven hills just meant a Roman citizen. So clearly does this prophecy mark out the place where a great Antichristian power was to prevail, that Cardinal Bellarmine,¹ alike remarkable for his learning and power of argument, the ablest of all the defenders of the Papacy, hesitates not to declare that the prophecy points to Rome; other distinguished Popish writers have defended the same opinion, and this, in fact, is the judgment in general of the Romish Church. The difference, then, between us and the Papal Church, and the Tractarians who follow the guidance of the Papacy, is not as to the place where this corrupt and perverting power was to have its abode. It was, whether it was to be in Pagan Rome or Christian Rome; in the city of Rome, when ruled over by the Pagan Emperors—or in the same city when the Roman Empire had utterly passed away.² It is true this distinguished defender of his own Church,

* Those who wish to see the evidence which identifies Babylon and the woman on the seven hills with Papal Rome presented with peculiar clearness, may read the admirable and learned book of the late Mr Hialop of Arbroath on the “Two Babylons,” and those who desire to consult the original authors from whose works the following quotations are taken, will find them accurately referred to in Bishop Hurd’s “Two Sermons on Antichrist,” in Pictet’s “Christian Theology,” under the word Antichrist, in Turretine’s valuable Treatise on the same subject, and in a work of extra-

in his work "De Summo Pontifice," acknowledges that the prophecy in 2 Thess. ii. respecting the Man of Sin and the Son of Perdition, which he does not hesitate to identify with the prophecy of John regarding Antichrist, was not to be fulfilled till after the overthrow of the Roman empire, and therefore could not apply to Pagan Rome. And in this view he follows the opinions of all the fathers. Bishop Hurd, in his two "Sermons on Antichrist," says distinctly, "The idea which the early Christians in general formed of Antichrist, was of a power to be revealed in distant times after the *dissolution of the Roman Empire*." Jerome says expressly, that "*such was the idea of all the ecclesiastical writers down to his time*." Again, "In the opinion of the fathers, the character of Antichrist was not sufficiently applicable to the Roman Emperors." This view was derived from the prophecy contained in 2 Thess. ii. 6-13, "And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (or hindereth) will let, until he be taken out of the way: and then shall that Wicked be revealed." Now by him who letteth, and who must first be taken away before the mysterious enemy of Christ arose, all the leading fathers, those most distinguished by learning and genius and piety, those who exerted the greatest influence in their own and succeeding times, Tertullian, St Jerome, St Chrysostom, ordained bishop 398, St Augustine, ordained priest 391—they all understood the Roman Empire. Tertullian lived in the second century, and died about the year 216, and consequently must have known the sentiments of the Churches, who lived in the very borders of the Apostolic age. He visited Rome in the days of Severus, when the Christians were cruelly persecuted. He wrote an apology for the Christians, and speaking of this very prophecy of Paul, he says, "What is this if not the Roman Empire? and therefore it was that the Christians prayed for the long duration of the Roman Empire, because they knew that when that Empire was destroyed a great calamity would come upon the world"—i.e., the wicked one, the man of sin, or Antichrist was to arise. Moreover, the chief of the fathers expected that the great Apostasy or falling away was to take place, that the great Antichristian power was to arise in the *visible Church*, for the Man of Sin was to sit in the Temple of God, by which they understood not the Temple at Jerusalem which had been abolished long before, but the Church of God, of which the Temple at Jerusalem was a type. Such were the views of Chrysostom, Athanasius, Jerome, Gregory the First, and others of the fathers.* Jerome was ordained a priest in 368,

ordinary learning and ability, by one of the ablest of the French Refugees after the Revocation of the Edict of Nantes, M. Jurien. The title of the work is "*Prejuger legitime contre le Papisme*."

* Augustine, in the 20th book of his "*Civitas Dei*," and the 19th chapter, while commenting upon the apostasy foretold by Paul in 2 Thess. ii. 3-10, says, "Nobody can doubt that the apostle spoke these things concerning Antichrist, and that the day of judgment shall not arrive unless he (that is, Antichrist,) has preceded it, whom the apostle calls an apostate or deserter (refugam) from the Lord God. But in what Temple of God he is to sit as God is uncertain, whether in the ruins of the Temple built by King Solomon or in the Church—for the apostle would not designate the temple of any idol or devil as the Church of God. Hence some men wish that we should understand by Antichrist, not the chief leader himself only, but, as it were,

above thirty years after the death of Constantine, the first Christian Emperor. "Antichrist," Jerome remarks, "according to some persons, would be seated in the Temple at Jerusalem, but in his own opinion he would establish his seat in the Church of God." Jerome himself lived a considerable time at Rome, where he declared with bitter sorrow that the priesthood were already becoming proud, and corrupt, and ambitious, and he evidently believed that he saw rising in that very city the Antichristian power. He says in his preface to a work concerning the Holy Spirit, "When I lived in Babylon, and was the subject of the harlot clothed in purple, and enjoyed the rights of a Roman citizen." Again the same father, the great advocate of celibacy, addressing a letter to two ladies, Paula and Eustochium, who were living near him as devotees at Bethlehem, urges them to write to another lady, and to entreat her to leave the city of Rome, where she was then residing, and to come to Bethlehem in order to dwell with them there. Speaking of Bethlehem, he says—"I think this place is more holy than the rock on which is founded the Capitol, against which Heaven has often testified its anger, by causing frequent thunderbolts to fall upon it. Read the Apocalypse and that which is said of the woman clothed in purple, who carries written upon her forehead the names of blasphemy, of the seven mountains, and of the great waters, and consider the song that is sung on the fall of Babylon. 'Go out of Babylon, my people, saith the Lord, from the fear that having taken part in her sins, you also be partakers of her plagues.' Go back to the words of Jeremiah. Listen to what he says. 'Fly out of the midst of Babylon, and let each save his life. For now is the fall of great Babylon, which has become a habitation of demons and of unclean spirits.' It is true that *there are in Rome* the Holy Church, and the trophies of the Apostles and Martyrs, &c. But pride, and grandeur, and power, and vain curiosity, and ostentation, are found in this city, and accord not with the life and tranquillity of monks." The same father, writing to a Roman widow called Gerontia, strongly dissuades her from entering a second time into the marriage state, by reminding her of the incessant peril to which the inhabitants of Rome were exposed from the invasions of the Vandals, Alans, and other barbarians; and then expresses his belief that Antichrist was about to arise. "He who hindered," he says, "is now abolished, (i.e., the Roman Empire, the chief obstacle to the rise of this great Antichristian power; is fast falling away,) and we do not understand that Antichrist is even now at hand, whom the Lord will consume with the Spirit of His mouth," &c.

Thus, then, we find that the early fathers, so far from agreeing with these interpreters of prophecy, who maintain that, by Antichrist, the Man of Sin, and the woman seated on the seven hills, was meant Pagan Rome, with one accord declare that Antichrist was not to arise till the Roman Empire had passed away; but that then he was to appear upon the stage: moreover, that the most distinguished of these

his whole body—that is, the multitude of men who pertain to him, along with their head, and therefore considers that he was to sit not so much in the Temple of God, but as if he were the Temple of God—that is to say, the Church." This last opinion of some of the fathers of the early Christian Church agrees marvellously in substance with the views of the Protested Churches, who, under the name of Antichrist, include both the Pope and the Church of Rome, which have apostatized from the faith, and yet claim to be the true and only Church of God.

fathers asserted that it was in the visible Church he was to make his appearance and exert his power. We find, further, that Jerome, who lived towards the close of the fourth century, and had actually resided at Rome, expressed his conviction, that it was in that city and church that the great enemy of Christ was to rear his head, and that he already beheld, in the arrogance and luxury and corruption of the clergy, the evidences of his approach. Even at that early age, the discerning eye could see the dim incipient form of that great system of iniquity, whose first outlines were gradually to be filled up, as age after age the professing Church increased in wickedness, until at length, the figure was completed, with every feature perfect and entire. Then it was that multitudes all over Europe awoke from the sleep of ages, and recognised, in the boundless pride and assumed infallibility and supremacy of the Head of the Church, the evident marks of the man of sin, who sat as God in the Temple of God, and exalted himself above all that is called God, and worshipped, and in the more than regal pomp and splendour, and relentless cruelty towards the people of God, and the appalling and almost universal corruption and profligacy of the Church, from its head to its members, that woman seated in the seven hills of Rome, and claiming dominion over all the earth, who was arrayed in purple and scarlet, and decked with gold and precious stones, who was drunk with the blood of the saints, and was the mother of harlots and abominations of the earth.

RECENT ILLUSTRATIONS OF RELIGIOUS LIBERTY IN BRITTANY.

THE North-Western provinces of the Continent of France have long afforded an interesting field of research to their English neighbours on the other side of the Channel. The bold coast scenery, picturesque costumes, and rich Gothic architecture of Normandy, have attracted the pencil of Turner and other artists; while the Druidic remains of Brittany have supplied endless topics of investigation to the archaeologists of all countries; and the Celtic language spoken, especially in the departments of Morbihan and Finistere, furnish equally attractive material to the student of comparative philology. We can attest from personal observation the truth of the old rhyme :—

“By Pol, Tre, and Pen,
You may know the Cornish men,”

and not the inhabitants of Cornwall only, but of Wales and Brittany likewise—the first syllable of multitudes of names in each, pointing not obscurely to a common basis or origin, in the Gaelic, Welsh, Erse, and Breton languages.*

It is not, however, with any of these departments, however inviting, that we have at present to do. Certainly, the kind and degree of gospel light and liberty presently possessed by the inhabitants of that peculiar and interesting territory ought not to occupy a secondary place in our attention; and we therefore proceed to lay before our readers a few

* The Rev. Dr MacLachlan of Edinburgh, an undoubted authority, is of opinion that the original pure Breton language was more closely allied to the Gaelic than to the Welsh tongue, though the writer found the contrary opinion more general in Brittany.

facts bearing upon this subject, gleaned from personal observation and experience during a few years' residence there. The present writer lived in the department of Finistere, discharging the office of pastor, or chaplain to the English Protestant managers and operatives at a large flax mill and factory, one of the Presbyterian churches in Scotland having at intervals sent a succession of catechists, preachers, and an ordained minister to attend to their spiritual wants.

It is worthy of remark, as illustrating the scantier measure of religious liberty that is conceded under the present French government, as compared with that under Louis Philippe, that while on either side of me there were indefatigable labourers sent out by the English Baptist and Welsh Calvinistic churches, who for thirty and twenty years respectively had been preaching the gospel with zeal and some measure of success among the native population, all permission for myself and my predecessors to address the natives—i.e., preach to them—in either French or Breton, was steadily refused, and the liberty enjoyed by these two older labourers in the field would readily be cancelled but for the outcry it would occasion. So rigidly and jealously were the restrictions confining me to labour among my own countrymen interpreted by the British consul (who acted as the medium of communication with the French government,) that he strongly urged upon me the total suppression of a sermon and address printed in *English* on the occasion of the first celebration of the Lord's supper in my congregation, as an infringement of the terms of my appointment. But being resolved to ascertain what measure of freedom, through the press, the writer was to be allowed, he refused voluntarily to suppress the sermon, but allowed the printer to send on the usual three copies for government inspection. As if to show how frequently a small degree of liberty may be needlessly lessened by the cowardly terrors of its professed friends, I may add that the requisite permission to proceed arrived a few days afterwards, without any difficulty.

The amount of liberty enjoyed by Protestants in France varies very much in different departments. Only a few months ago, several tradesmen in one of the least favoured of these were arraigned before the judge, charged with working at their callings on Wednesday, 1st Nov. last, (All Saints'-day) at the instigation of the priests, and were fined one franc (10d.) each, together with the costs of the process. They appealed to a higher court, however, and it was expected (by Galignani) that a professedly liberal government would order the whole proceedings to be quashed; but the result I did not learn. No attempt is ever made on the part of either the ecclesiastical or civil authorities to promote the proper observance of the Lord's-day; but both combine to visit with pains and penalties those who disregard the authority of the Church of Rome.

A protracted and harassing struggle of many years had to be maintained till the free colportage of copies of the French and Breton Scriptures was tolerated in Brittany. Even now every Bible and tract issued in any language and by any society for general circulation in France, must be stamped by the prefect of the department, or the donor is liable to arrest and imprisonment.* Nevertheless much has been done

* As illustrative of the jealousy with which the present French government eyes

in this way by my friends the Rev. Mr Jenkins of Morlaix, and Rev. Mr Williams, Quimper, who have composed or translated many valuable tracts and hymns in Breton, as well as issued an edition of the New Testament. The most curious illustration, however, of the way in which the French government deals with Protestant dissenters, is afforded by the history of an endeavour on the part of Mr Jenkins to provide religious instruction to the inhabitants of Tremel, a village about ten miles distant from Morlaix. A number of inquirers coming from that district and a few members residing there, Mr Jenkins, with the help of the honourable Lady Noel, and friends in England, obtained a site and erected a small chapel. But to obtain the requisite permission to open and use it was a very different matter. The national synod of the French Reformed Church is under the cognisance of the Minister of Public Instruction ; all others not belonging to that church are placed under the cognisance of the head of the Police. Through the latter functionary, therefore, Mr Jenkins in a respectful petition addressed himself for liberty to open the chapel for public worship. To that, and to a second similar application, no reply of any kind was received for two years. At the end of that time the annual meeting of the society for promoting the religious welfare of Lower Brittany, of which the writer had the honour to be a member, occurred, at which, after the case had been fully considered, a memorial was drawn up renewing the application in name of the society. To this application a reply at length arrived in the shape of a refusal. Not only so, but Mr Jenkins on a visit he paid to the writer reported, that having recently visited Tremel to hold a religious open air service, it having been a very warm day, the person who kept the key of the yet unused chapel, having opened the door and placed it ajar for the purpose of airing it, while Mr Jenkins held his meeting in a different part of the village, the Maire of the village sent for Mr Jenkins after service complaining that the chapel door had been seen open ; and as he did not seem to possess any very distinct authority for holding these meetings, he had better discontinue them till he (the Maire) had received more explicit instructions regarding them.

Facts such as these require no comment. They proclaim the lesson taught by the events of all modern history that Popery is the uncompromising antagonist of both civil and religious liberty all the world over. It may wear for a time an aspect of meek toleration of those who do not belong to its communion, but the true reason is because it has no present power to act differently. All experience proves that the blessed gospel of the grace of God has everywhere no more deadly and determined opponent than the Romish apostasy. Let England therefore avoid both the sin and the suicidal folly of fostering any longer within its bosom a system, which its past history as a nation so clearly shows to be the worst enemy of all that every Englishman has been taught to hold dear.

R. T.

the press, it may be stated that only one bookseller's and printer's licence is permitted to the town in Brittany in which the writer resided, containing a population of nearly 9000 persons. There was also no bank, principal or branch, nearer than twelve English miles.

POPERY IN WALES.

WE have pleasure in giving currency to the following documents :— No one who knows the untiring energy of Romanism need wonder that it is aiming at the subjugation of every part of the United Kingdom ; and that, becoming so strong in England, it is not afraid to grapple with the clearer and more decided Protestantism of Wales, especially with the powerful help of so zealous a pervert as Lord Fielding. The whole Protestants of the kingdom should aid our excellent correspondents in warding off so unscrupulous a local attack. But we should like to see a separate Protestant organisation for Wales, embracing the whole principality, and directed to the object of enlightening the whole people in the true nature and designs of Rome, and repelling comprehensively and in detail all her aggressions. Such a Welsh organisation is greatly needed, and would do much towards completing the Protestant union of the empire.

To the Editor of the Bulwark.

DEAR SIR,—We regret much the liberty we are under of submitting to you the enclosed appeal.

A few years ago, had any one intimated to us the possibility of Popery ever obtaining a footing in the principality, we should have been inclined to smile at the idea, (for so thoroughly grounded in the reformed faith our people seemed to be,) but now, with sorrow we say it, many of them are actually under Popish instruction, and some already perverted.

You would both greatly oblige us, and certainly render invaluable assistance to the cause of truth by giving publicity through the *Bulwark* to our appeal.

Would it be too much to ask you to write a leader on the subject ?

We are, &c.,

DAVID JONES, Rector of Brynford.

EDWARD EVANS JONES, P.C., Gorsedd.

THE PROCEEDINGS OF THE ROMISH CHURCH IN THE DISTRICTS OF BRYNFORD AND GORSEDD, IN THE COUNTY OF FLINT.

The above-named districts are probably but little known—partly owing to their poverty, there being not in either of them a single family of wealth, and partly to their geographical situation, which is high and mountainous, but entirely destitute of those charms which attract the tourist ; but we, the incumbents of the said districts, are fully persuaded that all true Protestants who may favour the following brief statement with a perusal, will agree with us that these poor districts have a peculiar claim upon the sympathy and benevolence of all who regard Popery as an evil.

Midway between the two churches of Brynford and Gorsedd stands the notorious church of Pantasa, originally intended for the uses of the Church of England, but, in consequence of the secession of Lord Fielding, made over to the Romish Church. In connexion with this church there are now the following large establishments, erected at an enormous expense, at least £26,000 :—A large Monastery of Capuchin Monks, a Convent of the Sisters of Charity of our Lady of Mercy, a Free School, and an Orphanage.

It scarcely needs be said that all this imposing and expensive machinery has been erected for the avowed purpose of making Papists of the poor, simple-minded people of this mountain country.

The tricks and stratagems to which "The Sisters," who manage the school and orphanage, resort to entice the children who attend their school to submit to be manipulated into "Catholics"—were they not impious—would be exceedingly

ridiculous. Instances need not be given. Those acquainted with the tactics of Rome will readily guess of what kind they are, and those who are not could hardly be expected to believe them, though any number of instances were given. Suffice it to say that money is the most dangerous power that can be brought to bear upon "the poor," and of money "the Sisters" seem to have no lack. They offer education to all gratuitously, supplemented with a clothing club, from which every one who pays a penny a-week receives a handsome bonus at the end of the year.

We much regret to say that blandishment, combined with bribery, has already been successful in prevailing upon some of the young people brought up at the Convent School to become Papists, and that there are, at this moment, from fifty to sixty children of Protestant parents at that school. One of the Sisters lately made this observation, which a lady has sent us in a letter, bearing upon the subject of this appeal—"The children are now Protestants, but will be 'Catholics' shortly."

The above brief statement of facts, we are convinced, will both impress the thoughtful Protestant with the magnitude and imminence of the danger to which the simple-minded and unsuspecting inhabitants of these mountain districts are exposed, and amply justify us in making this appeal to our fellow Protestants for that material aid, without which we cannot hope to be able to keep the children of our districts from dangerous contact with our wily and unscrupulous neighbours.

It is with no inconsiderable apprehension that we look forward into the future. The time will come when "the young people" who are now at this Popish school, where all that is deadliest in Popery is assiduously infused into their tender minds, will be the fathers and the mothers of the neighbourhood, and we dread to think what may then take place unless our fellow Protestants will help us to eradicate the evil before it has taken deep root.

Long experience has convinced us that the majority of the poor cannot be induced to pay for the education of their children if they can get it for nothing. We, the managers of the Protestant schools, cannot afford to give it for nothing. Our schools are not endowed, and our annual subscribers are "few," and always will be few, for the reason that most of the property in both districts belongs to Roman Catholics.

It is proposed to raise a fund by subscriptions, to secure a small endowment for the Protestant schools, in order that the managers may be enabled to offer education to the children of the two districts upon the same terms as the Papists do.

Will you kindly contribute a trifle towards such a fund?

Any sums, however small, will be thankfully received and acknowledged by us conjointly.

REV. EDWARD EVANS JONES, Gorsedd Parsonage, Holywell.

REV. DAVID JONES, Brynford Rectory, Holywell.

And by "The Treasurers,"

"The National and Provincial" and "North and South Wales" Banks, Holywell.

P.S.—Dr Manning, the so-called Archbishop of Westminster, lately made the following startling statement:—"Protestantism is dead in England. We may save the time which controversy wastes, and instead of going out into the battle-field we may go into the harvest-field, to reap and to bind, and to gather our sheaves into our garner!"

We confidently trust that the response that will be made to this appeal will be a substantial confutation of this insolent and audacious assertion!

A STRANGE POPISH WINDOW.

In November last, a beautiful and handsome window was erected in Sidmouth parish church by the advisers of her Majesty Queen Victoria, in memory of her late father the Duke of Kent. The window is placed in the tower or western end of the church; its height from base to top of centre being 14½ feet, and its breadth, divided into five perpendicular compartments, 10 feet. The centre group is that of our Lord blessing children, and other groups delineate the six acts of mercy referred to in Matt. xxv. 35, 36. But we wish especially to call the attention of

our readers to the groups at the base of the window. These are five of the reputed acts of a so-called St Nicolas, the saint whose name the church bears, and to whom it is dedicated. These five acts are—(1.) The relief of three young women; (2.) The calming of the tempest; (3.) The consecration of St Nicolas; (4.) An increase of a cargo of corn by St Nicolas; and (5.) St Nicolas staying the executioner's hand. We cannot give in detail the particulars of all the legends referred to, but will shortly notice the second and fourth. The second runs thus:—"After some years, St Nicolas undertook a voyage to the Holy Land, and he embarked on board a ship, and there came on a terrible storm, so that the ship was nigh to perish. The sailors fell at his feet, and besought him to save them; and he rebuked the storm, which ceased immediately." The fourth legend is as follows:—"The city and province were desolated with a dreadful famine, and Nicolas was told that certain ships laden with wheat had arrived in the port of Myra. He went, therefore, and required of the captains of these vessels that they should give him out of each a hundred hogsheads of wheat for the relief of his people. But they answered, 'We dare not do this thing, for the wheat was measured at Alexandria, and we must deliver it into the granary of the emperor.' And St Nicolas said, 'Do as I have ordered you, for it shall come to pass, by the grace of God, that, when ye discharge your cargo, there shall be found no diminution.' So the men believed him; and when they arrived in Constantinople they found exactly the same quantity that they had received at Alexandria."

Our readers cannot fail to see in these Popish legends the imitation of some of our Lord's miracles, nor the inevitable result of a belief in them by the people. Neither is there a doubt that the placing of such pictures in the churches is contrary to Scripture and the homilies of the Church of England, and engenders a belief in the legends they represent. They have thus a direct tendency to lead us back to all the "old wives' fables" of the Papacy.

In a "Hand-book" just prepared of the "Town and Church of Sidmouth," an account of this window is given; and it is added,

Below the window is the following inscription on brass, deeply cut in large Roman capitals, the royal shield being in the centre of the line, between the words "beneficia" and "ademptio."

"EDUARDO. DUCI. CANTII. HOC. LOCO. QUONDAM. COMMORANTI. INTER. BENEFICIA. ADEMPITO.
PRIUS. QUAM. AGNITO. PATRI. FILIA. UNICA. BRIT. REG. VICTORIA."

Of the inscription the following translation may be considered sufficiently accurate to indicate its meaning:—"To Edward, Duke of Kent, her Father, sometime resident in this place, who was taken away amidst his good deeds before she was conscious of his care, his only Daughter, Victoria, Queen of Britain [has placed this memorial.]"

It is remarkable that the inscription is without a date of any sort, either to indicate the day of birth or death of the Duke of Kent, or at what period of her Majesty's reign the window was erected. The duke was born November 2, 1767, and died at Sidmouth, January 23, 1820, in his 53d year; the Princess Victoria (our present Queen) being then about eight months old, her birthday occurring May 24, 1819. About a fortnight less than a twelvemonth was therefore required to complete a century from the day of the duke's birth to that of the erection of the memorial.

The window was designed, and the work most artistically executed by Messrs Ward and Hughes, 67 Firth Street, Soho, London; who also erected the two stained glass windows in the south aisle.

Deeply do we regret that this window has been placed in Sidmouth

parish church, and more especially that it has been done by the advisers of our beloved sovereign the Queen. Although the worshippers there may have no inclination to adore the so-called St Nicolas, the patron saint of their Church, yet clergymen may arise in Sidmouth, as they have arisen elsewhere, teaching that the "Communion of the Saints" implies their presence with men, especially in places devoted to their name, and that they may be suppliantly invoked and prayed to.

We are reminded of a visit we paid a month or two ago to a Church of England in Bristol, dedicated to St Raphael, where flowers appear on the altar, transubstantiation is taught from the pulpit, and fantastical dressing decks the pretended priest. The hymn-book used in this church has an engraving on its title page with the same tendency as the legends of St Nicolas in Sidmouth parish church, but more clearly expressed. The so-called St Raphael appears with outspread wings blessing several monkish-looking suppliants who, with clasped hands and bald heads, look up to him for aid ! a Latin superscription indicating the name and rank of the object of veneration. The Rev. Mr Ward, by whom this hymn-book seems to be compiled, teaches all his followers to cross themselves in true Popish fashion, on brow, mouth, and breast, and in the preface significantly enough gives directions to those who use the book, and who come to his church, devoutly to meditate on "the Communion of Saints," while they wait in church for the beginning of its service, &c. The meaning put on this expression by the Romanisers we have already indicated. Where such things are to end, we cannot say. They are decidedly Romeward, however, and "the vision which is now sealed for a time will soon speak."

UNION OF THE GREEK, POPISH, AND ENGLISH CHURCHES.

THE scheme for the "Corporate Re-union of the Roman Catholic, Greek, and Anglican Churches" is openly supported by the Ritualists. A meeting was held some time ago in London in furtherance of this object. The Russian Church was represented by Count Orloff, Count A. Folstoi, and the Russian chaplain in London. The Bishop of Oxford presided, there being present along with him the Bishop of Lincoln, the Bishop-Coadjutor of Edinburgh, Dr Pusey, Canon Wordsworth, &c., &c. The meeting was secret ; and but for the Berlin correspondent of the *Times*, we should probably have heard nothing of the designs against the Protestantism of our country which these right rev. priestly and princely functionaries were hatching in solemn and secret conclave. At that meeting it was formally proposed "that works should be published in England setting forth the history, doctrine, and present condition of the Anglican Church, with a view to proving THAT IT IS NOT A PROTESTANT, but a Catholic Church, and accordingly related to the Eastern Church." The discovery of this meeting appears to have startled the metropolis ; and the *Times*, *Daily News*, *Spectator*, *Pall Mall Gazette*, &c., have had articles upon the subject. It was alleged that the object had the concurrence of the Bishop of London, and that he had been present at the meeting ; but we are glad to observe that his Lordship has sent a note to the *Times* denying that he had been present, or had taken any part

whatever in its proceedings. Till the accidental discovery of the recent meeting in London, little or nothing appears to have been known in England of the proceedings of the parties interested in, and favourable to, the movement referred to; but, as these proceedings, although carried on in secret, are not of yesterday, and as it is of importance that some light should be shed upon them, we shall endeavour to give our readers more detailed information regarding them.

In the year 1857, an association was formed for the purpose of effecting a "Corporate Re-union" of the three bodies above referred to. This association claims for the Roman Catholic, Greek, and Anglican Churches, the "*Inheritance of the Priesthood, and the name of Catholic*:" thus, apparently, excluding all other churches from any legitimate standing in the visible kingdom of Christ in consequence of the want of apostolical succession; and hence its members declare the object for which they are associated to be the "*Re-union of Christendom*"—Presbyterians and others, having clearly no places as Churches in Christendom. The association had its origin in the following circumstances:—"On the Feast of the Nativity of the blessed Virgin Mary (we quote from the preface to a volume of sermons, "printed for certain members of the Association") certain Roman Catholics, Greeks, and Anglicans, met in the parish of St Clement Danes, Strand, in the city of Westminster,—having that morning previously, at their respective altars, asked Almighty God's blessing upon their contemplated plans. *A dignitary of the Scottish Episcopal Church was in the chair.*" In 1864, the association numbered from seven to eight thousand. Of these, says the General Secretary, "the great majority are members of the Church of England; but there are nearly a thousand belonging to the Latin Communion, and about three hundred members of the Eastern Church. Local secretaries, both at home and in foreign countries, are being increased; and many correspondents are labouring energetically, and with considerable success, in the cause. The association has been approved in the highest ecclesiastical quarters, both amongst Latins, Anglicans, and Greeks. *The Holy Father gave his blessing to the scheme when first started, and repeated that blessing with a direct and kindly commendation to one of the English secretaries, who was granted the honour of a special interview.* The ex-Patriarch of Constantinople, and other Eastern prelates, have approved of the association, and so likewise have several bishops, both Anglican and Roman Catholic, in England, Ireland, and Scotland, as well as on the Continent and in America."

The volume of Sermons "by members of the Association," being "members also of the Roman Catholic, Oriental, and Anglican Communion," is dedicated to the "Most Blessed and Most Holy Father in Christ, the Pope;" the Most Blessed and Most Holy Father in Christ, the Archbishop and Patriarch of Constantinople; and the Most Honourable and Most Reverend Father in Christ, the Archbishop of Canterbury, "in hope of the future union of the flock of Christ, and of the universal diffusion of the Catholic faith throughout the whole world."

The association has persons who receive the names of parties desirous of becoming members, not only over all England, but also in Malta, Gibraltar, Heidelberg, Paris, St Bernard's Monastery, Switzerland, Grand Duchy of Baden, Upper Canada, Connecticut, America, Baltimore, Maryland, Hobart Town, Tasmania, &c., &c. Also, "Diocesan Secretaries"

for the dioceses of Canterbury, London, Winchester, Bath and Wells, Chichester, Ely, Exeter, Gloucester and Bristol, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Salisbury, Worcester, York, Durham, Chester, Manchester, Ripon. Also for the following districts in Scotland:—Moray and Ross, Aberdeen, Argyle and the Isles, Brechin, St Andrews, Dunkeld and Dunblane, Glasgow and Galloway, Edinburgh, (vacant in 1864.) The names of the secretaries are known, but the names of members are kept *strictly private*.

Such, then, is the scheme. The object is to unite the Anglican Church with the Apostolic Church of Rome on the one hand—a Church which, according to the Word of God, is not to be reformed, but destroyed; and with the corrupt Greek Church on the other—a Church which, in her Confessions of Faith, which every pious and orthodox Christian, who is a member of the Eastern and Apostolic Church, is, by “unanimous and synodical sentence, ordained to read and receive,” teaches the following doctrines:—1. That the rule of faith is comprised of tradition as well as of Scripture, and not of Scripture alone. 2. That the books of Ecclesiasticus, Judith, Tobit, Bel and the Dragon, &c., are canonical books of Scripture. 3. The septenary number of the sacraments. 4. Prayers for the dead. 5. The hyperdulia worship of the Virgin Mary. 6. The dulia worship of angels and saints. 7. The adoration of the cross. 8. The denial of the unrestricted use of the Scriptures to the people. 9. The worship of “icons”—that is, of pictures or representations of persons or things actually existing, as, in the words of the “Orthodox Confession,” “the icon of our Saviour Christ, and of the Virgin Mary, and of all the saints;” also the figure of the life-giving cross, the manger at Bethlehem, &c.; to the transmutation “of the substance of the bread,” in the sacrament of the Lord’s Supper, “into the substance of the holy body of Christ;” and the substance of the wine “into the substance of his precious blood,” (*ἡ μεταβάλλισμαί εἰς τὴν οὐσίαν*), the forms alone by which the elements are visible to the sight remaining, and that by divine appointment. 11. “That the Eucharist is a *true propitiatory sacrifice* offered up for all the pious, both living *and dead*, and for the benefit of all.

Of the scheme which we have now brought before our readers, it has justly been said that it unquestionably forms one of the most formidable confederacies of modern times. “From such a confederacy may God deliver our country and the world—a confederacy from which the cause of Christ can have nothing to hope, but everything to fear—a union which would prove destructive, to the extent of the power which it might be capable of putting forth, of civil and religious liberty—a union which would UNPROTESTANTISE THE CONSTITUTION, and put us once more under the iron hoof of a dominant and relentless hierarchy.”

TESTIMONIAL TO J. C. COLQUHOUN, ESQ.

At a meeting lately held in the National Club, the Earl of Harrowby in the chair, a well-merited testimonial, consisting of an address and a magnificent piece of plate, was presented to J. C. Colquhoun, Esq., for his able and consistent advocacy of Protestant principles. No man in the kingdom is better entitled to this mark of respect, and we trust the presentation of it will be an encouragement both to him and others.

OUR LONDON CLASSES.

THE close of the London classes of the Rev. Robert Maguire, will be an occasion of great interest, and it is proposed to have a special meeting for the distribution of the prizes, at which we trust many friends of Protestantism will be present. There are no fewer than one hundred and twenty competitors for these prizes already, and therefore a very interesting competition may be expected, as well as an important closing meeting on the 14th of May.

POPERY AND THE SCOTCH POOR LAW BOARD.

VARIOUS proceedings have lately taken place in Edinburgh, which have excited just indignation, and which will require to be closely watched. The Romish priests have been demanding the entire custody and care of all Popish pauper children, the ordinary guardians chosen by the rate-payers being left the humble duty of simply handing over so much public money to them. Considering that Popery is such a parent of paupers, that in Ireland no law of settlement exists, whilst in Popish countries not even toleration, this is rather a bold proposal, although quite characteristic. The first object was to hand over these children to a Popish institution at Lanark, and thus to have that institution endowed from the public rates; and even yet their object is analogous, if not identical. The guardians have naturally and firmly resisted this demand; but unfortunately the board of supervision are apparently strongly in favour of the proposal of the priests, and write and act most overbearingly, if not insolently, on the subject. It is high time that order were taken with this despotic and anomalous board—a board whose existence in Scotland has been productive of an immense amount of mischief, and no good whatever, so far as we have been able to discover, beyond giving salaries to a few officials. Perhaps the best way of getting rid of what now threatens to become a still greater nuisance, is to petition for the abolition of this board of supervision altogether. It is totally unnecessary. The parochial boards of Scotland are quite capable of managing their own affairs. The Romanists will get full justice, as they in reality swallow up a large portion of the rates; but we shall at least be saved from the sin and folly of rearing up, under pretence of charity, a small Maynooth in every part of the kingdom at the expense of public taxation.

THE LATE HENRY CRAIGIE, ESQ. OF FALCONHALL.

THE Church and country have sustained a very great loss by the removal, so very suddenly, of the late excellent Henry Craigie, Esq. President of the Scottish Reformation Society. In him there was a rare combination of ability and will, zeal and catholicity, great gentleness and unbending firmness. Most of the Christian institutions of the kingdom, but especially those in Edinburgh, will have cause to mourn his sudden removal from a sphere of very extensive usefulness. The friends of Protestantism in particular may well mourn the loss of one of its truest and most enlightened friends. Amongst his last acts was to promise a donation towards the completion of the Protestant Institute of Scotland, and another towards the establishment of the London classes. He "rests from his labours, and his works do follow him." Amidst so many losses we may well exclaim: "Help, Lord, for the godly man ceaseth, and the faithful fail from amongst the children of men."

POPISH TACTICS IN PARLIAMENT.

(From our London Correspondent.)

[This letter was written before the discussions on the "Offices and Oaths," and other bills.]—ED.

WITH one remarkable exception the Roman Catholic body has been rather quiet during the past month. There are two objects at which they labour—the alteration of the tenure of land, and the advancement of their own religion. The two are not so widely separated from each other as might at first sight be supposed. At any rate the priest party find a way to connect the two questions. It would, of course, be absurd in these pages to go into the question of political economy as connected with the land question. The demands of the Irish members for compensation to tenants' improvements, and the way in which this compensation is to be given, may be right or wrong in itself, but there is no doubt that its warm interest in the eyes of the priests lies in the effect such a measure is likely to have on the continued residence of their people in the country, or the decrease of that emigration, which has already had such an injurious influence upon their position. Hence the keen interest which they take in the matter; hence, too, the difficulty in settling the question, arising from the fact, that they constantly increase in their demands; and the more a Government shows itself willing to concede on the subject the more is demanded from them, till one Ministry after another gives up the question in despair. It is anticipated that this will be the fate of the Bills which the present Government has introduced. Indeed, it is already said they are to be withdrawn.

The exception to which I referred was the debate on the Irish Church—a debate remarkable for many matters, and which will probably form an epoch in this question. It is very obvious, after what occurred then, and after the division, that the Protestant Establishment in Ireland is in great peril; and it therefore behoves the friends of Protestantism in that country to make up their mind what is to be done. For it is not the Romanists alone that assail it; its enemies are to be found quite as determined in England, and even in Scotland, among men whose personal Protestantism is not to be for an instant suspected. Indeed, all through the discussion the Protestants took the most prominent part, the Romanists wisely leaving them to fight their battle. The motion was made by Sir John Gray, the member for Kilkenny, who is or was a Presbyterian, and still professes to be a Protestant, though he is the proprietor and the editor of that organ of the Irish priesthood, the *Freeman's Journal*. His motion for an inquiry into the condition of the Irish Church Establishment, was seconded by Colonel Greville Nugent, also a Protestant, though a member for a Roman Catholic constituency. So these gentlemen are both professing Liberals, and probably owed their seats to the hostility they professed to the Church Establishment. The part they took is not difficult to be accounted for. But the remarkable thing was the ground taken up by the friends of the establishment. A few years ago such a motion would hardly have found a score of supporters in the House, and it would have met with an indignant negative. Now matters are so changed that the warmest friends and supporters of the Church Establishment durst not venture to directly oppose the resolution. The utmost they ventured to do was to meet it by

moving the previous question—that is to say, by affirming that it was not expedient at the present time to give any opinion on it whatever. This was the course taken—this was the counter-proposal made by the members for such strong Protestant communities as Londonderry and Armagh. It is true that in their speeches, Sir Frederick Heygate and Mr Vance, the members in question, were bold enough in asserting the value of the Church Establishment, its importance to the State, and the benefits it conferred even upon the Roman Catholic population, but they despaired of getting the House of Commons to agree with them in these opinions; and so the utmost they ventured to ask, was that the House would express no opinion at all. The members of Government probably suggested this inglorious solution of the difficulty, and Lord Naas, the Irish Secretary, made a long speech of a very apologetic tendency, at least it instituted a very languid defence of the Established Church. But the speech of Mr Gladstone was still more extraordinary. It has been suspected for some time that that gentleman looked with no eyes of favour on the Irish establishment, though, as long as he represented the University of Oxford, he kept his opinions very much to himself. Even now that he is relieved from the ties of an ecclesiastical constituency, the traces of his early training hang about him, and he cannot make up his mind to go the whole length of the agitators, whose principles he supports; this was curiously apparent in the course of the debate. His speech was as thorough an attack upon the Establishment, and a plea for eradicating it root and branch, as ever could have fallen from the lips of the most bigoted Papist, or the most determined Voluntary. If the Protestant Establishment deserved half of the hard charges brought against it, it did not deserve to exist for a single day longer. It was therefore with some surprise that his audience found all these bold and sweeping averments were to be followed out in practice by a vote for the previous question. It was true, he urged the plea that Parliament had already its hands full of business; and as it could not proceed to legislate on the question this year, there was no use in coming to a vote. It would have been equally good for them not to moot the question at all. However, he evidently expected that Sir John Gray and the Irish members, or, failing them, the great body of the Liberal party, would follow him in this resolution, to abstain from coming to any vote at all. He soon found out his mistake. The Irish members would not withdraw the motion. The great body of the Liberals refused to follow their leader, and Mr Gladstone, unwilling to disoblige them, and unable to act with them, left the House without giving any vote at all. He was followed out by Sir Roundell Palmer, also a strong supporter of the English Church Establishment; the rest of the Liberals, with scarcely an exception, voted for the motion.

As for the Irish Roman Catholic members, they took, as I have said, little part in the debate. Of course they were unanimous in holding that the Establishment was a badge of conquest, and as such hateful, and that there would be no peace in the country till it was removed—a prophecy which they are doing their very best to fulfil; but on the question, What is to be done with the revenues of the Establishment? they differed considerably from the Protestant speakers. Mr Chichester Fortescue, the Irish Secretary among the Liberals, sketched out a plan for the distribution of the revenues of the Establishment, by which they would be

divided between the Protestant and the Romish bodies ; but this called up Mr Maguire, who declared, that from his knowledge of his Romish co-religionists, both lay and clerical, there was not one of them who would agree to accept a shilling of support from the funds of the State. At the same time it does not seem impossible that in a few years their sincerity in saying so may be put to the test. Lord Brougham used to tell a story of the Roman Catholic priests receiving pensions from the State, which may be applicable to the present time. When it was proposed, about the days of Canning, to emancipate the Roman Catholics, and pay the priests, one of the prelates was asked by a friend what the Romish clergy would say to such a measure. There is not a man of them who would not protest against it. I said, "Well, but suppose, in spite of their protests, that such a measure was carried and the salary voted, there is not a man of them who would not accept it." Probably the same fate would befall any attempt to divide the Protestant revenues among the Popish clergy. And it does not seem unlikely that the Parliament will make the offer. The previous question was only carried by a majority of twelve votes. That would have been a close division even had the amendment been a decided negative ; but when the majority was only obtained by asking the members to pronounce no opinion, it was equivalent to a victory. So the Roman Catholics regarded it, for they cheered long and briskly, as if they had gained a great triumph. The question has therefore assumed a practical shape, and it is time that Protestants would come to some common understanding as to what, at such a crisis, the true and real interests of Protestantism require at their hands. If the Irish Protestant Establishment is to be defended, it must be with more vigour and a different class of arguments to those which were brought forward in its support last month.

THE TRUE CHRISTIAN UNION, AND THE FALSE.

ALL true Christians, (that is, all converted men, born from above of the Holy Spirit,) are one in Him, whether they may realise it or not, and to whatever denomination they belong. They are bound to manifest this by loving one another as *brethren*, and seeking each other's welfare. "This is my commandment, that ye love one another," (John xv. 12.)

This "love one to another" is the Lord's own chosen badge of *discipleship*. "By this shall all men know that ye are my disciples, if ye have love one to another," (John xiii. 35.) Nay more, it is the appointed test by which each may try the reality of his own interest in Christ—his own discipleship. "We know that we have passed from death unto life, because we love the brethren," (1 John iii. 14.)

But to be a true and genuine oneness, it must be based on and flowing from agreement in "*the truth*" realised and embraced ; not necessarily on every truth revealed in the Scriptures, but on the great essential truths of the gospel. Unity on any other basis would be *hollow*, not real. Union on disagreement would be a false union. And so far from countenancing any such union, we are commanded to *oppose it*, and to "contend earnestly for the faith once delivered to the saints," (Jude 3.) "If there come any unto you," says the apostle John, "and bring not this

doctrine, receive him not into your house, neither bid him God speed," (2 John 10.) Nay, the holding intellectually *all* the great doctrines of the faith, and yet receiving along with these another doctrine which, (trusted in,) nullifies them, is declared by the apostles to be a teaching which "*subverts souls*," and "perverts the gospel of Christ," (Acts xv. 24; Gal. i.) And accordingly St Paul proclaims, with the most marked emphasis, in reference to that very teaching, "If any man" ("or an angel from heaven") "preach any other gospel unto you than that you have received, *let him be accursed*," (Gal. i. 8, 9.)

We have been led into this train of thought through a letter which lately appeared in one of our newspapers, something to the purport that the Established Churches of the land should be placed on a basis so broad as to admit into their bosom all the various religious denominations in the land, and give full scope for all the phases of religious thought which any of their teachers might evolve. As exhibiting a gratifying instance of this broad basis, the present practical state of the Church of England was held up to admiration, as embracing in free union all religious views, say from extreme Rationalism—from Colenzo and the *Essays and Reviews*, on the one hand, to extreme Puseyism and Ritualism on the other.

Now, whether this be a *correct* view of the constitution of the Church of England, (we rather think it is a practical perversion of it,) or a *precise* delineation of the letter writer's views, we do not stop to inquire or decide. The general ideas thus propounded sufficiently serve the purpose of suggesting what follows.

We purpose, then, to show that any union of churches on a basis of such extreme breadth would be a *false union*, one to be deprecated instead of promoted, and as totally opposed to that oneness for which the Redeemer prayed.

1. The unity of the Godhead is perfect beyond conception, and true Christian union can exist only among the professedly *converted children of God*, or among churches having a sound creed, and composed, at least mainly, of true Christians, being persons making a credible profession of faith in Christ and obedience to Him.

2. He cannot be a child of God who does not hold the leading doctrines of the gospel, the great central doctrine of *the atonement* of Christ, salvation through His death on the cross as *the substitute*, (a doctrine which involves other essential truths, such as His divinity, and justification by faith in Him.) In other words, the true Christian rests for salvation on the divine Saviour and His finished work on the cross, when "He bare our sins in His own body on the tree," and cried "It is finished," (1 Pet. ii. 24.) Salvation, through a *great Deliverer*, and by the *death of the Substitute*, has been the grand gospel theme of the saints in all ages of the Church, (from the days of Adam onwards,) set forth in promise and sacrifice, in type, ceremony, and prediction, the great object of faith to patriarchs and prophets, the great Deliverer and the great Substitute in one, who by the "offering up of Himself" on the cross "once for all," took away sin, and has now "gone into heaven with His own blood," having obtained eternal redemption "for His people," (Heb. ix. and x.)

Such is the central doctrine of evangelical Christianity, the teaching of which is essential to salvation, and so to oneness with Christ.

3. But Popery and *Puseyism*, fully developed, preach another gospel, viz., that the sinner is saved.

1st, By baptismal regeneration, or the washing away of *original sin* by baptism, administered by one of its sacrificing priests.

2d, That all subsequent and actual sin is taken away by the "propitiatory sacrifice" which such priest offers from time to time, called "the unbloody sacrifice."

Now this is, clearly, *not Christianity* at all, but another religion, pretending to give salvation by other rites and sacrifices, borrowed, indeed, (as most of Rome's false doctrines are,) from heathenism.—(See Middleton's Letter, Hislop, &c.)

Union among churches holding such teachings—the Greek, the Roman Catholic churches, and the Puseyites—would be quite natural, and is now being urged. But union of such churches with any living church of Christ were quite out of the question. Men holding such views should be driven from the communion of the Church of England.

4. On the other hand, advanced Broad Churchism or Rationalism, keeps an *atonement*, in its true scriptural meaning, *out of sight*; and, if it do not directly and boldly deny an atonement, at least *does not depend on it for salvation*, but trusts, in eloquent preaching of fresh truth, to reform and elevate humanity to a good life and good works; or, if all these come short, then it relies on the mercy and love of God, *without an atonement*, and to the aids of what is called divine grace, to qualify the sinner for heaven. In truth, Broad Churchism, knowing nothing by experience of the new birth, of conviction of sin by the Holy Ghost, and conversion from sin unto God, has never realised the need of a Holy Spirit to awaken the dead depraved soul, or the need of an atonement to redeem it. This rationalistic Broad Churchism, therefore, is *not Christianity*, and ought to be driven forth. It can no more be received into true unity with a living church than can Puseyism, or any other doctrine subverting souls.

There are other phases of subverting doctrine to which we might have adverted, but we notice only one, viz., that teaching which holds out a *sacrificing priesthood*, an apostolic succession, as *necessary to salvation*, and consigns all who hold otherwise to "the uncovenanted mercies of God." This is, in truth, to consign such to everlasting misery; for, out of Christ and the covenant with Him, "our God is a consuming fire." Such teaching is all the more saddening when we reflect that those who hold it are, by this their dogma, building their salvation on "another foundation," and leading those who receive it to trust not in Jesus and His atoning sacrifice, but in *man* and his mediation, in his offered rites, sacrifices, absolutions, and his conferrings of the Holy Ghost.

Is it said, "Do not such ministers hold great cardinal truths as well as ourselves, such as the divinity of Christ, the doctrine of the Trinity, and others?" Yes. But that does not save them, because it is not on these truths, but on *their false doctrines, that they trust for salvation*. Heathen Babylon held the doctrine of a Trinity, and of deliverance by a promised seed. But she was sunk in idolatry, worshipping the "mother and child," and other false divinities. Rome holds the doctrine of the Trinity, and the other great truths of the Nicene creed. But she leads her votaries to trust in her unbloody sacrifice, in her absolutions, unctions, indulgences, in good works, and in penances, and to offer prayers to, and trust in, not Jesus, (the only Mediator,) but in the mediation of dead

men and women, and especially of the "mother" of the child, the adoption, thus under Christian names, of the old heathen idolatry.

Those glorious truths, therefore, of the Nicene creed are but the golden inscription set on the forefront of the temple, deceiving the unwary ; for within there is an image made with hands upon the altar. There are "burnings of incense to the queen of heaven," (Jer xliv. 17.) The worship of dead men, and other abominations, such as, in vision, Ezekiel saw—

"When he portrayed the dark idolatries of alienated Judah."

In truth, all these teachings which we have been exposing are false and vain for another reason. They are all merely *outward* rites, forms, ceremonies, performed chiefly by a so-called priest, and cannot avail to salvation ; for the Word of God clearly teaches that it is the *new birth* by the working of the Spirit of God, (John iii. 5 ; Matt. xviii. 3)—the embracing Jesus with the heart, (Mark xvi. 16 ; Rom. x. 10,) that alone can secure an entrance into heaven. In other words, the work of Christ *for* the sinner, and the work of the Spirit *in* him.

So that we may confront all those false teachings with the grand Scripture cry, "Behold the Lamb of God, which taketh away the sin of the world," "whose blood cleanseth from all sin," or with this great truth, "Neither circumcision availeth anything, nor uncircumcision," (no outward forms or ceremonies,) but a living faith, but "*a new creature*," (Gal. v. 6, vi. 15.)

"Our hopes are built on nothing less
Than Jesus and His righteousness ;
On Christ the solid rock we stand,
All other trust is sinking sand."

Yet while we oppose those fatal systems, it is our duty to seek in love to warn and recover those who have been ensnared in them, to pray that "God would give them repentance to the acknowledging of the truth."

A LAYMAN.

THE POWER OF THE KEYS.

"I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven."—MATT. xvi. 19.

WE have already considered the prerogative spoken of in the text. We come, *second*, to consider the sanction by which its exercise is enforced.

This sanction is undoubtedly a very solemn, a tremendous one. It consists in the concurrence and co-operation of divine power in every case in which "the keys of the kingdom" have been rightly—or, let us say, really—used. Whatsoever by these keys Christ's stewards and ministers on earth have really opened, Christ opens ; and then no man can shut. And whatsoever by these keys they have really shut, Christ shuts ; and then no man can open. Or, to listen to the language of Christ himself : "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

When the pastors of the flock, therefore, preach the gospel of the

kingdom ; when, as Christ's heralds, they proclaim liberty to the captives, and the opening of the prison to them that are bound ; when they open the door of mercy to the penitent, and declare the forgiveness of sins to the broken in heart,—their word is to be received not merely for its own intrinsic truth, or general truth at all times, but because it is now proclaimed with special application to such now hearing it, and proclaimed in a divine ordinance, and by an officer expressly appointed by the king, bearing his commission and announcing his message. Oh, sin-troubled soul, thou grieved in spirit, I set before thee the open door of faith, and none can shut it ! Oh, thou that sayest, "Set ye open unto me the gates of righteousness," I cry unto thee, in the word and in the name of the King of kings, "This is the gate of the Lord into which the righteous shall enter," into which thou mayest freely enter, and shalt be righteous in entering, this new and living way, by the blood of Jesus and by the rent veil, which is His flesh. Draw near with a true heart ; enter it in full assurance of faith. The key of doctrine opens thy path ; and the Lord in heaven so opens to thee as none can shut. Oh, prove Him ! enter it and see. You deal not in this matter with man. In the proclamation of the gospel, you deal with heaven and the kingdom of heaven. "Whatsoever we loose on earth is loosed in heaven."

In like manner with the ordinance of discipline as with the key of doctrine. Exclusion from sealing ordinances, expulsion from the Church, removal from office, or suspension from privileges,—these chastisements for scandalous offence, for obstinacy and contumacy on the part of office-bearers or members, are not the mere decisions and doings of men. The Lord in heaven makes them His own decisions, puts force and power into them by His own Spirit and providence, and renders them either the means of humbling, melting, bringing to penitence, confession, reformation, and restoration, or the means of inflicting judgment on the impenitent, and hastening on their ruin. This sanction is indeed tremendous ; it is divine.

But this needs a little more explanation ; and that will come, perhaps, most naturally by our taking notice of and answering two objections apt to be started to the view now presented of the divine sanction of ecclesiastical influence.

In the *first* place, it may be objected that this is a very subordinate position to assign to Christ ; and, in the *second* place, that this is a very dangerous power to assign to the Church.

Let us consider the two questions which these objections raised. Is the position of Christ here so subordinate ? Is the jurisdiction of the Church so dangerous ? 1. As to the position which the Lord himself assumes in this matter.

At first sight, it might appear as if that position were indeed a very subordinate, and secondary, and unworthy one. It might appear as if the Lord in heaven waited passively to see what decisions or decrees might be come to and announced in the Church here below, and then came in with the mere mechanical and formal service of attaching the seal of heaven to them,—weak man thus having the leading place of decision and authority, and the power of heaven pledged, we might say, thirled, to help him. This, of course, is so gross, that it must be false. Let us see where the misapprehension lies.

Consider the parallel between a truly Christian man and a truly Christian organization. There is much which a Christian man will do on earth that God will approve and ratify in heaven, and bless and prosper into accomplishment and successfulness ; very particularly, for instance, his prayers. Does it follow, then, that this believer takes the lead with God, and that God's movements and operations have a mere secondary and subordinate place ? Nay ; this believer's prayers originate with God. It is God who takes the lead. In eternity these acceptable prayers of faith formed part of God's eternal purpose. In due time the thoughts, feelings, and desires now expressed in these prayers, concurrent as they are with divine purposes, were, in germ and substance recorded in Scripture in the form of promises and prophecies. Anon from the written page of Scripture they were, by the Spirit, transferred into this believer's soul, becoming really now his thoughts, feelings, and desires, even as from eternity they had been God's desires and God's decrees—the very will of God. Asking now those things that are agreeable to God's will, the believer is heard and answered ; and the living God, when He charges himself with accomplishing His creature's wishes, is taking no subordinate position, but only carrying on the mighty march of His eternal purpose into concurrence with a portion whereof He hath, at this stage, adapted the intellect, and heart, and will, and whole spiritual energy of this His believing child, His intelligent, co-operating friend. "All things are" thus "of God." "Of Him, and through Him, and to Him are all things."

It is the same with the believer's good works. They are begun, carried on, and ended in God. They originate with God ; first, in His eternal purpose, and then, in due time, in the quickening grace of His Spirit, when He "works in us to will and to do of His own good pleasure." And when God sanctions such works, and crowns them with success, He is not subordinating Himself to the will and work of man, but perfecting His own work, and achieving the good pleasure of His own eternal and holy will.

It is very much the same with a truly Christian organization as with a truly Christian individual. God works in the believer ; Christ liveth in Him. God dwells also in the Church, and Christ is specially present in her people and assemblies. "Where two or three are gathered together in my name, there I am." The work of the Church is the work of the Lord. In every sense it is so. The kingdom is the Lord's—this kingdom of heaven. Its laws are written in His Word, which is the charter of the kingdom, shutting out despotism on the side of the rulers, and anarchy on the side of the ruled, seeing that rulers and ruled alike are amenable to this written code which lies between them, commanding and controlling them all. The key of doctrine can open only as the Word opens ; open only to whom the Word opens,—that Word and will of the Lord. The key of discipline can bind no conscience but that which the Lawgiver, offended, binds, and can loose no conscience but that which the Lawgiver, propitious and reconciled, looses Himself. And it is all according to the written Word, and by the grace of the living Saviour, present by His Holy Spirit ; nothing can take effect but what accords with the will of God. All else is utter emptiness. From first to last, it is the word, and will, and work of the Lord. When He ratifies in heaven, it is only what He himself has, by human instrumentality,

done already on earth. When He hands over to His providence the accomplishment of human decisions, it is because He has himself prompted and called forth these decisions, for the on-carrying of His own purpose and the promotion of His own glory. He is Himself the alone Source of all wisdom, will, work, and power in this "kingdom of heaven," which is the Church of Christ upon the earth. It is a divine institute; and when its keys are really wielded, and really open or shut, the Lord opens or the Lord shuts, as the case may be; and none can reverse it; and his relation is not subordinate, but supreme; at once primary and final—Alpha and Omega, the first and the last; yea, all in all.

2. Is not this a dangerous power to commit to the Church?

We answer, it is very dangerous indeed, this jurisdiction in the Church, when Popery brings the arm of civil power to compel obedience to her spiritual sentences—very dangerous when not kept thoroughly within the limits of Scripture otherwise; to say it is dangerous, is to blame God.

What reason for complaint could arise? What harm would the power of the keys be found to have done to a community in which they had been freely and faithfully wielded, according to their own nature, and the appointment of the king? This is the fair case to suppose. What would they injure, or bear hard upon, except vice, crime, unrighteousness, licentiousness—in a word, the kingdom of Satan? Their unchecked, unhampered sway, their free and holy use, prospered, sanctioned, blessed of Heaven—blessed from the loftiest to the lowest ranks in all the land, what were this but the free and independent reign of light, scattering ignorance, rebuking sin, smiling on justice, charity, piety—filling the seats of civil jurisdiction itself with men fearing God and hating covetousness, and sweetening all the movements of society, by inscribing on all its powers and interests, "Holiness unto the Lord." Against this none would be found reclaiming but the impenitent, and scandalous, and reprobate; while pure and undefiled religion, visiting the widows and fatherless in their affliction, would ameliorate the hardships which this present state of trial involves, and reduce their amount and their intensity to the lowest degree consistent with this estate of trial being still prolonged. The Mediatorial arrangements and ordinances of Christ may be despised, and the result we have spoken of, as their adequate and true result, may be smiled at or sneered at by unspiritual minds. But it is no fancy picture; nor is it doomed to be merely an inferential sketch of what might be. It is this, and nothing short of this, which millennial times will realise, when the prophecy of wrath shall be fulfilled, "The nation and kingdom that will not serve the Church shall perish, yea, those nations shall be utterly wasted;" and the prophecy be seen, "Arise, shine; for thy light hath come, and the glory of the Lord hath arisen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

PROTESTANTISM AND POPERY AS ACTUALLY EXISTING.

BY REV. HOWARD CROSBY, D.D., U.S.

THERE are about 1,000,000,000 of human beings on this earth. Of these nearly two-thirds are Pagans, worshippers of idols, who exhibit a condition of barbarism, or at best a low type of civilisation. The

Brahmin or Buddhist populations of India and China are the fairest specimens of heathenism, and may be reckoned as portraying heathenism under the greatest advantages of government and education. But even when including these, we unhesitatingly go to Paganism to find the most debased portion of our race. It is not only or chiefly that the arts and sciences are but little cultivated or altogether unknown among them, but as we sweep all Paganism with our view, from the pedantic Chinese to the naked and animal Polynesian, we find that the moral sense is blunted, the evil passions unrestrained, and the notion of God reduced to that of mere physical force. If we take the remaining third of the race, we discover a grand improvement in these features of the higher manhood: Polytheism has given place to Monotheism, or else Monotheism has never yielded to the degrading worship of many gods—and this one fact of itself raises man *to*, or sustains man *in*, a loftier sphere of moral and religious appreciation and interest. Truth, justice, honour, begin to have a meaning under the one central light of the sole sovereignty of One Eternal God, while the many cross lights of Polytheism utterly confound these fundamental ideas. Of this more exalted third of our race, which we count about 360,000,000, we find 100,000,000, or more than a quarter, to be Mohammedans, followers of the bold and ambitious Arabian leader. We survey their countries from Northern India through Persia and Arabia to Turkey, Egypt, Algiers, and Morocco—and see a refinement and order unknown in Pagan lands, yet with little or no progress. These people have reached a degree of moral and social propriety, but have there stagnated. Out of Paganism, their better creed brought them to a far higher plane of civilisation, but the progress was not enduring. The remaining 260,000,000, if we omit some 4,000,000 of Jews, are Christians, called by the name of the Son of God, who became man that man might receive God into himself, and thus find his highest possible elevation. Among these 260,000,000 we discover the most complete development of mankind. Elaborated governments, delicate and accurate machinery of trade and commerce, social amenities, the triumphs of inventive genius, the administration of general justice, the prosecution of arts and sciences by the devotion of professional lives, the potency of public conscience, the diffusion of information and the association of interests—these characterise the 260,000,000 of Christians upon the earth, and make the nations which they compose the leading nations of the world.

This general view of the three main religions of the earth furnishes a powerful external argument for the truth of Christianity. That form of religion which uniformly raises man to a higher rank in mental, moral, and physical relations—which carries him in this progress far beyond the utmost that all other religions can do—must be the religion of the true God. Its effects on the outer man are a seal of its truth.

But after this general view of the race, let us look more narrowly into Christianity itself. Is every individual man in this 260,000,000 in perfect parity with his neighbour in regard to his reception of the spirit and power of Christianity? Or are there great diversities and even antagonisms here, which only go to make the growth of Christianity in spite of them a greater marvel, and support the largest expectations of the progress, universal and rapid, of a *pure* Christianity? A cursory inspection shows this latter supposition to be the true one. In this direction

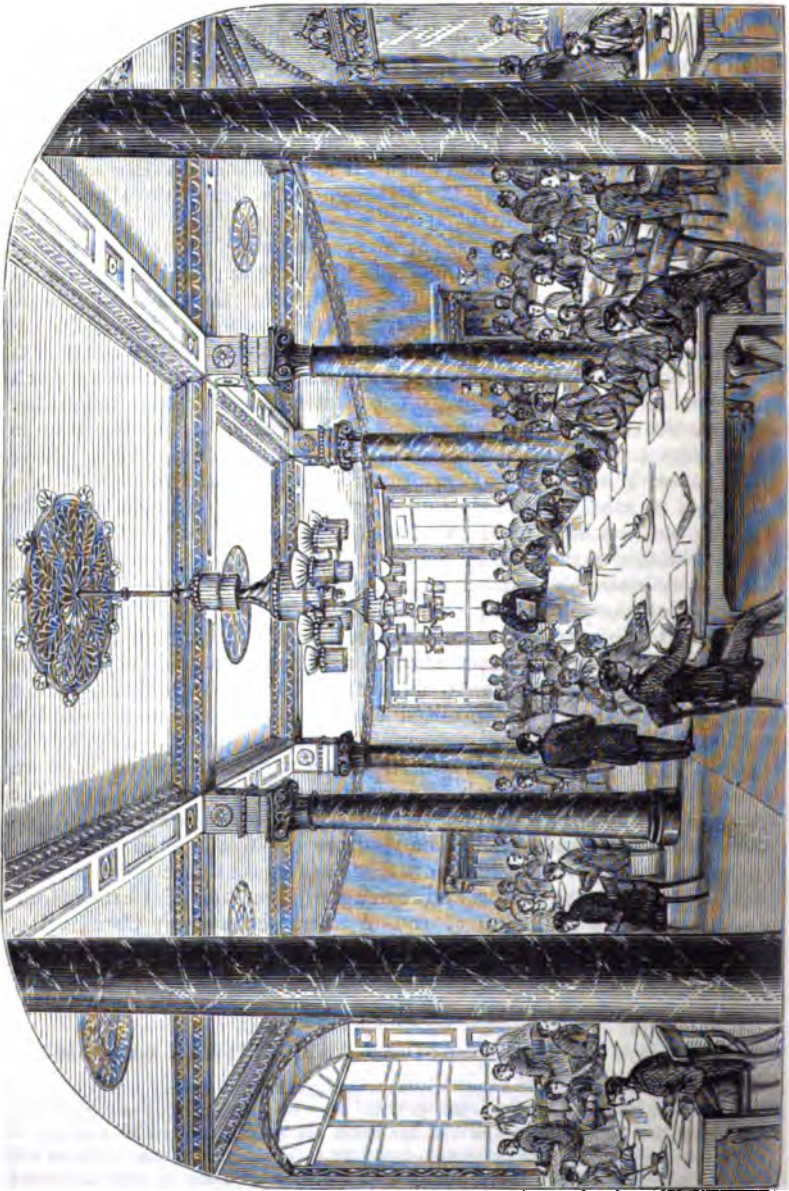
we see not only the personal distinctions made between the possession of different degrees of personal faith or none at all, but the grand, generic distinction between Ecclesiasticism and Protestantism, between the blind adherence to a visible organisation, which may have much good mixed with much evil, and an individual judgment and independent conscience before God and the gospel. In this grand distinction we find on the side of Ecclesiasticism 200,000,000 and on the side of Protestantism only 60,000,000. A careful examination of the history of the last three hundred years will show that the remarkable progress of the world in knowledge and wisdom and their applications has been made by the small Protestant side of Christianity. The Ecclesiastical side has gradually received them in part, and even at last helped them in part, but always under protest. All the ideas of human freedom and liberal government are purely Protestant, and hence any nation desirous of reform, even though it be in name and tradition an Ecclesiastical nation turns instinctively towards Protestant sympathy in its crisis. Protestantism holds the spirit close to God and His Word. Ecclesiasticism holds the flesh subject to human commandment, and lets nothing reach the spirit from God and His Word except through these gross media. Protestantism is Christianity using its divine wings. Ecclesiasticism is Christianity grovelling, holding back from its inspiration, and adopting by adapting the methods of Paganism or Mohammedanism.

Now, if we take another view of our race, which shall have regard to territory and not to numbers, we find that of the 50,000,000 of square miles of land upon our globe, the Mohammedan population cover only about 7,000,000 and the Pagan and Christian populations divide the rest equally, each taking about 22,000,000 of square miles. Now if we add to this that Christian powers hold sway direct over several millions of these Pagan peoples and sway indirect over nearly all the rest, we see that Christianity by its territorial dominion with its smaller numbers bears witness to its exalted character. We also see by this latter view how Providence has reserved the great extent of nearly half of our earth for the religion of Christ to grow on; the whole Western Continent being kept through fifty centuries from the knowledge of the mass of mankind, and held only by a scattered few as a temporary garrison, until Christianity should be ready to go in and take possession. But in all this great Christian power, we are again to recognise the distinction between the purer and corrupter elements of Christendom. We find, of the 22,000,000 of square miles occupied by Christianity, only 7,000,000 occupied by Protestantism, and 15,000,000 (more than two-thirds) by Ecclesiasticism.

A CHRISTIAN SACRAMENT AND AN ANTICHRISTIAN SACRIFICE.*

THIS is another vigorous and masterly tract against the Romanising practices in the Church of England. We have read it with deep interest and intense gratitude. Men of the bold and fearless spirit of Mr Pears are greatly needed in England at the present hour—men who can speak, and dare to speak, and whose trumpet will give no uncertain sound. We cordially wish a wide circulation to such noble and fearless testimonies to truth.

* By Edmund Ward Pears, M.A., Rector of Dorchester, St Peter's. London James Nisbet & Co.



LONDON COMPETITION OF THE EDUCATIONAL CLASSES OF THE SCOTTISH REFORMATION SOCIETY.

LONDON COMPETITION OF THE EDUCATIONAL CLASSES OF THE SCOTTISH REFORMATION SOCIETY.

THE illustration of the present number is a commemorative one, and will be to many all the more acceptable and precious. It represents the competition of the young men who attended the class of the Rev. Robert Maguire, incumbent of Clerkenwell, held every Monday evening during February, March, and April, in the hall of the London Coffeehouse, Ludgate Hill. It took place on the evening of Monday, 29th April, and to it all the young men attending the class were invited.

At the beginning of the course three hundred and fifty-seven young men enrolled themselves, and many more gave in their names, but had to be declined, as there was only sufficiency of room for those already enrolled. The attendance and interest in the lectures continued to the end, and a hundred and thirty-three offered their names as competitors at the final examination. Of these one hundred and eleven came forward and took the seats allotted to them by number, and at eight o'clock P.M. Mr Maguire opened the competition with prayer. For two hours and a half the young men were busily engaged in answering the printed questions then handed to them from the sealed packet just opened by Mr Maguire, and nothing could be heard but the rapidly running pens of the competitors as they keenly strove for the mastery.

One very interesting feature in this competition was the varied employments of the young men engaged in it. There were booksellers' assistants and printers, students and clerks, drapers and shopkeepers, Scripture readers, missionaries, compositors, warehousemen, students, watch-makers, merchants, accountants, hairdressers, turners, engineers, commission agents, draughtsmen, news-agents, men in the civil service, schoolmasters, &c., &c. In short, almost all classes of active life have been represented in this class and competition—and the interest which they have taken in the examination and the preparation for it is shown by the ability and knowledge displayed in their papers. Mr Maguire assures us that, with a very few exceptions, these papers are most excellent and creditable.

The encouraging success of this class shows the value of such training in a most striking manner, and that it is only necessary to afford to our rising people the means of instruction in the principles of Protestantism and the errors of Rome to save them from the wiles of the Man of Sin in or out of the Church of Rome. Were these classes made general throughout the kingdom, Dr Manning and all other Romish boasters would soon find it difficult, not to reap the harvest of England, but to keep what they have got.

All true Protestants must be agreed that in these days, when so many are being led astray by the fascinations and errors of Ritualism, or disguised and Jesuitical Popery, in the metropolis and elsewhere throughout England, such classes are of the highest importance. We hope that they will spring up on every side, and that many may be induced thus "to come to the help of the Lord, to the help of the Lord against the mighty."

DISTRIBUTION OF PRIZES.

The class was closed on Tuesday night, the 14th, in Freemasons' Hall, Great Queen Street, London. The chair was taken by A. N. Shaw, Esq., one of the vice-presidents. The large hall, capable of holding above a thousand, was crowded by the members of the class, their friends, and the general public, including a number of clergymen. The meeting was opened with praise and prayer, and addresses were delivered by Mr Shaw, the chairman; Rev. Mr Maguire, Rev. Dr Wylie, and Rev. Dr Begg, of Edinburgh; Rev. Mr Moran of St Thomas' Liberty of the Rolls; and C. Hanson, Esq., London. Nine prizes, consisting of L.7, L.6, L.5, L.4, L.3, L.2, and three of L.1, were presented to the successful competitors by the Rev. Mr Maguire who conducted the class during the session. Mr Maguire stated that the class had numbered upwards of four hundred, and that there had been one hundred and nine competitors for the prizes. So excellent were the papers that fifty besides the prizemen deserved honourable mention. After an eloquent speech, he delivered the prizes to the successful competitors as follows:—First prize of L.7 to Mr David J. Deane, 5 Albion Terrace, clerk; second prize of L.6 to Mr John T. Edmonds, 16 Elliott's Row, clerk; third prize of L.5 to Mr Alexander B. Mackay, Presbyterian College, student; fourth prize of L.4 to Mr Robert R. Resker, 69 Norfolk Road, student; fifth prize of L.3 to Mr James Street, jun., 4 Rheidol Terrace, clerk; sixth prize of L.2 to Mr Henry Lansdell, St John's Theological Hall, student; seventh prize of L.1 to Mr James Mackenzie, English Presbyterian College, student; eighth prize of L.1 to Mr Arthur B. Hutchinson, Church Missionary College, student; ninth prize of L.1 to Mr Laurence Major, 6 Albion Grove.

The students of the class, through one of their number, presented their most cordial thanks to the Scottish Reformation Society for having provided for them such a means of instruction, and giving so many inducements to the study of Popery.

A testimonial was also presented to Mr Maguire by the members of the class, consisting of a very large and beautifully mounted album. It was stated that the classes had been so highly successful that two or more similar classes would be established by the society next year in London if sufficient funds were forthcoming. The meeting, which was most enthusiastic, was closed with the benediction by the Rev. Jacob S. Alexander, of Edinburgh.

To prove how much these classes have been appreciated, we give the following extract from a letter by one who attended the class, but without receiving either a prize or any special mention:—

As I am now writing, I cannot do less than thank you, which I do, and that most sincerely, for your very scholarly, instructive, and interesting "Course of Lectures."

Like many other members of our class, I knew nothing of this great controversy before these lectures were delivered; but since their delivery, I feel to be a much better man intellectually. I stand on higher vantage-ground, and can take a clearer view of the battle-field from my present standpoint than I could before, and have since been enabled to fight several battles, bravely and victoriously, with Ritualistic young men and others, and have driven them from the field by those deadly weapons—i.e., facts and arguments,—which I have imbibed through your teaching.

I have failed, inasmuch as I have not obtained a prize, or even *honourable mention*; but I have been amply repaid for my walks to the city and back, and I understand, and shall ever remember, the general bearing of the "Lectures."

SIN OF COUNTENANCING POPISH WORSHIP.

APOSTATISING from the pure worship of God, to the superstitious rights and ceremonies of men, provokes bitterly. It is a reproach to God, His worship, truth, and ordinances. It is a violation of former promises; it is high ingratitude and rebellion against God; it is a great scandal to all the godly, especially the weak. It encourages, justifies, and hardens the wicked; it ruins souls; gratifies Satan; it exposeth men to visible and unavoidable judgments. When the Jews purposed to leave the Lord's tents, and fall to Babylonish temples, then did He swear that He would rule over them with fury, (Ezek. xx. 32, 33.) This should caution us to keep distance from inward approbation of, and outward compliance with, either Jewish ceremonies or Romish rites: the first are abrogated by the Lord, and it may be Jericho work to raise them up again; the other are the mark of the beast, and it is not safe to bear that mark, (Rev. xiv. 9, 10; xvi. 2.) God is a jealous God, and would not have His people to symbolize with idolatrous or superstitious practices; He forbade His people to take, or desire in their hearts, the silver and gold which was upon idols, (Deut. vii. 25,) they might not touch with their hearts or hands anything which belonged to them; they might not do as other nations, (Lev. xviii. 3,) nor inquire after their gods, and mode of worship, (Deut. xii. 30.) They might not be like the nations in apparel and hair, saith Maymonie, much more not in the service and worship of God; we should not be as other nations, but keep God's ordinances and walk therein, (Lev. xvii. 4.) Symbolising with idolatrous worship, persons, or things, God allows not. In Babylon they might not touch any unclean thing, (Isa. lli. 11;) and shall we in Zion, where all is to be pure according to the mind of the Holy One of Zion? This made that great apostle Paul say, "Touch not the unclean thing," (2 Cor. vi. 17;) (whatsoever is from man in the worship of God hath imperfection, like the man whence it comes, and is an unclean thing;) and if not touching do cause suffering, casting out or off, God will receive, be a Father, and recompense sufferings. God would not have His people touch or countenance any corruption in worship. When the Damascene altar was in the temple, and God's altar removed out of its place, (2 Kings xvi. 14,) our Saviour, and those with Him, did not appear at that altar, lest they should seem to countenance it, but at the brazen altar, (Ezek. ix. 2,) though deserted and despised. As Christ will own nothing but what is appointed of the Lord, so those who are with Him will not own the superstitious appointments of men, but cleave to the institution, of God, though out of place and despised. The Papists say of the Protestants, that in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, is a great, damnable sin. If they hold it so sinful to communicate with us in the institutions of Christ, shall we symbolise with them in the superstitions of antichrist. Judicious Calvin saith, it is unlawful for believers to manifest by any rite that they symbolise with superstitious ones. Mr Paget tells us, that temples wherein idols and idolatrous service are still retained and daily practised, cannot lawfully be frequented, nor walked in, because of the woe incurred by reason of scandal, (Matt. xviii. 7.) Marcus, Bishop of Arethusa, having pulled down an

idolatrous temple at the command of Constantine, and being put upon it by Julian either to build it up again or pay for building of it, he denied both; a small sum was demanded; his answer was, "It is as great wickedness to give a halfpenny towards such a work as to give the whole;" he suffered great tortures rather than he would contribute one halfpenny to promote idolatry. And the forenamed Paget holds it to be the duty of a Christian man rather to die than give anything for the furtherance of idolatry, though it were but a halfpenny. Tertullian defends and commends the Christian soldiers that would not wear a crown of laurel like the heathens, and Rhenanus in his argument before that book of Tertullian, saith that it concerned the Christians to take heed of complying with their rites. Another of the fathers saith it was better to be starved to death than to eat things offered to idols. Those who take part in the ceremonies of idolators, offered to devils, and join themselves to the service of idols, (1 Cor. x. 20.)

Reader, it is dangerous to symbolise with superstitious rites and inventions of men. Do not Judaize, do not Gentileise, do not Romanise, but see you Christianise. Nothing in worship pleaseth God but what is His own, what man brings is spurious, pollutes His ordinances, and frustrates His commands, (Matt. xv. 6.) That which comes from God is set up by Him, carries to Him, is pure and approved of by Him. False worship, and mixtures of the pure ordinances of God, are as smoke to His eyes, vinegar to His teeth, and abomination to His Spirit; and when they come into His sanctuary, He goeth out of it and far from it, (Ezek. viii. 6.) God had chosen Zion to dwell in, (Ps. cxxxii. 13, 14,) there was the glory; but when the people grew profane, the princes and priests corrupted His worship, then the glorious Lord, and glory of the Lord, left them, (Ezek. ix. 3; xi. 23.) God's worship is His name; and that is so dear unto Him, that He will not endure any human mixture therewith, but show vehement indignation against them; and had rather men's souls and bodies should perish than His name be polluted. "Go ye, serve every man his idols; but pollute ye my holy name no more."

Keep off, therefore, from false worship and mixtures of men; you are not to come there, you are not to hear those who teach such things, but to decline them as serpents in the way, and as poison in your meats; you are to feed on nothing but "the sincere milk of the Word," and to worship God only with Word service, (Rom. xii. 1,) such as is appointed and ordered by the Word, not contrary to or beside it. The jealousy of the Lord about matters of His worship appeared eminently in Ezekiel's temple, (which represented the Church under the gospel,) where nothing was to be of the priest's devising; but the rule was "They shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths," (Ezek. xlii. 24.) The assemblies are the Lord's; in them must be, not men's, but His laws and statutes; otherwise His assemblies are robbed and wronged, His Sabbaths polluted and profaned. Some say the Church follows the Government; the false Church may, but the true Church follows Christ; His sheep hear His voice and not strangers. They say, Christ we know, and Paul we know, but who are you? They will not comply with false ways and mixtures, but stand for pure worship and pure ordinances, saying, "Let heaven and earth be confounded, yet the sincere worship of God, and His holy truth, in which eternal life is laid up for us, deservedly ought to be, and shall be more dear unto us

than a hundred worlds." Happy are the souls who are so resolved ! they will buy the truth, whatever it cost them. And it will be no simony ; they shall find in God's pure ways, where nothing of man is, God's gracious presence, large discoveries of Himself, transformation into His image, intimate communion with Him, sensation of His goodness, strong consolations, and increasements with the increases of God, which will make up all losses and sufferings, and fit men for the new heavens, new earth, wherein shall dwell righteousness ; which the Lord hasten, and for which let us believingly and patiently wait, giving diligence that we may be found of Him in peace, without spot and blameless.—*Greenhill's Epistle to the Reader, prefixed to his Exposition of Ezekiel*, pp. xiii.-xv. Edinburgh : James Nichol. London : Nisbet and Co. 1863.

PROTESTANT ALLIANCE.

On Thursday, May 9, the members and supporters of this society held their annual breakfast at St James's Hall, Piccadilly ; R. C. L. Bevan, Esq., presided. Grace was said by the Rev. Mr Kelly, and the Rev. Dr Begg returned thanks.

Mr J. Macgregor, the honorary secretary, read the report, which stated that the progress of Romanism in England, so far as could be estimated by the number of priests in England, had been greatly promoted since 1829, when Roman Catholics were admitted into Parliament, and a still greater impetus since the Tractarian movement and the efforts of the Ritualists to conform as much as possible to Romish doctrines and ceremonies, which could be shown by the number of priests in England at the following periods :—In 1829 there were 477 ; in 1841 there were 522 ; and in 1866 the number had increased to 1415. During the twelve years, from 1829 to 1841, the average increase was rather more than 6 per annum. During the twenty-five years, from 1841 to 1866, the average increase had arisen to upwards of 34 priests per annum. At the commencement of the year the committee issued 11,000 circulars to the magistrates throughout the kingdom, respecting prison chaplains, and other matters especially important to them. A friend in Gloucestershire had given £150 towards the education of young Englishmen and Englishwomen in Protestant truth, which sum, with others, had been distributed in prizes from £50 downwards to 19 candidates. The report also went very fully into the subject of hospital nurses, and the introduction of Romish nurses into those institutions, and the steps taken to prevent it, which, to a great extent, proved successful. An account was given of the proceedings in Parliament relating to the work of the society, and also of the lectures given on behalf of the association ; also a list of publications directed against Popish aggression. The cash statement showed—Receipts, £1821, 10s. 1d. ; expenditure, £1553, 8s. 11d. ; balance, £267, 11s. 2d., with a liability of £150, which would leave a net balance of nearly £140.

C. N. Newdegate, Esq., M.P., the Rev. Dr Chalmers, the Rev. Dr Johnson, the Rev. Dr Begg, and others addressed the meeting. In the course of his able speech Mr Newdegate referred in strong terms of approbation to the establishment of Protestant classes in London by the Scottish Reformation Society. He said—

Did Dr Manning ever shrink from his task? It was his purpose to subdue England, and for this reason,—that it was the centre of Protestantism where all its lines converged. Well, had we not something to do for our country and our God? It was true that things were going against them, apparently most rapidly. But still there were cheering signs. He knew nothing that had cheered his heart so much as the advent to the metropolis of the representatives of the Scottish Reformation. (Hear, hear.) They had at once stepped into the arena, and opened lectures and examinations for the instruction of the middle classes in town, and their lecture-rooms were crowded. Was not this cheering—that no sooner was the truth proclaimed and taught than that the young men rushed in to hear it. He would tell them what he had recently heard from one Roman Catholic authority. He said, “We are doing well with this generation of Englishmen, but we are losing the children and the young men.” (Hear, hear.) This showed the wisdom of the action which had been taken by Dr Begg. (Cheers.)

The report was then adopted, and the proceedings concluded with a vote of thanks to the chairman.

MORAL STATE OF AUSTRIA.

A LETTER published in the *Tablet*, and signed A CATHOLIC, gives us some insight into the real state of things. We give the following extracts :—

“SIR,—In your leader of 28th July, you ask, ‘How has the humiliation of Austria been brought about? The question forces itself irresistibly on the mind;’ and in answering this question you have hit the right nail on the head. It is too true, there is ‘a wide-spread moral corruption, and a profound religious indifference among the ruling classes of the country,’ and, I may add, pervading almost every class of society, excepting, perhaps, some of the poor; and mental enervation follows this laxity of morals as a natural consequence. I passed the winter of 1862-63 in Vienna, I saw a great deal of the public, and heard a good deal of the private life of the Austrians, from Viennese and Bohemian gentlemen, as well as from a Redemptorist priest with whom I was acquainted; and I may therefore, to some slight extent, be in a position to confirm and verify your statements. I went to Austria in the spirit of many English converts—without being an optimist—yet hoping and expecting to see so great a Catholic power and so venerable a church manifested in a certain triumphant way amidst much external splendour and considerable devotion. But as far as the outward aspect of religion went, you might just as well have been under the old high-and-dry port-wine regime of the Anglican clergy. It may seem a strong thing to say, but I literally saw nothing at all to give one the slightest idea of Catholicity being anything but a lumbering lifeless form. The churches, many of them cumbrously magnificent, are for the most part neglected and fusty-looking, as if they had not been swept out or dusted for at least half a century. Ecclesiastical architecture and art must be at the very lowest ebb. I was much struck, too, by the small number of priests in the streets; and no less astonished to find them ridiculed, despised, and hated. The Redemptorist Father I have alluded to spoke with most serious sadness of the lax state of the clergy. He would go no further than to say that their mode of life was careless, lukewarm, indifferent, and, in many cases, luxurious, but he implied much more. They were ‘without zeal,’ he added, ‘without energy, except for worldly things, unecclesiastical in spirit, and, to a great extent, negligent of their flocks.’ Devotion, he seemed to imply, was almost entirely confined to the poor. ‘Some of them,’ he said, ‘are very devout, but the whole city entirely neglects religion.’ How can this be wondered at if the clergy are so worldly, the churches so badly served, functions so slovenly, and all the externals of religion so unworthy? He also described the monasteries as being lax in their observance, and engaged in worldly pursuits—rich and careless, unmortified and a scandal. ‘In fact,’ he continued, carefully weighing his words, which at the time forcibly struck me in a way I have never forgotten, ‘society here is just what it was in Paris before the great revolution, and I fear the result

will be the same—the whole population is given up to dissipation and pleasure, the clergy are as I have described them, and what can one expect ?

"As far as my powers and opportunities of observation went, I could not fail to recognise in his description the literal truth. I was acquainted with several gentlemen in Vienna—officers, merchants, musicians, manufacturers—and they were themselves, one and all, perfectly irreligious, not in life only, but in principle. They were loyal, polished, gentlemanly—some of them persons of good position—they were fashionable types of the classes to which they respectively belonged, and there was not one amongst them who did not laugh at me—good-naturedly, of course—not merely for going to mass, *but for even entering a church at all*, or evincing the slightest interest in anything connected with religion, which they considered quite beneath their notice."

This is the state of every country which has for any length of time been subject to the man of sin.

POPERY OF OLD IN THE VALE OF LEVEN.

IN the life of the Rev. William Taylor, by his son*—a very interesting and instructive book—we have an account of the beginning of Popery in the Vale of Leven, Dumbartonshire, where there are now so many Romanists. The account is both pleasant and painful. In those days open-air preaching accompanied the solemn seasons of communion, and the author of the life says, speaking of the end of last century :—

On the outskirts of one of these communion congregations, a poor Papist—John M'Vane by name, and probably the only Papist resident in the Vale at the time—hid himself in a ditch behind a hedge, as near to the tent as he could approach. "Received up into glory" was the subject of the action sermon. God sent a portion to the poor man in his lurking-place. "I heard such things yesterday as I never heard before, and shall never forget while I live," was his address to his fellow-workman—from whom I had the narration—when they met in the work-room on the Monday. The next Sabbath M'Vane was seen sitting on the gallery stairs. A farther approach made him the occupant of a seat. The truth had taken hold of his heart, and thenceforth, until the day of his death, his seat was never empty.

The mention of M'Vane reminds me of a very striking anecdote which I have often heard my father relate, as having happened to another Irish family who came shortly afterwards to the Vale. The name of the family was M'Birnie. It consisted of a son, who was in the prime of life, and of his parents, who were aged. They had been born and bred up in the Romish faith. The young man had his eyes washed in the pool of Silloam. He became convinced of the errors of Popery and, through his influence, his father and mother were also brought to think differently from what they once did. They declared themselves Protestants, and placed themselves under Mr Taylor's ministry. A person in Ireland, a benighted Romanist, and an acquaintance of young M'Birnie, hearing of the family having become Protestants, and that the change was owing very much to the young man's influence came to Scotland with the intention of murdering him. He was kindly received by the family as an old acquaintance. At his request it was arranged that he should sleep with young M'Birnie. Thrice did the Papist rise during the night to effect his murderous purpose, but each time when he looked upon his unconscious victim quietly sleeping, he felt restrained. When the morning came his heart was softened, and he addressed M'Birnie thus—"James, I have an advice to give you. Now that you have renounced your faith, never entrust yourself to a Catholic again, as you have done to me. Three times I rose to kill you during the night, and three times my heart failed me ;" and he showed him the knife which he had prepared for perpetrating the murder. "And would you really have done such a cruel and wicked act?" asked M'Birnie. "Yes," was the reply, "you are a heretic. I was quite prepared to do it, but I had not the power." These particulars Mr Taylor had from M'Birnie himself. Every one acquainted with the teachings of Popery knows

* Cupar-Fife: Whitehead & Burns. 1852.

that its followers are instructed to believe that the murder of a heretic may be meritorious. Leigh Hunt, in his autobiography, relates the case of a laundress in the family of a Mr Hadfield, in Italy, having put to death three of his children while yet infants, to prevent them being brought up as Protestants; and when observed in the act of administering poison to the fourth, she fled to the sanctuary of a convent, where she was received as having done a good work. Every one at all conversant with Ireland, knows that nothing is less thought of than the murder of a Protestant. The Romanist lightly speaks of it as "a heretic sent to hell."—Pp. 38, 39.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE following additional volumes have been presented to this Library by George Hay, Esq., 65 Castle Street, Edinburgh, who has so kindly presented before so many valuable volumes, viz. :—

Knox's Historie of the Reformatioun. Edinburgh: Robert Fleming & Co., 1732.

Waddington's History of the Church. London, 1833.

Bruce's Life of Alexander Morns. Edinburgh, 1813.

Gillespie's Aaron's Rod. London, 1646.

Sir George Sinclair's Letters to the Protestants of Scotland. Edinburgh, 1852.

RUNAWAY GIRLS FROM A CONVENT.

ABOUT ten o'clock on Wednesday night, six young ladies called at the Sheffield Police Court, and made inquiry where they could get lodgings for the night. The inquiries of the inspector on duty elicited a very singular tale. Five of them had run away that day from Glossop Convent, where they were being educated, and the sixth was the sister of one of the others, and had escaped from the Sheffield convent, and joined them on their calling to see her. The five from Glossop had walked the whole twenty-five miles to Sheffield. They complained of the "grumbings and rebukes" they had to bear from the convent authorities, but made no specific charge. Three of the young ladies said they were daughters of Mr Macdonald, chief-constable of Wakefield. After resting, and having refreshment at the police station, the party were sent, under the escort of a constable, to the Sheffield convent.

[This case seems clearly to prove that there are captives literally in England who would escape from their chains if they could. The case should be thoroughly sifted, and all convents, if they are to be tolerated, regularly inspected.]

FORTIFY THE YOUNG MIND WITH SCRIPTURE TEXTS.

THE vigorous mind of John Knox appreciated well the importance of Scriptural education; and he did all he could to secure that blessing to his country. Romanists are sufficiently sensible of the benefit to their cause of embuving the young with the ideas which they desire that they should be influenced by throughout life; and accounts might be given, almost incredible, of the pains bestowed by them, and the stratagems devised, with a view to get possession of even a pauper child.

The multitude of schools in Scotland in which the Bible is read, is a

proof that scriptural education is there regarded as highly important. It may be remarked, however, that in addition to learning, by means of a catechism, a summary of Christian doctrines and Christian duties, it would be well that the mind of a child should be stored with such texts of Scripture as supply an antidote to some of the leading errors of the day.

In reference to Popery, there are some small publications exceedingly well adapted to answer that purpose. From one published by the Religious Tract Society of London, in which the answers are simply texts of Scripture, the following extracts from the chapter on the "Way of Salvation," may serve as a specimen :—

1. Are all sinners? "All have sinned, and come short of the glory of God."
2. What do we deserve in consequence of sin? "The wages of sin is death."
3. Where shall the impenitent go after death? "The wicked shall be turned into hell," &c.
4. What is the only way of escape? "God so loved the world, that he gave," &c.
5. How must we believe on Christ in order to obtain the forgiveness of sins? "With the heart man believeth unto righteousness."
6. Is Christ the only Saviour? "Neither is there salvation in any other: for there is none other," &c.
7. Can His blood cleanse from all sin? "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth from all sin."
8. Is God fully reconciled to the believer? "Being justified by faith, we have peace with God," &c.
9. Show that this salvation is altogether by grace. "By grace are ye saved through faith, and that," &c.
10. Mention any other text opposed to the Romish error, that good works merit eternal life? "By the deeds of the law there shall no flesh be justified."
11. Who is it that must pardon our sins? "I, even I, am He that blotteth out thy transgression," &c.
12. Were we to trust in our fellow-man for salvation, under what curse should we lie? "Cursed be the man that trusteth in man, and maketh flesh his arm," &c.

Such passages of Scripture, from their intrinsic excellence, are well worthy of being treasured up in the heart; but they are increasingly important, from the circumstance of their supplying the means of fortifying the mind against the errors of Popery. If the price of this catechism (2d.) were an objection, it may be suggested that the teacher should give out one question, directing the pupils to find the text in their Bible, and learn it by heart against the following Sabbath.

There is another catechism entitled the "Protestant Catechism," published at Dublin, and also by Seeley, price one halfpenny. This contains a vast amount of information.

It might also be of much importance to prepare an edition of the Shorter Catechism, illustrating how its different statements are directed against Popery, as well as against other abounding errors in the present day. But above all, it would be important were the old plan of catechising by the ministers universally restored.

THE SCOTTISH REFORMATION SOCIETY IN LONDON.—The true and earnest Protestants of London—amongst whom Mr Newdegate, M.P., must always occupy a foremost place—have welcomed with the greatest cordiality the new efforts of the Scottish Reformation Society in London. There is ample room there for the efforts of all Protestant societies, and as Rome has evidently and wisely selected London as the centre and

head-quarters of her conspiracy against British Protestantism, it is vital that she should be met and resisted there by the combined forces of truth and freedom. The following circular has been sent to all the Protestant societies of England, with the view of inviting increasing and cordial co-operation :—

LONDON ORGANISATION OF THE SCOTTISH REFORMATION SOCIETY,
12 CLARENCE CHAMBERS, HATMARKET, May 11, 1867.

DEAR SIR,—It is with some diffidence, but under a deep sense of the vast importance of the crisis which seems to have arisen, that I venture to address you, as engaged in the promotion of a common cause—the cause of the Reformation. It is well known to us all that Popery is now making steady and continued aggressions in this country, encouraged alike by the leaders of both our great political parties, acting from opinion or convenience, and encouraged in no small measure also by the abounding apathy of professed Protestants. As a proof of the steady progress of Popery, on Tuesday next, as you are no doubt aware, three separate bills, from which it no doubt expects to reap advantage, will be pressed upon the decision of the House of Commons.

The people of Great Britain are certainly looking to our societies in the expectation that they will resist such encroachments; and the more combined and concentrated our resistance is the better. Indeed, combined action is imperatively called for in the circumstances which have now arisen.

Although newly established in London, we are by no means new in this great struggle with Rome, having already been engaged for upwards of sixteen years in maintaining this great controversy. It will give us extreme satisfaction to continue our co-operation with you, and with all true Protestants, in maintaining a common contest for truth and freedom, and in resisting a common and dangerous enemy. Everything dear to us as Christians, as Protestants, and even as Britons, is obviously at stake.

We have resolved to send a statement to the leading members of the House of Commons, in regard to the measures of Tuesday evening, to which we have already referred, as we have hitherto been in the habit of doing from time to time in similar cases. As Popery is also promoting her extension by means of the press, by schools, and other agencies, we have been engaged with decided success, for some time, in training classes of young men in Scotland in the Romish controversy, and we have also begun, by the able help of the Rev. Robert Maguire, rector of Clerkenwell, to establish similar classes, with great promise of success, in London. If you have any proposal to make on the general question, or any suggestion by which more effectual co-operation may be established, and the objects of our Protestant Associations more effectually promoted, we shall be most happy to receive it. Pray excuse this liberty, and believe me to be, dear sir, yours very truly,

G. R. BADENOCH, *General Secretary.*

THE POLICY OF RITUALISTS.

It is abundantly evident that the Ritualists, determined to keep the position which they have obtained, are bent on making farther advances. The late address of Dr Pusey to the Church Union seems to have encouraged the promoters of that union to tell us very frankly what they mean to do. The boldness with which they have declared themselves proves that they consider that they have a firm hold of the country, and that their persistent efforts will be crowned with success. One of the leading articles in their organ, the *Church Times*,* tells us that they are advised to make "no further advances" for the present, "but that all attention must be concentrated on fortifying the position already attained, and on completing the military education of the Church's army. Churches like St Alban's, Holborn, and St Lawrence, Norwich,—books like the

'Altar Manual,' the 'Priest's Prayer-Book,' and the 'Church and the World,' fairly represent the most advanced post yet reached by the Catholic revival in England," that is to say, in perverting the Church of England to the Church of Rome. This writer adds: "They are not the ultimate goal. The final aim which alone will satisfy the Ritualist is the re-union of Christendom and the absorption of dissent within the Church." That is, it is the intention of the Ritualists to compel, if need be, the whole Protestants of the kingdom to come within the pale of the Church of Rome.

This article goes on to sketch the policy which the Ritualists are determined to pursue. It says: "Let the advanced post remain as they are. Let each of those which are a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain."

"Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some week-day evening, will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt as a regular want. Where there is monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they may be lighted at even song. Where so much is attained, the steps to lighting them for the Eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken. Only two things should be most carefully observed as a rule. First of all, nothing should be introduced without a plain and frank statement to the people. Secondly, the innovations ought to be confined, at first, to extra services put on for this very purpose. . . . Of course these suggestions do not apply to a perfectly new mission church in some heathen district of London, Manchester, Liverpool, or any other great town. Where there has been no religion at all there is not any reason for being scrupulous in respecting prejudices, and a full system will always prove more attractive than a half one. But it is scripture not to give strong meat to babes who are too weak to swallow even milk. Thus far we have spoken of changes in the services, but the plainest and simplest teaching should be employed constantly. . . . In towns the lecture system might be developed, as it was in Ipswich, Norwich, Plymouth, York, and other places. Small local exhibitions might be held with profit, popular and telling pamphlets circulated, everything done openly, bravely, but not fussily."

In this bold avowal of their policy the Protestants of the kingdom must not think that the Ritualists are making a vain boast that cannot be realised. Ritualists are, first, most earnest in their work. Second, They have acquired an influential position in certain quarters. Third, The Protestant camp is much divided, and unless united, is weak both for attack and for defence. Fourth, The Romanists though apparently discountenancing the Ritualists are certainly encouraging them,

and will unite with them against evangelical truth. Fifth, There is great apathy and ignorance abroad, approaching almost to infatuation. What, then, is to be done? More organisation and united effort are necessary on the part of all Protestants, not only in exposing and resisting all Ritualistic or Romish practices, but in systematic efforts in enlightening the whole community. Histories should also be written, and classes established for the training of the rising generation. Should this not be done by all sections of the Protestant Churches, the formulism and dogmas of the Church of Rome will overspread the whole kingdom, the light of gospel truth may be eclipsed, and civil and religious liberty banished the realm.

RECENT PROCEEDINGS OF THE ROMANISTS.

The Offices and Oaths Bill.—The object of this bill was to open the Lord Lieutenancy of Ireland and the Lord Chancellorship to Romanists, and it has now, as altered, passed the House of Commons. The bill has been altered in so far as it relates to the Lord Lieutenancy, but it still opens the Lord Chancellorship to a Romanist. We trust Protestants will oppose the bill as it now stands in the House of Lords.

Transubstantiation, &c., Declaration, Abolition Bill.—The object of this bill is to abolish the oath taken by civil officers in regard to transubstantiation, &c., and thus to isolate the sovereign, as the only public person in the kingdom, making a declaration against this fundamental and distinctive doctrine of the Church of Rome. The oath which this bill seeks to abolish is essentially connected with the Protestantism of the constitution, and forms one of the last fences which our ancestors raised around it. The bill has passed the House of Commons, but we trust it will meet with a vigorous opposition in the House of Lords.

Darlington Board of Guardians.—A movement has been made by the Popish priest of Darlington to get Roman Catholic children sent from the workhouse school to a Roman Catholic school. We are glad to find that this movement has been successfully resisted. Mr J. H. Bowman, Mr S. R. C. Ward, and others have done great service in exposing and resisting this proposal. Mr Bowman truly said that this question "does not emanate from or originate with Mr Coll, (the Popish priest,) but with Dr Manning, and that some time ago a large meeting was held on the subject at Birmingham. The movement originated there; and it has become an organised system for forwarding what has been called the Papal cause." Mr Bowman, we are glad to observe, cited the successful opposition of the Edinburgh City Board of Guardians to the same movement, and the action of the Scottish Reformation Society in connexion with it. This Popish movement has been triumphantly resisted in Darlington by a majority of 26 to 6. We trust the other guardians of England will follow so excellent an example.

Celebration of the Mass in the county prison of Middlesex.—The report from the visiting justices at the House of Correction, Cold Bath Fields, recommended recently to the county court the allowance of the celebration of the Roman Catholic Mass within the prison. This report came up for discussion at the court of the Middlesex magistrates on the 16th current. Mr Sergeant Payne moved as an amendment that such cannot be allowed. After considerable discussion, we are glad to find that judge Payne carried his amendment by a majority of 32 to 31. This majority is so narrow that we fear the question may be brought up at some future day. We therefore trust the Protestants of Middlesex will look narrowly after this matter, especially when any new appointments to the court are made.

